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FOR

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"I SPEAK OF THE THINGS TOUCHING THE KING."—Psa. xlv. 1.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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## THANKSGIVING—HUMILIATION—PRAYER:

### DUTIES FOR THE SEASON.

THE season is a solemn one. Another year of time has ended, and a new year has begun. Thoughts manifold and diverse fill our minds, but somehow we find them taking form under these three heads,—Thanksgiving, Humiliation, Prayer.

#### I. THANKSGIVING.

Thanksgiving is the giving of thanks for mercies received—for blessings enjoyed. Whence come all our mercies and all our blessings? Come they by chance? Owe we them to mere natural law? Were such the case there would be no room for gratitude, and all thanksgiving would be an uncalled-for and unbecoming service. We know nothing of blind chance. It is nothing more to us than a pagan deity. We admit the reign of law. We acknowledge the constancy of the laws of nature. At the same time we believe in a living, loving, personal God, above all law,—presiding over, and controlling, and arranging all events, and working out, through the medium of His own laws, His own purposes and plans; and therefore, when mercies are vouchsafed, and blessings are bestowed, that it is fitting that we, God's intelligent and moral creatures, should not be like dumb dead stocks when good is given, but should joyfully and heartily respond to the invitation of the Psalmist, "Oh that men would praise the Lord for his goodness!"

Recognising the great duty of giving God thanks for His goodness, let us mention some blessings calling for special recognition and thanksgiving at this season. During the past year our country

was under the necessity to undertake an expedition into Abyssinia, for the purpose of releasing certain captives unjustly and cruelly detained there. It was undertaken with the greatest reluctance, and not until all other means had failed to obtain its object. When it was finally resolved upon, every preparation was made to secure its success. An able general was placed at the head of it,—one, too, in whom, we believe, is the fear of God. It set out on its hazardous enterprise. Great difficulties had to be surmounted. Terrible risks had to be faced. Defeat would have brought disgrace, loss of money, and of prestige. It prospered, however, far beyond the most sanguine expectation; and within a few months from the time it left the shores of the Red Sea, it returned, bringing back the captives, and without any loss of life; constraining every Christian heart to say, "What hath the Lord wrought!" This event calls for devout gratitude to God. God seems to have exercised a special providence over this expedition, from its commencement to its close; and it is most gratifying to find the general who was at the head of it, publicly acknowledging the hand of God in its success, and speaking of it as an answer to prayer. "Years ago," said Lord Napier, in Edinburgh, "I happened to read one of your delightful authors—a writer who, I believe, is very popular among you,—I speak of Hugh Miller. I well remember a description there given of a scene which happened one stormy night. The mother of Hugh Miller was sitting in the house of a minister, and being terrified by one of the fiercest gusts of the storm, she ran to the minister's door, and knocking at it, said, 'Come and let us pray for those that are at sea,' and they knelt down and prayed. Her husband, who commanded a small coasting vessel, was out at sea that night, and during a tremendous gust of the storm a mighty wave submerged the barque, which struggled as though she would never rise again, but at length she with difficulty emerged to the surface, and the father of Hugh Miller, who was at the wheel with his mate, said, as soon as he could recover his breath, 'There must have been a gude soul praying for us this night.'" "I felt," said Lord Napier, "that those poor Abyssinian captives, as they breathed the open air after passing the gates of Magdala, might have said, 'There are many good souls praying for us this day.'"

It was the fact that this expedition went forth on its hazardous enterprise followed with the prayers of God's people throughout the land. Prayer was made for the soldiers, that God would watch over them in the midst of the hardships and dangers to which they were exposed; and they were specially preserved. Prayer was made that the captives might be delivered; and notwithstanding that they

were in the hands of a cruel, passionate, and capricious monarch, who might have ordered their death at any moment, they were all set free. Surely the Lord hath heard our prayer. Prayer heard and answered should be followed by thanks returned; and all the more when the event was so unexpected, and so conspicuously the doing of the Lord.

Another mercy of the past year, calling for devout and special thanksgiving, is the harvest that was gathered in. The past year has been a remarkable one. The first part of the season was most favourable,—all that the most ungrateful could desire. The crops promised well, and the brightest hopes as to the harvest were cherished. But there came a long and severe drought. The pasture lands were burnt up. Great fears were entertained that the cattle would perish for want of food and water. The growth of corn was arrested. Green crops were ready to fail. It seemed as if the Lord had shut up the heavens, and there would be no more rain, and the flocks of sheep and herds of cattle would be consumed before our eyes, without the possibility of our helping them. It seemed as if there would be a famine of bread in the land. Then, then, after much anxious waiting and prayer, the Lord did give rain, and that in large abundance. Fields that were burnt up, and which people thought would not revive, were ere long covered with verdure. The green crops, where they were not entirely destroyed, were invigorated. All kinds of crops were much benefited, and the year was crowned with the goodness of the Lord. Some may say, O, but the straw is deficient. Well, be it so. But in consequence of the rains there has been a larger after-math than usual, and the weather having continued open, cattle have been kept longer without, and the fodder economised. Instead of murmuring and repining, and taking too close note of respite and drawbacks, rather let us praise the Lord, saying, "It is of the Lord's mercies that we are not consumed." "Bless the Lord, O my soul, and forget not all his benefits."

Under this head other mercies might be named, calling for thanksgiving at this time. Have we not reason to thank God that we are still alive? for the health we have enjoyed? for all the goodness and mercy, both in providence and in grace, that hath followed us during all the days, and weeks, and months of the by-past year, and to which we owe our being presently in life,—and all our religious privileges, as the Bible, the Sabbath, and the sanctuary; and especially our possession and experience of the peace and joy and hope of the applied salvation of the Gospel?

In view of all the mercies of the year that has just finished its

course,—mercies personal, domestic, and national,—mercies temporal and spiritual,—thanksgiving is due to God, the bountiful Bestower of them all. Let ours be the thanksgiving, not of words but of deeds,—thanks living is the best form of thanksgiving. Easy to say, “O God, we thank thee for all thy mercies.” Easy to sing with the lips a psalm of thanksgiving, but not so easy to live a life of thanksgiving,—not so easy to have our life so animated with high and holy motives,—so consecrated to God and His service, that our whole living shall be a thanksgiving to God; our whole life a psalm of praise. This is the true thanksgiving which God’s mercies require at our hands. Let each one now ask, What shall I render unto the Lord for all His benefits towards me? And let the answer be, A life yielded to God, and devoted to His service, under the constraining power of a heartfelt gratitude.

## II. HUMILIATION.

God’s mercies to us, how many and varied! Our sins against God, how multiplied! Doth God daily load us with His benefits? No less true is it that we daily provoke God by our sins. The season of the year summons us to give thanks to God for His goodness. It also summons us to call to remembrance our sins, and to humble ourselves before God on account of them. Alas! what sins and iniquities are in this nation of ours, notwithstanding that God hath given it His statutes and His ordinances,—notwithstanding that the Gospel of Jesus Christ is preached, and the Church of Christ is our most cherished institution. So highly favoured as respects these things, what manner of people ought we to be in comparison with other nations and peoples. Ought we not to be more pure, more just, more righteous, more honest, more honourable? Ought we not to be an example, in one word, of pure Christian morality to the nations of the earth,—we, our princes, our nobles, our merchants, our agriculturists, our artizans, our labouring classes? Yes, truly. Are we so? We are not going to vilify our nation, nor run down our countrymen;—we are not going to heap indiscriminate abuse upon this class or that in our commonwealth. No, verily. But, considering our Christian privileges, is there not too much drunkenness, too much uncleanness, too much licentiousness, too much swearing, too much Sabbath-breaking, too much selfishness, too much pride, too much betting, too much hasting to be rich, too much practical ungodliness? We do not expect perfection, but considering our religious advantages, we should be a better, a holier, a more God-fearing and God-honouring people.

Because of these abounding and prevailing evils, there is a loud call to humiliation before the Lord. And the humiliation to which

we are called is more than merely lamenting the prevalence of such sins,—it is separating ourselves from them as far as in our power; not practising them, not countenancing them by our example, but opposing them by the quiet and consistent tenor of our life;—opposing the world's drunkenness by our Christian temperance,—the world's uncleanness by our spiritual purity,—the world's covetousness by our Christ-like generosity,—the world's pride and vanity and luxury by our Christian meekness and contentment,—the world's Sabbath-breaking by our joyful Sabbath-keeping,—the world's poor lifeless morality by our striving after a more divine morality,—opposing, in one word, all the evils that surround us in our several localities by the cultivation of a heavenly piety, so that, though in the world, we shall yet not be of it.

It is easy to take up a lamentation about the sins of the times, and we may think that we do not amiss when we confess them; but to enable us, after the example of Daniel, to confess our own sins and the sins of our people in truth and sincerity, we must be living Daniel's stern life of temperance, Daniel's life of daily prayer, Daniel's life of strict integrity and unspotted blamelessness. Then, when we do humble ourselves on account of the sins of our time, and carry them to the throne of grace, and ask God to forgive them for the sake of Jesus, He shall accept us and our service of lowly abasement, and, in answer to our request, shall turn away His wrath and grant His favour. Let God's people cultivate the spirit of humiliation. The season is a fitting one for men humbling themselves before the Lord, and confessing the sins of the land. Penitential humiliation is the way to gracious exaltation.

### III. PRAYER.

All true Christians pray. Prayer is their breath. They cannot do without prayer. They must breathe the atmosphere of the throne of grace. At the mercy-seat they must pour out their hearts to God; and there, too, they must receive the inpouring of God's grace. Moses prayed. David prayed. Daniel prayed. Paul prayed. The Lord of saints prayed. All saints pray still. We pray. The unconverted and the unbelieving, some of them, pray, *i.e.*; they bend the knee, and say their form of prayer; but those only pray with power and prevalency who, believers themselves, pray in faith, and whose prayers are the expressions of the desires of the humble heart—the pleadings of a soul in conscious union with God through Jesus Christ, for promised and felt needed blessing.

Here, then, are we Christians, living amid the perilous times of the last days;—living amid the secular and spiritual activities of this epoch of the world's history;—living when great duties are

to be done, and great temptations are to be resisted;—living amid the throes of revolution, and the decadence of false systems;—living when the heathen are crying to us from all quarters, “Come over and help us;” and Christ is calling to His Church, Awake, arise, put on strength, go forward, for behold, “I make all things new.” Surely, at such a time, and when a new year is being entered upon, prayer, earnest believing prayer, becomes God’s praying ones. Various topics for special prayer at this season may be named.

*First.* Prayer should be made for a more eminent piety among professing Christians, in order to their greater usefulness. We do fear that Christians in general are too easily satisfied with the measure and degree of their piety. They are content with a piety whose faith is small, whose love is little beyond the lukewarm point, and which cannot devise great and generous things for God, and far less attempt such things. This is not the piety that will suit these sifting times, not the piety which will ever be distinguished for its usefulness and its power. The Church needs a more eminent piety on the part of its members;—a piety disentangled from formality, freed from worldliness—in one word, instinct with heavenly life, and which can maintain itself, and grow and flourish in Sardis, where the faithful are few; in Laodicea, where the spiritual temperature is low, as well as in the most favoured circumstances. This higher standard of piety cannot be reached and maintained without the quickening and sanctifying energy of the Holy Spirit. Christians, members of our Churches, you are not what you ought to be,—not so zealous, not so holy, not so God-devoted. Arouse yourselves, then; call upon God; invoke Him to give you the Holy Spirit in larger measure, that, filled with the Spirit, you may fulfil the high functions to which God in His providence is now calling you, as become the servants and the people of the Most High.

*Second.* Prayer should be made to God especially for the young and rising generation. “The fathers, where are they? and the prophets, do they live for ever?” The fathers are not here. They have left the earth. The prophets have died like other men. Soon those who are fathers in the family and in the Church now, shall leave us. Ere long, those who are now God’s prophets and witnesses shall be laid in the dust. How important that the race that is to come should know the Lord, and be thoroughly equipped for carrying forward the Lord’s work. We, of this generation, have, to a large extent, the moulding of the race that is to come in our power. Parents and ministers, and others, but especially parents, must do

their respective parts in teaching them the way of the Lord, in instructing them in the fear of God, in instilling into their minds right principles, in imbuing their hearts with the love of God and His truth; while we must pray to God to fulfil the promise of His covenant,—“I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Oh, were parents teaching their children as they should do,—were all grandmothers like Lois, and all mothers like Eunice, and all fathers and heads of households like Abraham, and God’s Spirit given in answer to prayer—how many Timothys might come forth from our households to bless the Church and the world, and a race would grow up all around, in our country villages, in our rural homesteads, as well as in our great cities, wise, intelligent, God-fearing! We must pray more directly for the conversion of our youth—for the turning of their hearts to God. And youth, too, must be admonished with all affectionateness to give God their hearts.

*Third.* Prayer should be specially made by the Church of God for the downfall and overturning of all false systems. One terrible system of evil has lately been destroyed. We mean slavery in America—sure augury of the ultimate overthrow of everything in our social system which is opposed to truth, to justice, to humanity. The Papacy has received some rude shocks of late; as for instance, in Austria and in Spain; but though only the shadow of its former self, it still spreads its baneful influence over many lands and many peoples; it is still a great power in the earth, and with its well-known cunning and skill is trying to adapt itself to the ideas of modern society. The danger is, that in becoming less a political power it will become a greater spiritual power. Mahommedanism is becoming weaker and weaker; and it seems as if, ere long, its head, in order to save his throne, will require to become Christian. Still, in the East, it holds vast millions in bondage. Hinduism and other forms of heathenism are still terrible powers in the world. Through these forms of idolatry Satan still holds hundreds of millions in dark and cruel bondage. Oh, these great mountains of evil and wickedness! Oh, these huge dark, frowning, strongholds of Satan in the world! How, how, are they to be overturned, and men delivered from their power and bondage? How was American slavery destroyed? The battlefields of Gettysburg, and around Richmond, answer. How was the Papacy weakened and crippled in Austria, yea, even in Europe? Let the battlefield of Sadowa tell how. And, if need be, in order to the final overturning of these false systems, by means of which Satan still holds men under his sway, wars and revolutions in states and kingdoms are required, God, in His all-



wise and righteous providence shall permit them. The Church must meanwhile pray—pray with ever growing earnestness, that God will bring to pass His own word: “I will overturn, overturn, overturn: and it shall be no more, until he come whose right it is.” Such overturnings may be accompanied with much suffering and great loss; with much confusion and disorder, which may well make weak men tremble, and fill the strongest even with alarm. Be it so, they are the terrible things in righteousness by which God sometimes answers His people’s prayers,—the rough work of the men that precede an army and prepare the way for its march,—the removing out of the way the stumbling-blocks that hinder the advance of the peaceful reign of Christ. The Church must not be afraid to pray, Overturn, Lord, overturn. And she must learn, amid all overturnings and upheavings, without fear to sing the good old song of faith and hope,

“God is our refuge and our strength,  
In straits a present aid;  
Therefore, although the earth remove,  
We will not be afraid.  
Though hills amidst the seas be cast;  
Though waters roaring make  
And troubled be; yea, though the hills  
By swelling seas do shake.”

*Fourth.* Connected with prayer for the downfall of Antichrist and the overturning of all false systems, prayer should be made by the Church of God without ceasing for the establishment of Christ’s kingdom in the world. The world is His by right. It is to be His in fact. “All the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before thee.” To bring about the accomplishment of this and similar predictions manifold agencies are presently in operation, such as Bible Societies, Tract Societies, Missionary Societies. All the Churches are awakening to the necessity and duty of carrying the Gospel of Jesus Christ to the outcasts at home as well as to the heathen abroad. It is well that so many agencies are at work for the conversion of the world to Christ, and are being wrought by human instrumentality. A higher power is needed to bring about the grand result. The power needed is power from on high—power to quicken the slumbering conscience, and make men in thousands and tens, of thousands cry, “What must we do?”—power to work mightily in them that believe, and keep in a vigorous activity the spiritual life in their souls—the power of God,—the power of God’s Spirit. This is the power that is wanted. How is it to be obtained? “I will yet for this be inquired of by the house of Israel to do it for them.” “If ye,

being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?" See Elijah on the Mount Carmel. The priests of Baal are there, in all their force and rage ; they have invoked their god in vain. The time has come for Elijah to call upon his God. He calls ; God answers by fire. Church of God, call you upon God with Elijah's faith and energy. God shall answer, and baptize with the Holy Ghost and fire. See Elijah again, on the same Mount Carmel. Rain is needed, for the heavens have given none for some years. He falls upon his knees, yea, he prostrates himself upon the ground as in an agony of prayer. He prays, he continues praying, and soon a small dark speck is seen in the heavens ; it enlarges as he prays, until the heavens are covered with a cloud of black filled with rain. Again the prophet prays ; that prayer is as though an electric spark had passed through it. All at once it burst in a shower of precious blessing upon the dry ground. Church of God, again thus pray. Ye sacramental host of Jehovah-Jesus thus pray. Our spiritual heavens, which are almost like brass over our heads, shall erewhile be covered with clouds charged with gracious influence, soon in answer to the touch of believing prayer to drop their fatness upon the world, turning its barrenness into fertility, its deformity into beauty ; transforming its moral wildernesses into a fruitful field, and making all its waste places like Eden—like a garden which the Lord hath blessed.

From the nature of these remarks on Thanksgiving, Humiliation, Prayer, as indicative of duties to which we are now called, it will be observed that the spirit which we, as Christians, ought to cultivate at this season is one of gratitude, mingled with sorrow ; one of hope, mingled with fear. There are many things for which we have reason to be profoundly thankful ;—there are sins and evils which may well humble and abase us in the dust before God ; but there is much, too, to fill our hearts with gladness and hope—such as God's mercies, past and present, God's covenant, God's faithfulness, God's promises. The world, too, is progressing. We are getting better. We are advancing to a higher and better state of things. Advancing, it is true, not through pleasant fields and fruitful vineyards, but through difficulties and hardships, through defeats and disaster ; but we are advancing, and it is better to advance through these hard and difficult paths than through more pleasant ways. When we see old forms, which our fathers loved, passing away, and old institutions, which they venerated so much, and through which their piety was nurtured, becoming unvital, and showing signs of decay,—when we see old watchwords losing their charm, and the

maxims and the traditions of former generations no longer applicable to the wants and exigencies of the day, and being therefore laid aside,—we are ready to think that all is going to the bad. It is not so. Only croakers and traditionalists—only men wanting themselves all true life, and wedded to the old and the antiquated, however dead and lifeless, think thus. Old things must give way, that all things may become new; and the new which is coming is a higher, purer, more spiritual Christianity. For ourselves, we see nothing in the future but good to the cause and kingdom of the Lord Jesus Christ. What others apprehend danger from, we apprehend only good. Whatever others dread as calamitous and destructive, we look forward to with feelings of mingled hope and confidence. Lift up your head, ye Church and people of God, for behold your redemption draweth nigh. “The Lord reigneth.” And whatever the disorder and confusion which now prevail, out of them shall emerge, under God, “the kingdom which is righteousness and peace and joy in the Holy Ghost.” J. G.

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## FRIENDS IN THE COUNTRY.

### I.

Good morning, Thomas, I hope I find you well?

*T.*—Much obliged to you, sir; I am not that ill, although I am not what I once was.

*Minister.*—We are all changing, and I have no doubt that for us it is for the better. You are the older of the two, and so likely, humanly speaking, to be nearer the term of your stay here than I am.

*T.*—Indeed, that is true; but I sometimes wish I were like my little grandson there, only beginning my time here, as I should so like to see the better days that will be fifty years after this. However, it is my belief when we get to a better world we shall see them. We shall see them in the distance, and it will be out of harm's reach. Just as we see the town from the hill behind the house here. We see its streets, and hear the sound of its traffic, but we are out of its smoke, and there is no danger of our being ridden over as we walk about.

*M.*—You are right; and your comparison is both beautiful and just. In the book of Revelation, John records that he heard the voice of much people in heaven rejoicing over the destruction of Antichrist, and they could not have done so unless they had seen what had been going on on earth. I am glad, too, that you are so hopeful of better times.

*T.*—Well, sir, I have cause, for I believe in God. I believe in His Word, and I believe in His power; and I have lived years enough in the world to see that His enemies have in the long run no chance against Him. They may vapour for a time, and poison the air with their smoke, but when the Sun of Righteousness ariseth, then, in the words of the prophet, they flee away, and their place is not known where they are.

*M.*—You are a cheery old man, Thomas. It does one's heart good to be with you for an hour.

*T.*—Think who likes, I certainly think I am warranted in taking a bright view of things. For one thing, I enjoy good health; and it is my belief there is a much closer connection between mind and body than most people suppose. When I meet a man complaining of his stomach, or that has a temper like a steel trap, or a lucifer match, apt to go off at a touch, or that has an ill-regulated house, I am almost certain to meet a friend that takes a dark view of the course of things, and generally inclined to differ from his neighbours; and the poor body has some reason, and I pity him.

*M.*—With your cheery view of things, Thomas, I hope you voted at the last election?

*T.*—I am happy to say I did, and so did all our people here, and on the right side, so far as I know, except one, and his heart was with us, but the factor got the better of him. His lease is about out, and so, much against his will, he had to vote for the Tory candidate. I am glad I voted, for I think my example was not without its effect with our folks in persuading them to vote; and all were needed, for we had a close run.

*M.*—I scarcely thought, Thomas, you were such a politician.

*T.*—Indeed, sir, I am no politician, but I had no other way of it. I have prayed this many a long year for the downfall of the Papacy; and the Whigs, with Mr Gladstone at their head, have declared so plainly for the withdrawal of the Maynooth grant, and the disestablishment of the Irish Prelatical Church, that I could not consistently have withheld my vote.

*M.*—I believe, Thomas, you have voted at several elections?

*T.*—Indeed, sir, I have done so for the Whigs at every contest since the passing of the Reform Bill. The rest of the members of session knew of my voting. Indeed, I did my best to persuade them I was acting in accordance with the principles embodied in our Covenants. I do not know that I convinced them that I was right, but, at all events, they did nothing to me. And now, that years are gone by, I am certain they wish they could have done what I did long ago.

*M.*—I quite agree with you. I, too, have voted in the last election. I could not have done so some years ago, for I was not quite persuaded that I was warranted in voting, but I have no doubt now.

*T.*—Although I have never had any doubts myself as to the propriety of voting, in perfect consistency with our principles, yet, as you say you have voted, I would be obliged to you if you would state at large your grounds for doing so.

*M.*—With pleasure. There can be no doubt, that during last century it was a very general belief that the oath of allegiance was a solemn pledge to maintain the British Constitution inviolate. This belief was fostered by the large number of citizens who dislike changes of any sort, until it almost became with many an axiom that could not be disputed. No one will deny the general excellence of the constitution of this country, even during the latter part of last century; but it had many grave faults and shortcomings. Our fathers were not blind. They had the seeing eye; and the idea of taking an oath that bound the swearer to preserve the British Constitution, as a whole, intact, they could not entertain for a moment. The natural consequence is, they held aloof from everything that looked like a pledge to maintain in its integrity a constitution that they believed in many essential points to be radically wrong. With the Reform Bill, Whig principles triumphed, and have been the principles upon which the country, even under Conservative administrations, has been more or less governed ever since; and the essence of these principles is, that everything in the administration and legislation of the country can be altered, if it be done with the voice of the people. Parliament has twice over changed the professed religion of the country, and has altered the hereditary succession to the throne; and what it has done in the past it can do again, if the people will it. If I remember rightly, Sir Edward Coke, one of the leading constitutional writers, affirms the power of Parliament to be so transcendent and absolute, that it cannot be confined, either for causes or persons, within any bounds. The oath, therefore, in the estimation of our rulers and the body of the people,—the alone competent parties to say what it is,—being simply a pledge to act constitutionally, to use legal means for the removal of wrong, and the maintenance of right, I have had no hesitation in taking it through the member of Parliament for whom I voted. That the oath means no more than this, is perfectly evident from what Parliament has done during the past session, in resolving, by a large majority, that the State shall withdraw endowment from all denominations in Ireland. With such illustration of the meaning in which my countrymen take the oath of allegiance, and without at

all reflecting on our fathers for refusing to take the oath during the reign of Tory principles, nay, thinking they were perfectly right, I cannot see that any course was left for me but to vote for the Whig candidate, and thus do what I can for the removal of what has been the curse of Ireland for at least two centuries.

*T.*—I perfectly agree in all you have said. Last century, if the opportunity could have been given me, I am not clear I could have voted; but in regard to the last election I had no doubt whatsoever. Indeed I cannot see how any genuine Covenanter, if really true to the principles for which our Church has testified for two hundred years, could at all have hesitated to record his vote against Disraeli, a man who expressly proposed the complete endowment of Popery, and who as expressly, in his manifesto, solicited the votes of the nation for the support of the Erastian supremacy.

*M.*—Yes, Thomas, the very supremacy in virtue of which Lord Westbury so lately decided, that a minister of the Church of England might deny the inspiration of the Bible, the reality of the atonement, and the eternity of future punishments.

*T.*—And how much of Christianity is left?

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## THE INTERMEDIATE STATE.

THE inquiry in regard to man's future condition, is one which has engaged the thoughts of mankind in all ages of the world. Before the introduction of Christianity, the views generally entertained on this supremely important subject were vague and unsatisfactory. The mass of the people among the various heathen nations held, indeed, the notion, that the soul continued to exist after the dissolution of the body, and that it experienced in the unseen world some sort of reward or punishment, according to the life spent on earth. In this popular view of the future state certain schools of philosophy concurred; but the highest point to which the religion of the one, and the speculative inquiries of the other, were able to attain, was a somewhat probable conjecture; and in regard to the precise nature of future judgments, the principles according to which they were to be awarded, or the means by which future rewards were to be secured, they knew absolutely nothing. Moreover, there flourished in their midst, from time to time, philosophers who openly maintained the doctrine, that all things were controlled by a rigid fate, and that, after death, man ceased to preserve his personal identity, and again became part and parcel of the great universe whence he sprang.

In the midst of all this ignorance and doubt and disbelief, the Son of God came to earth and published to men His sublime revelation, which, while disclosing other important truths, clearly established by a Divine warrant the reality of the future state and the

certainty of a final judgment. But explicit as are the statements of Scripture in regard to the world to come, they have failed alike to check the materialistic tendency of the human heart, or to soothe the restlessness of human fancy. Even within the pale of the Church, the controversy, although reduced within narrower limits—since it now relates chiefly to man's condition between death and the resurrection,—yet continues to rage with unabated vehemence. The present century continues to furnish men who, with the Bible as their text-book, yet strenuously maintain that, apart from the body, the soul of man has no existence; or, at all events, that without a living physical frame, man can have no conscious activity. Many, on the other hand, would seem either to demur to the certain amount of obscurity in which Scripture envelopes this mysterious subject, or endeavour to find in its statements a basis for their own wild speculations. Prompted by a restless curiosity, they would fain penetrate the gloom overhanging “that undiscovered country, from whose bourne no traveller returns,” and giving the reins to their fancy, they at length sink into a superstitious belief of the fictions of the ancient world. Our object in the present Paper will be to glance at some of the more important errors on the subject in question, that have been propagated within the Christian Church, and to test their character by what we conceive to be the teaching of the Word of God. Three of these false theories, in particular, seem to call for our attention, which, for brevity's sake, we shall designate respectively, the Romish, the Materialistic, and the Anglican views.

The first of these doctrines, so far as can be discovered from the ever-changing and often conflicting views of Romish divines, is in substance somewhat as follows:—The satisfaction of Christ secures men only against eternal punishments, and that for original sins, or such as have been committed before baptism. Men are, therefore, still liable to temporal punishments, which must be undergone either in this life or in the future state; and since every man does not expiate all his sins here, it is held that there must be some intermediate place in which the soul is detained till it has paid the penalties due for the sins in question. It is to be borne in recollection, moreover, that the doctrine applies only to certain sins. What are called mortal sins do not come into consideration here, since they consign the sinner to immediate and eternal punishment. None but venial or pardonable sins can entitle a soul to the trial of the intermediate state, and the hope of a final entry into heaven.

Now, if we examine this theory in the light of Scripture, we cannot but find it to be glaringly opposed to the fundamental principles of the Gospel. Let us take, *e.g.*, the doctrine of the atonement as set forth in the Word of God. Its infinite value surely admits of clear demonstration when we consider the infinite dignity of the Saviour's person, and bear in recollection such passages as Heb. ix. 25–28, x. 1–14, and 1 John i. 1–7. Romanists themselves acknowledge, in words at least, the infinite value of the atonement; nevertheless, they depreciate that value and virtually cancel their own statements,



as well as the arguments of Scripture, when they limit the direct effect of Christ's satisfaction to the remission of original sin, and of such transgressions as are committed previous to baptism, and maintain, as they do, the existence of an intermediate state of penance in the life to come.

The Bible view of justification is equally inconsistent with the theory in question. Here, as in the former case, it is the object of Romanists to secure a prominent place for the good works of the Christian, and hence they identify the doctrine to some extent with sanctification. They represent it as consisting in the forgiveness of sins and the implanting of a gracious principle; the development of which principle, until perfection has been attained, is to be the work of the Christian himself. An intermediate state thus seems necessary where that grace may be brought to perfection, which is in many cases undoubtedly but imperfectly developed on the soul's departure from the present life. The whole of this argument, however, falls to the ground when the fact is stated, that good works have no place in the justification of the sinner. The latter expresses a simple forensic act, in which God, by virtue of the spotless character and mediatorial work of His Son, declares that, in regard to the believing sinner, the demands of His law have been fully satisfied. He has been graciously pleased to accept the righteousness wrought out, and the penalty suffered, by Christ. The former He imputes to every child of faith who appears before Him, and hence declares at the same time that the law has nothing to lay to their charge. He pronounces the verdict "innocent," and dismisses the criminal from His bar, unaffected in character, for the better or for the worse, by the judicial process. For the proof of these statements it will be sufficient to refer the reader to such passages as Rom. iii. 28, iv. 16, iii. 24; 1 John ii. 1, 2; Rom. iv. 5; John iii. 18; 2 Cor. v. 19. Acceptance with God is thus secured independently of any meritorious act on the part of the sinner. Nay, good works are positively excluded from consideration in the case, alike by the nature of the doctrines just discussed and by the express statements of Scripture, *e.g.*, Rom. iii. 20-28; Gal. ii. 16. There is only one passage which seems to countenance the Romanist view of the efficacy of good works, and to give plausible support, therefore, to their theory of the intermediate state. It is the second chapter of the Epistle of James. In this passage there occur statements which seem to contradict those set forth in other parts of Scripture, more especially in the Epistles of Paul. In the Romans, *e.g.*, prominence is given to the doctrine of justification by faith without works; while James seems to urge the necessity of good works, without which faith is dead. Conceding for a moment that the Romanist interpretation of the latter passage is the right one, we hold them bound to explain, in accordance with it, the other texts in which a directly opposite doctrine appears to be laid down. This, however, they cannot do. The statements in the Pauline epistles are incapable of a different interpretation from that which they obviously bear. If, on the other hand, we look at the passage

in James in the light of this fact, we find it capable of an easy solution, but one which is fatal to the Romish belief. James speaks, indeed, of the necessity of good works, not, however, as a meritorious ground of acceptance, but as an evidence that a man speaks truly when he professes to have faith in Christ: of the genuineness of a man's faith, and the reality of his justification, the Justifier of the ungodly alone certainly knows. But if that man would demonstrate to the world that he has believed, he must show his faith by his works. Genuine faith worketh by love. It necessarily results in good works, and without the latter the most vehement profession is but an utterance of the lips.

The Scripture doctrine of sin furnishes a third argument against the theory we are now combating. In order to give plausibility to their view of the intermediate state, Romanists are compelled to distinguish two kinds of sin—mortal and venial sins. But this distinction receives no countenance from the Word of God, which, on the contrary, declares that he who offends the law in one point is guilty of all (James ii. 10), and pronounces condemnation upon all who continue not in all things which are written in the book of the law to do them (Gal. iii. 10). In addition to these principles of Revelation which seem distinctly to controvert the Romanist error, there are several passages bearing directly on the state of the soul after death, the full discussion of which we reserve till we come to examine the last of the three theories under review.

The question will now naturally occur to many, as to the ground on which the Church of Rome bases her doctrine of purgatory. Is there nothing in Scripture, it will be asked, which can by any means be construed in favour of her position? Popish controversialists, of course, allege that there is; and in particular, they lay down three principles, founded, as they think, upon the teaching of the Sacred Writings, while they also adduce certain passages which contain, in their opinion, express testimony to the reality of a future state.

The first of the three principles in question is to the effect, that even after sin has been forgiven there remain certain pains due for it, which must be undergone either in the present life or in the future state; and as it cannot but happen that many die before these have all been inflicted, there must necessarily be some intermediate state in which all such unpaid penalties may be cleared off, before the soul is admitted to a participation in the joys of the eternal paradise.

The alleged foundation for this principle is the circumstance that infants die even after baptism, and the recorded instances of temporal punishments being inflicted for sin, *e.g.*, upon the Israelites, when they were denied an entrance into Palestine, on account of their murmuring at the report of the spies.

Now, we humbly think that these instances do not at all support the theory in proof of which they are advanced. If we view them in the light in which the Church of Rome would have us do, we give our sanction to a principle which is in irreconcilable opposition to other doctrines of Scripture, as well as to its positive statements on

the subject of works. In the Protestant view of these passages no such inconsistency is manifest. The act of justification, as we have proved, places the sinner in a new relation both to the law and the lawgiver. The former being no longer the standard by which he is to be judged, ceases to be an object of terror to him, and he sees the frown of an offended God exchanged for the smile of a reconciled parent. Trials and afflictions may still be his lot in life, and death at length may overtake him; but all such dispensations are no longer the punishments of an angry judge but the chastisements of a loving father. It is, indeed, appointed unto all men once to die, and this as a memorial, while the world lasts, of the exceeding evil of sin, of the holiness of God, and the perfection of His moral government. Punishments to the believer these mysterious visitations certainly are not. "Whom the Lord loveth he chasteneth," is the testimony of Revelation. The vicissitudes of life, moreover, subserve many high ends. They are calculated to humble the pride of the human heart, to lead the soul nearer to God, and to withdraw the affections from things seen and temporal to things unseen and eternal.

The second principle of the Romanists is in regard to the distinction of sins into mortal and venial sins, above discussed. They cite, indeed, one or two instances to establish this distinction, such as the cases of Rahab and of the Hebrew nurses. But all that we know of either of these is, that their conduct was approved of by God; and however mysterious the circumstance, we are bound to admit the conclusion from this latter fact, that in neither case was sin committed. The few and many stripes spoken of in Matt. v. 22 are also adduced; but these refer to degrees, not to kinds of punishment, and therefore indicate only degrees of the same sin.

The third principle which the Bible is construed to teach in favour of purgatory is to the effect, that prayer should be made for the dead. The premises of this conclusion are based on 1 Cor. xv. 29. Whatever the passage may mean, it does not necessarily require the interpretation alluded to. In truth, if this view were adopted, it would render Paul's argument quite inconclusive. It is not the dead to whom attention is chiefly directed, but those who are baptised, and the question is asked as to what these are to do. The phrase, "for the dead," is capable of being translated, "over the dead," and may possibly refer to one or other of two practices, that of receiving baptism at funerals, or of delaying this sacrament till the approach of death.

The express Scripture testimony which Romanists allege in favour of their doctrine rests chiefly on three passages of the New Testament, Matt. xii. 31, 32; 1 Cor. iii. 13, and 1 Pet. iii. 19. A cursory examination will show the irrelevancy of these texts to the question at issue. We cannot at present state all the arguments that may be advanced against the Romish explanation. In regard to the first, it will be sufficient to remark, that while sins are represented as being punished in purgatory, here it is the forgiveness of sins that is spoken of. The second text—we would ask the Roman-

ists to note—tells of a trial of works, not a scourging of souls. Every man's work, moreover, is to undergo the ordeal. The passage in Peter is a very obscure one, and therefore quite unfitted to establish any doctrine whatever. The Church of Rome quotes it in proof of the existence of purgatory. With greater plausibility it may be interpreted to mean that the Spirit of Christ in Noah preached to disobedient men whose spirits were not then, but are now, in prison, and that not the prison of purgatory, but that terrible place uniformly indicated in the New Testament by the term, viz., hell itself, the prison out of which no debtor can ever hope to escape until he "hath paid the uttermost farthing."

We turn now to the second, or Materialistic theory, according to which the souls of men, between death and the resurrection, lie in a state of unconsciousness. The arguments adduced in favour of this hypothesis are mainly two in number. The former of these is based on the general consideration that we know nothing of the subject by experience, and hence cannot conceive of the soul existing apart from the body in conscious intelligent activity. This, however, is a mere speculation, and if found to be opposed to the plain teaching of Scripture—which we shall afterwards examine—it falls to the ground. Materialists have, it is true, endeavoured to deduce a second consideration in their favour from Revelation itself, but, as we think, unsuccessfully. They point, *e.g.*, to those passages which represent death as a sleep, and maintain that unconsciousness must be implied in such language. We answer—not necessarily. Unconsciousness is not the only respect in which an analogy subsists between these two states; and in what sense the dead are represented as sleeping, must be determined by the prevailing sentiments of the inspired writers, as these may be learned from the use of synonymous expressions. Accordingly, we find that the prominent idea held in connection with death, more especially among New Testament believers, is that of peaceful and happy repose. Nor is the same sentiment wanting in the Old Testament; and even there, passages which seem to point in the other direction may be quite easily understood, if we limit the reference in them to man's physical life and his relation to the present world. In truth, this latter consideration would be a sufficient reply to the argument we are now combating, even conceding the assumption that sleep always implies a state of unconsciousness.

That perfect oblivion is the state of the dead is an Old Testament doctrine, we cannot admit, since its writings contain clear indication of the opposite view being held by the ancient Israelites. Their inspired lawgiver, in his prophetic song, warned them that the wrath of God was a fire kindled which would burn to the lowest Sheol. The people themselves, moreover, very early manifested a tendency to necromancy, against which Moses was divinely commanded to warn them (Deut. xviii. 11, 12). Further, the account of the raising of Samuel, and the vision of the King of Babylon recorded in Isaiah, would be unintelligible without the admission that the ancient Jews believed in a state of being after death. The

latter passage, indeed, implies even more, for if we were to suppose that death is really a dissolution of our being, and that the notion of a spirit moving in another world apart from its earthly tabernacle is a pure fiction, we should have the gross absurdity of Scripture countenancing what, on the hypothesis, is but a superstitious fable. The description in Isaiah is, we admit, highly figurative, but without doubt also it must have a basis in real fact.

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## LETTER FROM REV. JOHN INGLIS.

ALL WELL—LOCATION OF REV. MR GORDON AND REV. J. M'NAIR ON  
ERROMANGO—TANNA—ENCOURAGING PROSPECTS, ETC.

Rev. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

ANEITYUM, NEW HEBRIDES, *July 30th, 1868.*

MY DEAR SIR,—I returned home last night, after an absence of more than six weeks in connection with the "Dayspring." During my absence two mails had arrived, bringing us letters and papers for four months, viz., for February, March, April, and May; and among others yours of March 24th and May 14th, and one from our treasurer, Mr Finlay, dated May 20th. This letter of Mr Finlay's was on Aneityum on the 26th inst., two months and six days after it was posted in Glasgow. On its arrival in Sydney it was immediately put on board H.M.S. "Charybdis." Thereafter that noble vessel was at once despatched for the New Hebrides, and, as fast as winds and steam would propel her, she made her way for Aneityum, and our worthy treasurer's letter was safely and promptly delivered. It is generally understood that Captain Lyons brought Government despatches for Commodore Lambert, who is expected daily from Fiji, in H.M.S. "Challenger," on a general cruise among the islands; but of this we are not officially informed. We are certain only about our own letters.

As I have to send off my letters this afternoon, a brief note is all that I shall be able to write you at present. I am happy to say that my wife and I are both well, and that all the other mission families on the group were well also when we left them. As we had no expectation of a man-of-war being here this year, we brought no letters from any of them, except Mr Cosh, to go by this opportunity. We did not proceed to Santo. Before our arrival on Erromango, Mr Gordon had gone round in his boat to Portinia Bay, to ascertain the feelings of the natives in that quarter. He found their feelings towards himself and Christianity so favourable, that he felt it to be his duty, if we should approve of it, to defer the mission to Santo, and settle for the present on Erromango. We accordingly held a meeting, and after hearing a full statement of the matter, we agreed that, in all the circumstances of the case, Mr Gordon should be located at Portinia Bay, and that Mr M'Nair should occupy Dillon's Bay. Portinia Bay is on the eastern part of the island, and Dillon's Bay on the western, perhaps about thirty miles apart.

We next proceeded to Fatè, to land the Coshes and the Neilsons;

but it now occurred to me, that, as we had had a very favourable reception on Tanna, and as it was not necessary to proceed to Santo at present, it might be well to make an effort to re-occupy Tanna this year. On talking the matter over with the two young brethren, who had both been with me on Tanna, we were unanimous in thinking that this should be done, and that Mr Neilson and his family should return in the vessel to Aneityum, to carry out this arrangement, if it should be found practicable. After finishing our work on Fatè, we returned and called at Erromango, Aniwa, and Tanna. We had agreed that, on our return, we should bring a party of Tannese chiefs over to Aneityum on a visit. It was expected that we might bring about twenty men with us—chiefs and their followers; but in these latitudes it never rains but it pours,—instead of twenty we had upwards of fifty; although two of our Aneityum teachers, who had been many years on Tanna, and who can both speak the language well, had spoken till they were hoarse, trying to dissuade so many from coming. It was of no avail: come they would, and come they did. After a passage of two nights and a day they were all landed safely on Aneityum. After remaining a week here, the “Dayspring” will return to Tanna. Mr Neilson and Dr Geddie, accompanied by a party of Aneityumese, will go in the vessel to erect Mr Neilson’s house. While they are thus engaged, the “Dayspring” will proceed to Aniwa and Erromango, and Messrs Paton and M’Nair will accompany her, to visit some districts of Tanna and Erromango that we are desirous should be visited. She will then return to Port Resolution, and see what arrangements are to be made for the settlement of Mr Neilson and his family.

Various circumstances have occurred to soften the hearts of the Tannese this year,—perhaps the chief thing really is this, that the public health has been very good this year. The poor blinded heathen are wofully superstitious, and one of their grand objections to Christianity is, lest it should bring disease and mortality among them. There is, moreover, a strong impression abroad, that the opposition displayed to our settlement last year originated chiefly from the influence of others without, who were inimical to the mission, and that certain arguments, used so patly by one or two rather impudent young men, had been put into their mouths by parties more knowing than themselves. But be that as it may, certain it is, that our reception this year was greatly different from what it was last. During our stay at Port Resolution, Mr Neilson and I walked inland about three miles to see a native feast. We met about five or six hundred natives—men, women, and children. They all treated us very respectfully. An Aneityum chief, our principal interpreter, said to me on our return, “Very different is the conduct of the Tannese this year from what it was last year. When we met them last year, there were but a few of them present, but their talk was very bad; this year there were a great many of them, and their words were all good and sweet. I did not hear one bad word to-day”—meaning a word against Christianity.

I have nothing particularly striking to record connected with our

voyage, nothing sensational with which to startle you. If time permit, before next mail, I may copy out and somewhat extend the notes of my journal taken during the voyage, and send them to you; but in the meantime, I may say, that over all the six islands of this group, on which the Gospel has more or less of a footing, I have not seen, since my return here in 1863, the prospects of the Mission, as a whole, so encouraging. When the missionaries went home from the Annual Meeting this year, they found everything safe on their respective stations, and they all received a warm and cordial welcome from the natives on their return; and as sable faces met them on the shore, greeting them with sweet smiles and loving salutations, as the brethren met Paul and his party at Appii Forum and The Three Taverns, they all felt disposed, like the Apostle and his friends, to thank God and take courage.—Yours, etc.

JOHN INGLIS.

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## “BLACKWOOD” ON POLYNESIAN MISSIONS.

TO THE EDITOR OF THE REFORMED PRESBYTERIAN MAGAZINE.

ANEITYUM, NEW HEBRIDES, Aug. 4, 1868.

DEAR SIR,—I have just received four months letters and papers. Among these last is a copy of *Blackwood's Magazine* for January, containing an article on Polynesian Missions, in which there are some remarks the reverse of complimentary to the constitution and working of the New Hebrides Mission. I do not suppose that our mission is likely to suffer much injury from the influence of this article on the ordinary readers of “Blackwood,”—the readers of “Salem Chapel,” the “Perpetual Curate,” and “What I did in Belgrade.” I should not trouble myself to write for them. But I am anxious that those readers of the *Reformed Presbyterian Magazine* who may have seen the article, should be put right.

From information received, as the police authorities say, I have been aware for a considerable time, that an article, or articles, on this subject, was likely to appear in “Blackwood.” The writer is understood to be a captain in the British Navy, who visited this group two years ago; a gentleman of good literary powers, of exemplary Christian character, a warm friend of missions, and one who is believed to be morally incapable of writing anything which he did not believe to be true, or which was not likely to benefit the cause of truth. His strictures were, doubtless, intended to be “the wounds of a friend,” and hence faithful. But he has been supplied with incorrect information, and has drawn most unjust conclusions. It is certainly to be regretted that a writer in his influential position had not sifted his evidence a little more carefully before he put forth, with such confidence, opinions so derogatory to the character of any Christian mission. I have no doubt as to the source whence the writer derived his information, and I am sorry that he had not taken some pains to ascertain whether it was true, or simply mere gossip.



After stating the difficulties of mission work on this group, arising from the climate, the diversity of languages, and the low, degraded, cruel, and treacherous character of the natives, which, seeing to a great extent with his own eyes, he has given very correctly, he next goes on to say, that to carry on mission work efficiently on this group, it would require a powerful society, with large resources, great experience, and one central authority. One chief cause, it is alleged, of the small progress made by this mission on the islands beyond Aneityum is the want of a central authority, and of coherent action; and as a result of this, the imperfect, one-sided, and highly coloured intelligence received by our supporters at home. He says:—

“But instead of this, the mission consists of different denominations of the Presbyterian Church in Scotland and Nova Scotia, while Canada and Australia are about to join in the work as well. There is no central association whatever; each Church sends out its own missionaries with but scanty resources, and they are responsible only to their own particular community, in whatever part of the world it may be. The consequence is, that each individual missionary follows his own views in all matters, without previous consultation or reference, and hence grave questions occur, seriously compromising the prosperity of the mission, but depending upon the discretion or the peculiar views of a single individual. Such a case occurred very recently, when, from the persistence of a missionary, the interference of the naval force was invoked to chastise the natives for some wrong inflicted on him.”

That is simply a caricature of the working of our mission. We have, it is true, no central association at home. But we have felt no loss on that account. It is well known that in all matters requiring united action, the Churches connected with this mission have uniformly co-operated with the most exemplary cordiality. But here we have a central authority; the whole of the missionaries on the islands are a board of management, to conduct all the general business of the mission, and by whose authority every individual member of the mission is controlled. Meetings are held annually, and oftener when required, a moderator and clerk are elected each year, regular minutes are kept, and copies of them transmitted to all the Churches having missionaries on the group, and the minutes of all sub-committees held during the year are read and examined at the General Meeting. That “each individual missionary follows his own views in all matters, without previous consultation or reference,” is simply untrue. If any missionary were feeling himself aggrieved by any decision of the General Meeting here, he would be at liberty to appeal to the Church with which he was ecclesiastically connected; but, so far as I remember, such an appeal has never yet been made.

I could with perfect ease, as I think, refute the mistakes or misrepresentations which he has made in the case brought forward as his proof. But after the full investigation entered into, and the final deliverance come to on the matter, by all the Churches connected in any way with this mission, I would consider it wholly

inexpedient to re-open that question. I may, however, without any presumption, say, that the members of this mission have, at all times, possessed among them collectively an average amount of discretion and common sense. This is only claiming for them, in an ordinary degree, the ordinary attributes of humanity, which, I suppose, nobody would think of denying them. And I might appeal to all who know anything of the missionaries who are, or have been, connected with this mission, if they were ever such ninnies as that the influence or persistence of one individual would have led them to take any step that they believed was either wrong or doubtful.

Waiving all discussion as to the right or the wrong of the case referred to, I am at a loss to see how any central authority at home, however strong, could have prevented the occurrence of such a case here. The most thoroughly centralised of Protestant missions that I know of is that of the Wesleyans; but when their missionary, Mr Baker, was murdered last year in Fiji, this did not prevent them from invoking, or at least thankfully accepting, the interference of the naval power to punish the murderers. The very day the news reached Sydney a man-of-war was despatched to Fiji to investigate, and, if possible, to punish the outrage, and the officer who was in command is understood to have been the writer in "Blackwood." He arranged with the native government in Fiji about the punishment of the murderers. What arrangements were made, or how they were carried out, I have not yet learned; but the result is this, instead of the murderers being punished, Thakamban was repulsed with the loss of 200 men, and Commodore Lambert has gone down to Fiji to give his moral, if not also his material, help to the discomfited king.

I have just finished the reading of Captain Snow's two volumes on the Patagonian Mission, and if there is anything like truth in his statements, it is clear that a thoroughly centralised society, resting, too, upon Episcopal foundations, may be more inefficiently conducted, and its agents be more wayward and self-willed, than where there is no central association whatever. The charges preferred against that society are immeasurably graver than anything alleged against us, so that a central authority at home would not be a panacea for all our defects.

It was the disasters of 1861-2 on Erromango and Tanna, and not the fact that the mission was carried on by two Churches, that has so retarded the evangelisation of this group. The work had to be recommenced in 1864, and up till 1866, the time of the writer's visit, we had only one missionary on Erromango and one on Fatø. Up to the time that the Erromango and Tanna missions were broken up, the missionaries had resided scarcely four years on each of these islands. It is only within the last two years that our present agency has been all on the field; and it is not even yet fully in operation. In the face of all the difficulties to be encountered,—infinitely greater than in any other islands in the South Seas, as the writer admits,—is it necessary to call in the aid of other causes to account for the small progress that has been made on the other islands of this

group? We certainly think not. Be it also remembered, that whatever has been accomplished on Aneityum was effected on the same principle as that on which the mission was conducted on the other islands. But the article says further,—

“Another serious ill consequence resulting from the constitution of the New Hebrides Mission is, that the different bodies have no means of hearing anything about the state of affairs of their mission, except from the reports of the missionary himself; and there is no person who has seen the working of missions to the heathen, but who will bear us out in saying that many of these reports are much too highly coloured, and do not give to people at home by any means a faithful representation of the actual state of matters. . . . We do wish to point out, that in many instances the published reports of the missionaries are rather a reflex of their own sanguine hopes and earnest wishes, than a calm impartial statement of actual result. The consequence of this has been, that ministers have left their homes to come out to these islands under an entire misconception of the real state of matters, and have experienced bitter disappointment on reaching the field of labour, feeling themselves to have been grievously deceived.”

We have seldom read charges more unfounded than these. I say nothing of the fact, that the minutes of our General Meetings are sent to all the Churches connected with the mission, and of the annual reports of the “Dayspring,” prepared by the authority of the General Meeting, and giving a condensed history of the mission; but it is well known that all the missionaries write fully and regularly; that their letters are given with great fulness to the public; that there is a regular interchange of missionary publications; so that the Managing Committees, or Boards of each Church, have the fullest opportunity of knowing everything that is being done by every missionary. Each missionary, moreover, has an opportunity of reading the published letters of every one of his brethren, so that if any incorrect statements are made they can be brought up and examined at the General Meeting. Could any better arrangement be made for procuring full information, or any better guarantee be devised for insuring faithful reports?

There is some ambiguity in the statements about colouring the reports. It is uncertain whether the charge is meant to apply to all missionaries, or whether it is to be confined specifically to us. As the application of the effects of such reports is restricted to us, we must at least be specially included in the charge itself. I have read nearly everything that has been printed for the last twenty years connected with the New Hebrides Mission; which is greatly more, I suspect, than this writer has done. I have read also a fair amount of other missionary intelligence; and I have no hesitation in affirming, that, taken as a whole, the reports and letters of the missionaries on this group, in point of truthfulness and accuracy, and in the absence of all false colouring, will stand a favourable comparison with those of any mission in Christendom. It is true, that men who work earnestly will in general write hopefully; they will believe God's promises, and expect success, while those who have little or no heart to their work will take a darker and more desponding view of their prospects.

I have certainly had the best opportunities of hearing, and yet I have never heard of these disappointments, except from two families; both of these have left the mission; the one, indeed, never actually joined the mission—never tried the work, and hence had but a very imperfect knowledge of the actual working of the mission. And strange as it may seem, the most glowing pictures of this mission that ever appeared in print were supplied by the latter of these parties. But if these brethren found the field so different from what they expected it to be, it could not have been because the Churches that sent them out had not in their possession full information about the mission, nor yet because the information before the public was not reliable and trustworthy, but simply because they had not examined those sources of information for themselves. They had drawn upon their imagination for their facts; they had formed to themselves fancy pictures, and because these were not realised, they strove hard to make the world believe that they were martyrs to highly coloured reports; and it seems that a culpable credulity has adopted and endorsed this shallow lachrymose fiction, as if it had been the very quintessence of truth.

In conclusion, I may say, that the author of this sketch may stand high in his own profession, and may take a conspicuous place among the writers in "Blackwood," but unless he collect his information with more caution, and digest it with greater care,—unless his statements are greatly more correct, and his opinions greatly more matured, his views will be of little value, and his counsels will carry little weight, in helping us to solve the difficulties that lie before us in the Hew Hebrides Mission; and his lucubrations will be only another illustration of the truth of the old Latin proverb, *Ne sutor ultra crepidam*.—Yours, etc.

JOHN INGLIS.

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## TO SWITZERLAND AND BACK.

### CHAPTER V.

BERNE—FRIEBURG—ROMONT—LAKE OF GENEVA—LAUSANNE—GIBBON—  
GENEVA—THE ARVE AND THE RHONE—CATHEDRAL—JOHN CALVIN.

On Friday afternoon, July 31st, we left Basel for Berne, by rail, sixty-five miles away. The country was somewhat flat for a few miles after we left Berne, with wooded heights in the distance, but as we got into Switzerland it became entirely a land of hills and valleys. The valleys were under pasture, and, unlike Germany, the houses, generally painted white, were not gathered into villages, but dotted over the landscape. As we advanced the hills began to rise into mountains, and we, too, rose higher by gradients evidently much steeper than any in use on this side of the English Channel, so much so, that our journey to Berne took up fully four hours; but everything around us was so new and so varied in its beauty that there was no weariness on our part.

Berne we found to have a character of its own, and to differ from any city we had yet seen. It stands 1700 feet above the level of

the sea, on a sandstone ridge or spur that rises from 100 to 200 feet above the Aar, the chief tributary of the Rhine in Switzerland. The Aar is here a rushing stream, which so flows round the ridge as almost to encompass the city. Four chief streets run parallel to each other, and, with their crossings, make the main part of Berne. The houses are all of stone. The roofs project some two or three feet from the wall, and the first storey in most of the streets has an arcade, or what in Chester would be called a Row; and these arcades or covered walks are lined with shops or stalls. Down the middle of each street runs a stream of water, and every two hundred yards or so are large fountains, often surmounted with quaint figures, in which the bear, the national emblem of Berne, chiefly predominates.

After a short run through the city we set off for the Schaanzi, a height that overlooks Berne from the north. We descended the valley of the Aar, and climbed up its other side some three hundred feet to its summit, where we found a garden, and seats, and a quantity of people, evidently gathered, like ourselves, to see the Bernese Alps as lighted up by the setting sun. But the evening was not altogether favourable. Clouds hung over the western sky, and hid the Jungfrau and its kindred mountains, so that we only saw the snow-covered summit of the Doldenhorn, and the intermediate lower heights of the Niessen and the Stockhorn.

Next morning the clouds still shrouded the southern horizon from our view, so that we had to leave without seeing in its full grandeur the far-famed sight of the Oberland Alps from Berne. We had to content ourselves with another view of the city. It was a scene of great animation, for the markets were being held in the open street. The country folks were in great force, in one long street, with the produce of their gardens; and, in another, with that of their pastures. The fruits, from the great height of much of Switzerland above the sea, were not so large or so far forward as we had seen in Germany. Grapes had disappeared, and in their place were quantities of wild strawberries. The women were all dressed alike in the white sleeves, and the black bodices outside—the national dress of the canton,—and were all as tidy as if their linens had been dressed that morning. In the centre of the city we came upon the Clock Tower, said to have been built in 1191. A goodly number of the younger Bernese, with a few strangers, were waiting in expectation for the moving of its puppets. A minute or so before the hour a wooden cock flapped its wings, and then a procession of bears passed round beneath a throned monarch, who lowered his sceptre, and turned the hour-glass as they walked by.

On the south side of the city is the Munster Platz, a terrace planted with trees, which overlooks the Aar in the valley beneath, and commands a view of the Bernese Oberland, although not so extensive as that from the Schaanzi. Back from the terrace is the Bundes Rathhaus, a large building, in which the Swiss Parliament meets. Behind it, again, is the Cathedral, a Gothic building, finished in 1457. It has the rich variety of ornament that seems charac-

teristic of the old Swiss public buildings. Its western entrance is elaborately adorned with a vast number of sculptured figures, representing the last judgment.

On Saturday morning we took the railway for Lausanne. The country through which we passed had still the same picturesque appearance. The houses, however, were no longer of wood, and they had the roof projecting far out from the wall; and often under the eaves were piles of firewood, and, in some districts, quantities of peat. The costume of the people changed. Instead of the black dress and white sleeves of the Bernese women, there was now a garb of a fierier hue. The crosses by the roadsides that we sometimes saw indicated that we were in a Romish canton. We passed the town of Friburg, a town surrounded by a wall, watch-towers, and old-fashioned gateways, that gave it the look of a fossil of the middle ages preserved to our time. A few miles further and we were at Romont, a village most romantically situated on the top of a hill that looks down upon the railway, and is surrounded by a wall, and contains a castle with a large round tower, said to be of the tenth century.

As we left Romont the railway rapidly descended to a lower level, and on coming out of a tunnel, a few miles from Lausanne, a view of extraordinary grandeur burst upon us. It was the Lake of Geneva, with the mountains of Savoy and the valley of the Rhone. The sloping grounds—for we were as yet several hundred feet above the lake, as well as some miles from it—were covered with vineyards. At the water's edge was a fringe of villages and villas. The sea itself was still, and seemed of immense extent. Right before us, at its far end, was the valley of the Rhone; and rising up from the valley, on either side, were ranges of lofty mountains, the farthest of which were capped with snow. Due south of us, on the other side of the lake, and reflected in the mirror of its waters, was a rugged and scarred and inhospitable and grey looking pile of mountains, that rose up from the very shore. They were the Mountains of Chablais. They were not so high as the ranges of Dent de Morcle and Dent du Midi, that lined the Rhone valley; but from our nearness to them they looked still higher.

In a few minutes we were in Lausanne, but we made no stay. We contented ourselves with a glance at it as it lay on the hill, surveyed by its overtopping cathedral and castle. An omnibus from the Hotel Gibbon, and a large placard at the station, did not suffer us to forget that we were passing by the town in which the historian of the "Decline and Fall of the Roman Empire" resided for a number of years, and in which he brought his great work to a close, as he himself has told us in one of the most interesting of autobiographies. Gibbon has been long regarded as hostile to Christianity, but a Princeton professor has recently attempted to show that his hostility was not so much directed against Christianity as against the line of argument by which many writers in his time sought to account for the rapid progress of the religion of Jesus in its early centuries. Dr Macdonald endeavours to establish his thesis with much calm-

ness, and with much show of reason. Most readers will be persuaded that, if he has not altogether succeeded in proving his point, he has at least shown that Gibbon cannot be classed in the same rank with Hume as a determined opponent of revealed religion, but was rather of the school of his fellow-historian, Dr Robertson—not very earnest, it may be, in his beliefs, but yet acquiescing in Christianity as of Divine origin.

Lausanne is about a mile from Ouchy, its harbour on the lake. At Ouchy we found a steam-boat getting ready for starting, and in a few minutes we were steaming away for the opposite shore. The day was fine. The sun shone in the fulness of his strength; for it was the 1st of August. There was scarcely a cloud upon the sky, and just wind enough to ripple the surface of the blue waters around. As we approached the southern side its mountains appeared still more rugged and barren, but the northern, that rose gently into an amphitheatre of hills, was more lovely than ever. As far as the eye could reach all was under cultivation, and the vine was everywhere in as great abundance as we had seen it on the Rhine, while the shore was alive with villas, with villages, and with towns. The lake itself looked like a sea; that in the quarter where Geneva was said to lie was limitless, for there the land was as yet lost to view. It was the largest inland sheet of water we had yet seen, for while Loch Lomond covers 45 square miles, the Lake of Geneva covers 380, and is thus more than seven times its size.

In three-quarters of an hour we had crossed to Evian, a village in the French territory on the south side of the lake, and in about three hours more we caught sight of Mount Saleve, a limestone range that rises behind Geneva, much as the Salisbury Crags do behind Edinburgh, but to a far greater height, for the summit of Saleve is 4560 feet above the level of the sea; and shortly after, the Cathedral, and the older part, and then the whole of Geneva itself. Much at the same time, on looking to the south-east, in the far distance, we saw a snow-white range, that seemed to be blushing under the full gaze of the setting sun, for its whiteness, as the sun went down, rapidly acquired a roseate hue of surpassing beauty. It needed no guide-book to tell us we were gazing at Mont Blanc and the attendant Alps of Savoy, and in the perfection of their charms, such as travellers have sometimes to wait days ere they can see.

Our memories of Geneva had taken us back to Julius Cæsar, nineteen centuries ago, so that we were prepared for something at least as antique in appearance as the old-fashioned towns we had seen on the Rhine; but the reality was very different—Geneva is mainly a city of the nineteenth century. Rows of modern houses, of four, five, or even six storeys in height, line the spacious quays; three fine bridges—one of them of iron, the Pont Mont Blanc, has, for size and graceful beauty, few equals anywhere—span the Rhone, and bind into one the two quarters of the city which the river separates from each other, while gardens and shading trees abound just as in the most modern parts of our new towns at home.

It was sunset when we arrived, so that we saw little that night,

and next day was the Sabbath, and we were so overcome with the unusual travelling of the week, that we had to keep our hotel while our companion went to church, and it was not till the evening that we dared venture out. We therefore saw nothing of the Sabbath as kept in Geneva. At seven o'clock we went to the Oratoire, the evangelical place of worship. The house was seated for about five or six hundred, and there might be about one hundred and fifty present, at least three-fourths of whom were women. The preacher's name we did not find out, but the sermon was evangelical and earnest. The smallness and the materials of the audience were accounted for by the fact, that the great part of the usual congregation had gone up to the mountains for summer quarters.

Next morning, in company with two excellent Free Church brethren, we set out to see the meeting of the Rhone and the Arve. We met together at the post-office, which looks out upon the Rhone. Opposite our meeting place was the Boucherie; and in a large cage, facing the river, were two eagles, that, like the bears in Berne, are kept at the public expense; for the eagle is the national emblem of Geneva. The Rhone we found, as it flows on its course seaward out of the Lake of Geneva, to occupy a channel in breadth like the Clyde at the Broomielaw, and to be moving onward with great rapidity, and with water to a depth of six or seven feet, and transparently clear, with a peculiar tinge of blueness. As we walked along the banks we passed several large water wheels driven by the force of the stream, that lifted the water, as they turned round, by a course of buckets on their edge, and poured it into troughs that carried it away to irrigate the adjoining gardens and fields. After half an hour's walk we came to the spot where the two rivers meet. The Arve is a stream something like the Forth at Stirling in winter flood, but rushing onwards with a noisy furiousness. It rises at the foot of Mont Blanc, and draws its waters from its snows and glaciers, and so had the whitish muddy colour characteristic of the glacier streams in Switzerland. At the junction, the land between the two rivers runs out into a narrow spit, that permits one to see to perfection the meeting of the two. The Rhone, with water of virgin purity, and as the mightier river, drives back the Arve to its own side; and, as far as we could see, the line of demarcation between the two was distinctly maintained. In a mile or two away, we were told, the Arve gradually encroaches, and ere long spreads throughout the once transparent Rhone its muddy impurity, which the Rhone never entirely loses until it falls into the Mediterranean—an image of the consequence, in this lower world, of holiness allying itself with defilement. For a time it may keep its sinful associate at arm's length, but ultimately it will catch more or less of its impurity; an impurity not to be entirely cast away until it reach the sea of glass before the throne.

Monday forenoon we spent in walking up and down the city, especially in its older part, which is situated on a kind of hill, and has the narrow steep streets usual on such a site. Its summit is crowned by the Cathedral, a venerable building of the twelfth cen-



ture. Voltaire and Rousseau, and other supposed philosophers of Geneva in last century, no doubt reckoned themselves much superior to their more orthodox predecessors. Scepticism, however, does not necessarily imply the possession of the power of appreciating what is truly beautiful. Indeed, the art that at any time has been fostered under the reign of Scepticism has generally been sensuous in its character, and at the furthest remove from the things that are pure and lovely in the works of God in the world of nature. It is not wonderful, therefore, that while the interior of the Cathedral is a fine specimen of the severe simplicity of the early Gothic architecture, the Geneva virtuosos of last century actually thought they improved it by attaching to it a Corinthian portico, a style of building as meretricious and as opposite to the chaste beauty within, as can well be supposed. To complete the whole, and to show how incapable the rejecters of revelation are of rising to the loftiness of thought our religion calls forth, and of seeing that there is nothing so becoming the house of God as a flood of pure light direct from heaven, they have had the barbarity to fill in the windows over above where in Popish times the high altar stood, with very ordinary pictures in stained glass. The pulpit, however, is in keeping with the simplicity of the building, and the canopy over it is said still to be that under which Calvin preached.

The house in which Calvin lived is in a narrow street, near the Cathedral. It is a plain looking building, but it has come very much down in the world since the Reformer's time, for it has sunk so low as to be actually occupied as a nunnery. It has fared very differently with the principles taught by the mighty intellect that once sojourned within its walls. They have not had to be thankful for a cast-off dwelling. They have outleaped the narrow limits of Geneva, and shown their proper field to be the world. They have had many stern foes—they have had many deadly conflicts. But notwithstanding, like the Lord, whose free grace they unflinchingly and lovingly proclaim, they have gone forth conquering and to conquer; and of all the systems that have ever moved the minds of men, none has produced nobler spirits, none has called forth such deeds of heroic daring, none has done so much to free, to elevate, to bless our fallen race, none has given such evidence that its past achievements are but the earnest of a more glorious future, as that which regards the greatest of its uninspired teachers to have been John Calvin.

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## Notes on Public Affairs.

### PARTY-SPIRIT.

THE attempts to withdraw exclusive privileges from those who have long possessed a monopoly of them, and the aspirations after a better condition by the diffusion of mutual trust and generous self-sacrifice among all members of the community, never fail to awaken a deep prejudice, and to lead to organised hostility on the part of

those whose interests are assailed. Nor are those who engage in the good work always free from the evils of temper and disposition which they condemn in others, and which they profess themselves anxious to have removed. In politics, the man who calls himself a Liberal is not always endowed with the candour, the love of freedom, and the disinterested devotion to his country, which the bearer of so high a title should possess; and in religious matters, none show so much scorn and contempt as those who affect a lofty superiority to the prejudices of narrow minds. The efforts to bring about greater harmony and union run parallel with displays of party-spirit in some of its most offensive forms, and while we have to note a growing desire after peace and good-will, both political and theological controversy is still embittered by personal animosity and malice. The advantages of party combination are manifest. It is essential both to the manifestation of important principles, and to the accomplishment of great ends. Victories cannot be gained by solitary struggles, and in order to the effective development of party organisation, there must be some surrender of individual will. When attachment to a party is the result of a love of truth, when it begets generosity and nobleness of character, when it becomes an instrument of moral discipline in helping us to overcome our obstinacy and vanity, and in leading us to lay aside fanciful preferences for the sake of lasting benefit, and that without any sacrifice of conscientious conviction, without blinding us to our dangers, and without making us indifferent to the moral character of those with whom we are associated, the benefits both to the cause of truth and to the public good are so great as to outweigh the disadvantages. We must, however, be watchful against the dangers of party, which are increased by their subtlety. The leaders are apt to study effect rather than truth; to take the weapons which come readiest to their hand—especially if they are conscious of the power of wielding them to the terror of their opponents;—to be unscrupulous in their means of attaining the end; and of allowing an honourable ambition to degenerate into a selfish lust for power, and a wise and needful tact to pass into craft and cunning. The followers are soon demoralised, if they permit themselves to deviate in little things from the perfect rule of righteousness, to approve of all the actions of their party, and to vindicate them at whatever cost to their deeper convictions. These are some of the dangers to which party men are exposed, and from which they can escape only by cultivating an inward sense of truth and goodness, a scrupulous fear of doing wrong, fidelity and courage, and the steady prosecution of great ends. But we have said nothing of the evils of party-spirit in their manifestations and effects. It furnishes a pretext for scorn and malice, provokes idle and unprofitable contests, makes men suspicious and uncharitable; and when we hear serious charges lightly uttered, we grow familiar with the charges, and lose our sense of the enormity of the offences. In reading the violent and exaggerated language in which conflicting parties attack each other, the thought often recurs—Do these men consider the meaning of the

words which they employ? Do they seriously intend the thing they say? We have it on the highest authority, that "every idle word that men shall speak, they shall give account thereof in the day of judgment." This is no idle word. What, then, shall we think of those charges which, were they true, would be serious indeed, but which are preferred with the utmost levity and thoughtlessness? Illustrations of this wicked habit occur in every department of human conflict; and religious controversialists are often the greatest transgressors. Perhaps a minister of the most distinguished ability and character sees cause, after long study and much prayer, to modify his views on some difficult questions of abstract speculation, or ecclesiastical polity, or public duty. Immediately he is assailed with personal malignity and abuse, and epithets are applied to him which would be justifiable only by his having been found guilty of an act of deliberate wickedness. A statesman, having given profound and intense consideration to some grave question of national interest, announces a policy which he believes to be both sound and just; instead of opposing it on its merits, and adducing reasons for rejecting it on grounds that are honourable and fair, his political enemies violate truth, and outrage even ordinary decency, by invading the sacredness of private life, and by disseminating reports which are known to be false. He may possess the brightest genius,—his services may be of the highest value to the community,—his personal character may be pure and even exalted,—his position may be the most influential,—but these considerations will not avail to protect him from the envenomed shafts of party hatred. The imputation of bad motives is another of the vices of party-spirit. There are some people so much the victims of passion and prejudice, that they cannot conceive the possibility of one differing from them except from unworthy motives. They imagine that the opinions of their opponents have their origin in moral turpitude, and that it is disgraceful to hold them. They seem to think that all the good is ranged on their side, and all the bad on the side of their opponents. If men would only reflect on the history of their own opinions they might learn a lesson of toleration. Few of us are free from prejudice, and many of our opinions, however true, have come to us by inheritance, and imply no exercise of free choice on our part. Some of us have had our views of truth fixed for us by strong-minded friends, when our own minds were malleable and easily impressed. Others hold their convictions simply as members of a class, whose interests they defend as a point of honour, and as if they were co-extensive with the exceeding breadth of the Divine commandments. Seeing these things are so, it is exceedingly unbecoming to accuse of evil motives those who may be superior to ourselves in intelligence and in moral excellence. Why should I ascribe bad motives to the man who differs from me, unless I have ample proof, either from his general character, or from the specialities of his conduct in the matter at issue? Am I infallible? Have I the power of searching the heart? Besides, human action is, in the greater number of instances, the result of a complex tissue of

motives, whose separate threads are not easily traced by the purest conscience. Men imbued with better feelings expend both their indignation and their practical energies on things which are comparatively unimportant. There are few who have followed the events of the last two months with intelligent interest without being convinced that a great deal of feeling and activity have been mis-spent. The most serious minds in the country are filled with unspeakable alarm at the progress of a semi-Romanism in the Church of England. They are convinced that things are rapidly ripening towards a crisis, but they cannot guess at the probable result. They fear that that Church will gradually become Romanised, till the transition to open Popery be easy, or that a large section of that Church will unite with the Church of Rome, leaving the other sections disorganised, and rent by intestine division. They see to their deep sorrow that there is no power in the Church to deal effectually with the dreadful evils which assail her, and that bishops and priests, clergy and laity, are equally powerless to arrest the fatal disorder. But while the poison is eating into the vitals of their own Church, the clergy have been carrying on a fierce agitation in behalf of the Anglican branch of that Church in Ireland. Remembering that the solitary argument in behalf of the Irish Church is, that it is a protest against Romanism by a Protestant State, impartial men are led to ask, Why do the clergymen of the English Church not organise, agitate, and labour for the extirpation of Popery out of the English Church with the same ardour and pertinacity with which they have wrought to return members to the House of Commons, pledged to support the Anglican Establishment in Ireland? And the only answer they can give is, that those zealous men, under the influence of party-spirit, are wasting precious time and strength on things comparatively trivial, and are neglecting most urgent and momentous duty. The prevalence of this spirit interposes a formidable barrier in the way of genuine progress. It fills the minds of the party with self-conceit and self-complacency, renders the search for truth illusory, and blinds us utterly to the valuable lessons which we ought to learn from a generous appreciation of the thoughts and works of those who differ widely from ourselves. But while we condemn the evils of this spirit, let us, on the other hand, contend earnestly for the faith once for all delivered to the saints. Let us hold our ground firmly, be true to our own principles, and cherish warm and wide sympathies in our hearts. If our attachment to truth be animated by loyalty to Christ, and by an ardent zeal for His honour, we will hold it in love, and learn to combine an uncompromising fidelity to principle with self-sacrificing devotion, and a stern regard for right with a graceful cultivation of the charities of life.

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## LETTER FROM REV. JOHN INGLIS, NEW HEBRIDES.

(From the "*League Journal*," Dec. 12, 1868.)

THE following letter, with accompanying extracts, has been received by Neil McNeil, Esq., and will be perused with special interest by the readers of the *Journal* :—

ANEITYUM, NEW HEBRIDES, June 9, 1868.

MY DEAR SIR,—I wrote you last mail, enclosing an order on Mr Finlay for £2, one of which was for my wife's subscription and mine to the League; the other, to be expended on temperance literature, books, *not tracts*, or any new book that you think would interest me much. The parcel came safe. I am much pleased with "*Ecce Deus*," all the more as I obtained "*Ecce Homo*" before. I am anxious to be posted up in all these subjects. . . . I duly received your letter. I observe by the *League Journal*, which, thanks to you, reaches me regularly, what you intimate in your letter, that you have elevated me into the dignified class of Honorary Directors, but it appears that office is not to be a sinecure. You expect us all to do something. I therefore enclose what must stand for my first year's contribution. When I was a student, some thirty and odd years ago, I tried my hand at rendering some of *Æsop's Fables* into English verse, and actually carried off a prize, awarded by Sir Daniel Sandford, for such exercises. I afterwards tried to versify "*Doddsley's Court of Death*," and I am not so sure but I recited it in Spreull's Court, in the early days of teetotalism. Be that as it may, it makes nothing now. Some months ago I was overhauling some old papers, with the view of burning them, and I stumbled on the original of this, and instead of burning it, I set about re-writing it; and if it comes up to the poetical requirements of the *Journal*, it is at your and the editor's disposal. I may write you a letter, if Providence vouchsafe life, health, and time, for next year.

I was much interested in your family notices. You and I have much reason to thank God for the many mercies, temporal and spiritual, that He has bestowed upon us; and, under God, to our teetotalism, as a means, I believe, we are largely indebted for many of them; for, more than most people would think, what is regarded as the moderate use of alcohol by ministers, I look upon as fraught with very great perils. I have read "*Easton's Autobiography*" with very great interest. He is a remarkable man. I am sorry I had not the opportunity of making his acquaintance when I was at home, all the more as he and I are fellow-countrymen. . . .

JOHN INGLIS.

## SELECTIONS.

From "*ALFORD'S COMMENTARY*."

[It is well known that Henry Alford, D.D., Dean of Canterbury, is one of the most distinguished critics and commentators on the New Testament, of the present day. The following sentences could not have been penned under the influence of any proclivities, on the part of the writer, towards teetotalism; for in one part of his commentary he comes strongly out against teetotalism, evidently, as appears to us, like many other good and great men, from his not understanding the principles of our Society.]

Rev. viii. 10.—"And the third angel blew his trumpet, and there fell from heaven a great star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters. And the name of the star is called Wormwood (*Apsinthos*); and the third part of the waters became wormwood; and many men died from the waters, because they were embittered."

"It is not said that all who drank died; and the effect of any bitter drug,

however medicinally valuable, being mixed with the water ordinarily used, would be to occasion sickness and death. It is hardly possible to read of this third plague, and not to think of those strong, spirituous drinks, which are, in fact, water turned into poison. The very name *absinthe*, is not unknown in their nomenclature; and there is no effect which could be so aptly described by the falling of fire into water, as this which results in *ardent* spirits—in that which the simple islanders of the South Sea call *fire water*. That this plague may go on to destroy even this fearful proportion of the ungodly in the latter days, is far from being impossible, considering its prevalence even now in some parts of the civilised world. But I mention this rather as an illustration than as an interpretation."

*From Rev. T. WATSON'S "PRACTICAL DIVINITY."*

[THE Rev. Thomas Watson was minister of St Stephen's, Walbrook, London. He studied in Emanuel College, Cambridge, and was a hard student. He, along with two thousand eminent ministers, was ejected from his charge by the famous Bartholomew Act, on the 24th August 1662. He has been long and favourably known to the Christian public by his "Body of Practical Divinity," being a series of discourses on the Shorter Catechism; the earliest of these expositions of this admirable summary, so far as we know, that has come down to us. We make the following quotations from a well-thumbed copy, published in Glasgow seventy-three years ago.]

Chrysostom saith truly, "To act virtue is easier than to act vice." Temperance is less troublesome than drunkenness; meekness is less troublesome than passion and envy. Many have gone with more pains to hell than others have to heaven.

Surfeiting shortens life, many dig their graves with their teeth, too much oil chokes the lamp, the cup kills more than the cannon.

The snuffers of the tabernacle were of pure gold; they who reprove and snuff the vices of others had need to be free from those sins. The snuffers must be of gold; sin makes a man like a beast. (Ps. lxxiii. 22.) It is more to be like a beast than to be a beast; it is no shame to be a beast, but it is a shame for a man to be like a beast. They who serve Satan have such a bad master that they will be afraid to receive their wages.

It is easier to be sober than intemperate. It is easier to serve God than to follow sin. A wicked man sweats at the devil's plough, and is at great pains to damn himself.

You can never sin so privately but that there are two witnesses by—God and Conscience.

The lust of the flesh is beauty, the lust of the eye is money, the price of life is honour; these are the natural man's trinity.

The world pretends to hale the godly for something else, but the ground of the quarrel is holiness; it is a Christ-healing and a saint-hating world.

*From Rev. T. BOSTON'S "BODY OF DIVINITY."*

[THE Rev. T. Boston was first minister of Simprim, in Berwickshire, and afterwards of Ettrick, in Selkirkshire. He was born in Dunse, March 17, 1676, and died at Ettrick, May 20, 1732, aged 56. His name has been a household word among the religious of all denominations in Scotland, and he is particularly known, by his "Fourfold State."]

Sin and wickedness spoil the greatest glory, and no man is more like the devil than a wicked old man; but old godly men are most like God. Young people's grace may be more bulky; but old people's grace, though of less bulk, is more worth, because it is more solid. John was the longest lived of the Apostles, and wrote last of them. In his younger years he could have burnt whole towns for Christ; but if ye look to his epistles written in his older days, they breathe nothing but love, and meekness, and solid godliness.

Though anxiety will not add a cubit to our stature, it may through time take a cubit from it.

## Reviews and Notices.

*A Chapter of Autobiography.* By the Right Hon. W. E. Gladstone, M.P. 8vo. London: John Murray. 1868.

WE have here a very remarkable book, interesting alike to the political and the religious worlds. A sincere member of the Church of England—a High Churchman—declares for the disestablishment of a portion of that Church, a portion which he formerly defended with great ability and zeal. In this pamphlet Mr Gladstone gives the history of his opinions, accounts for, and defends his present position in reference to the Established Church in Ireland. The opinions which he held at the commencement of his political life in regard to Church Establishments, were unfolded in a work which he published in 1838, "The Church in its Relation with the State." The leading idea of that book is "that the State has a conscience," must judge between truth and error, and establish and support the former, repressing the latter. This being proved, or taken for granted, the question arises, Is the State, as at present constituted, qualified to judge between truth and error for the people of the United Kingdom, and under obligation, having so judged, to give an active and exclusive support to what it regards to be the truth? To this question Mr Gladstone replied in 1838, Yes. Now he says, No.

That the State, in some sense, has a conscience, and should, in certain circumstances, support the Church, Mr Gladstone still maintains; and in this, doubtless, he is right. Indeed, Mr Gladstone would state his present views much more clearly than he does were he to adopt the language of the "Statement of Principles submitted by the Committee of the Reformed Presbyterian Synod to the Joint-Committee on Union," on 8th February 1865, in the following words:—"That while this friendly alliance ought always to be kept in view as the normal relation of the Church and the State, the question whether, and to what extent, the realisation of it in any given case ought to be attempted, cannot lawfully or safely be determined without taking into account the circumstances and attainments of both, particularly the degree of unity which the Church has attained, and the extent to which the State has become Christian."

Mr Gladstone assigns two reasons for his change of position in relation to the Established Church in Ireland. *First*, That Church, since 1845, when the grant to Maynooth was remodelled and increased, has been maintained, not as the true and only Church of Ireland, but as a *Church* in Ireland. This Mr Gladstone regards as an entire abandonment of the establishment principle, for he has as great an abhorrence of the principle of a promiscuous endowment of truth and error as the Reformed Presbyterian Church herself. *Second*, Mr Gladstone acknowledges that the Episcopal Church in Ireland has failed in its mission, in circumstances every way favourable to success. Success in the future he regards as equally hopeless. In explanation of his change of view on this point, Mr Glad-

stone gives a very graphic account of the awakening to life of the Church of England between 1831 and 1840. Prior to the earlier date, he says, "The Church of England had been passing through a long period of deep and chronic religious lethargy. For many years, perhaps for some generations, Christendom might have been challenged to show, either then or from any former age, a clergy (with exceptions) so secular and lax, or congregations so irreverent and indevout." But the political and social changes of the period of the first Reform Bill, including the repeal of the "Test Act," and the subsequent emancipation of the Roman Catholics, acting contemporaneously with powerful influences within the Church itself, resulted in an awakening, or revival, of the most extraordinary, and, in its earlier stages, of the most promising kind. "Laws were passed to repress gross abuses." "The tone of public schools, and of universities, was steadily yet rapidly raised. The greatest change of all was within the body of the clergy." Mr Gladstone speaks with reverence and affection of the great men, some of whom, alas! have wandered far astray, who gave strength and direction to the mighty current. "When the great heart of England began to beat with the quickened pulsations of a more energetic religious life, it was in Oxford that the stroke was most distinct and loud." "It would be a moderate estimate to say that much beyond one-half of the very flower of its youth chose the profession of holy orders." "I doubt whether at any period of its existence, either since the Reformation, or perhaps before it, the Church of England had reaped from either university, in so short a time, so rich a harvest." These were bright and happy days for the Church of England, which seemed for a time to be "beautiful as the sun goeth forth in his might," "and terrible as an army with banners." Full of youthful ardour, Mr Gladstone "formed a completely false estimate of what was about to happen." He believed that the Church would not only hold her ground, but win back to her communion both the irreligious and the dissenters. Carried away by such a current, can it be wondered that Mr Gladstone claimed for the Church of England exclusive privileges? But soon the ecclesiastical horizon became overcast. The murmur of conflict arose, and waxed loud. "Since then the Church of England may be said to have bled at every pore; and at this hour it seems occasionally to quiver to its very base." At least a moiety of the most gifted sons reared by Oxford for the Church of England are now hurling at her head the thunders of the Vatican, while others, still in her communion, seem hurrying on to Rationalism. The result of these disappointments is, not only a revolution in the opinions advanced by Mr Gladstone, but that the idea of asserting, on behalf of the Church of England, "those exclusive claims, which become positively unjust in a divided country, governed on popular principles, has been abandoned by all parties in the State."

Where a Church is "the Church of the whole nation, or of the greater part, with some general concurrence from the remainder," Mr Gladstone would still endow and establish it. But such condi-



tions do not exist in Ireland. There the Church fails to fulfil any of the real functions of a National Church. It has been tried in circumstances the most favourable to success, and found wanting. Now the sentence has gone forth against it, and much as we would regret to see any evil befall a great Protestant Church, we rejoice with exceeding joy in the prospect of her disestablishment. The Church of Ireland is a living Church, and will not die. Separated from the people she is intended to benefit by walls of prejudice, which without her disestablishment will not be thrown down, she cannot at present be a useful Church. We would gravely doubt the wisdom and justice of the proposed changes, if we did not anticipate for the Protestant Churches of Ireland a future far more richly fraught with blessing to the land than the past has been. In the altered state of things, as Mr Gladstone well says, "Each man who has faith in freedom, faith in justice, faith in truth, anticipates a harvest of benefit for his own creed."

It is not easy to dismiss such a subject without remarking, how the present movements in the political world seem to prove the wisdom and justice of the position taken up by our fathers. The present Liberal programme coincides in principle, and must, if consistently carried out, lead to the ultimate adoption in practice, of the more important peculiar views contended for by our Church during her whole history.

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## News of the Church.

PROBATIONER LICENSED.

ON the 22d ult., Mr Walter Rogerson Paton, by the Presbytery of Edinburgh.

### BEQUEST TO THE MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

The Trustees of the late William Drummond, Esquire of Rockdale Lodge, Stirling, have intimated that, by his Deed of Settlement, that gentleman has bequeathed the sum of Two Hundred Pounds to the Missions of the Reformed Presbyterian Church in Scotland, to be divided among the said Missions as his trustees may direct. The money is payable at Whitsunday next. The deceased was the eldest of several brothers, one of whom, Mr Peter Drummond, is everywhere well known on account of the singular energy and success with which he has carried on the Stirling Tract enterprise, begun by him twenty years ago. Mr William Drummond, although extremely retiring in his habits, was, in many respects, a man of note. The interest he took in the principles of the Scottish Reformation amounted almost to a passion. It is well known that the statues of our Reformers and Martyrs which invest the Castle Hill of Stirling with such a crown of beauty, were erected almost at his sole expense, and that he spared no pains in the endeavour to make them, in point of taste, worthy of the men and the principles they commemorate. It is not so well known that Mr Drummond, although a member of the Free Church, took a deep interest in the principles and schemes of the Reformed Presbyterian Church. He was a con-

stant reader of our denominational publications. There is evidence that on his death-bed he ruminated much on the well-timed testimony lately emitted by the Edinburgh Presbytery in behalf of the sole Headship of Christ over the Church, and in opposition to the attempt made by Mr Disraeli and others to set forth the Royal Supremacy as the palladium of the national liberties. Mr Drummond all along took a deep interest in the New Hebrides Mission, and few read with greater care the letters of the missionaries as they appeared in our pages from time to time. His munificent bequest is therefore the fruit of a sincere and devout interest in the cause to which it has been given.

AMERICA.—COMMEMORATION OF THE TWENTY-FIFTH ANNIVERSARY OF ORDINATION  
OF REV. DR T. W. J. WYLIE.

The First Reformed Presbyterian Congregation of Philadelphia met on Nov. 5, for a joyful celebration of the twenty-fifth anniversary of the ordination of the Rev. Dr T. W. J. Wylie as their pastor. The ministers of the city evinced their cordial interest in Dr Wylie by their presence to the number of fifty. George H. Stuart, Esq., occupied the chair. Rev. John W. Faires, D.D., in the name of the 400 members of the congregation and other friends, presented Dr Wylie with a purse containing a cheque for 1500 dollars, i.e., £300. The money was for his use; the purse they would ask him to bequeath to his little son, whom they had some hopes to see in his place when the weight of years grew upon him, as he had taken his father's place. For his (Dr W.'s) venerable mother, whose 89th birthday it was, the ladies of the congregation had prepared a Bible and Psalm-Book, with suitable inscriptions. Dr Wylie descended from the platform, holding the Bible and Psalm-Book, which he placed in his mother's hands. He then thanked the congregation for their kindness and sympathy. He referred to Mr Stuart's hearty friendship, which he had enjoyed ever since they had been teachers together in the Sabbath school. He felt sure that the congregation was stronger now than ever before, and that they would not be driven out of their beautiful church edifice. In the twenty-five years of his pastorage 1700 persons had been received to membership. Mr Stuart announced that the lawsuit, begun last January, for the possession of the property, had been that very day officially withdrawn.

The same number of the *Banner of the Covenant* reports that the First Reformed Presbyterian Church in connection with General Synod, worshipping in Horticultural Hall, Philadelphia, held their semi-annual communion lately. Over two hundred members communed, and ten were admitted to membership—five on examination, and five by letter. This congregation has not yet decided on a pastor, nor on a site for their future place of worship.

ORDINATION OF REV. PETER MILNE AS MISSIONARY TO THE NEW HEBRIDES.

As intimated in our last number, the Free Presbytery of Edinburgh, at the request of the Foreign Mission Committee of the Reformed Presbyterian Church, met on the 26th of November last, in Free West Church, for the ordination of Rev. Peter Milne as missionary to the New Hebrides. Rev. Sir Henry Wellwood-Moncreiff, Bart., D.D., preached, put the questions of the formula, offered the ordination prayer, and gave the charges to the newly ordained missionary and people. The whole services were of much interest. The ministers of the Reformed Presbyterian Church present were invited to associate with the Free Presbytery in the act of ordination, an invitation to which they were happy to respond. Rev. W. Nisbet, the clerk of the Presbytery, said it was the first occasion in the

history of the Presbytery in which such an association had taken place. He was delighted that the opportunity had occurred.

The Rev. Sir Henry Wellwood-Moncreiff has kindly acceded to our request, and the discourse and charges delivered by him on the occasion are in the printer's hands, and will appear, D.V., in our next number.

#### GREENOCK.—SOIREE—ANNIVERSARY.

The annual soiree of the Greenock congregation was held in the church on the 25th November—the Rev. D. Taylor in the chair. Addresses bearing on the history and present position of the congregation were given by Messrs Milligan, Denney, M'Kechie, and Scott, members of the congregation. During the last year the stipend has been increased by £10. It is now £170.

On the 13th December anniversary services were held in the church. The Rev. John M'Dermid of Glasgow preached forenoon and evening—Rev. D. Taylor in the afternoon. The collection amounted to £43 : 0 : 6½.

#### ARRIVAL OF REV. WM. WATT AT NEW ZEALAND.

Private letters have been received telling of the safe arrival of Rev. Wm. Watt and Mrs Watt at Wellington, New Zealand.

#### DUMFRIES.—ANNIVERSARY SERVICES.

Anniversary services took place on Sabbath, the 13th ult. The Rev. Wm. Symington of Glasgow preached forenoon and evening, and the Rev. R. M'Kenna in the afternoon. A collection, amounting to £20, was raised to aid in the reduction of the debt on the church property, which increases the sum realised for this purpose during the past year to £60.

#### EDINBURGH PRESBYTERY.

A meeting of the Edinburgh Presbytery was held on 22d ult. Mr W. R. Paton delivered trial discourses, and was examined on the various subjects prescribed. The discourses and examination were cordially sustained, and he was afterwards licensed to preach the Gospel. Mr John Towert, A.M., delivered a popular lecture, and was examined on "Symington on the Mediatorial Dominion." Both the lecture and the examination were cordially sustained. An encouraging report was received from Dundee, indicating a considerable increase of membership, attendance, and contributions, as compared with the last quarter.

#### AIRDRIE.—PRESENTATION TO REV. JAMES PATON.

The ladies of the Graham Street Congregation, Airdrie, on the 10th ult., presented the Rev. James Paton with a marble timepiece and a purse of sovereigns, on the occasion of his entering the manse.

#### TO CORRESPONDENTS.

*Cloth Cover for the Yearly Volume.*—Our Publishers have prepared a neat cloth Cover for binding the "Reformed Presbyterian Magazine." It may be had from themselves, or from any of the Agents for the Magazine, price 8d. Covers for former years can also be had.

*Miscellaneous Contributions* require to be sent before the 10th, *Articles of Intelligence* before the 16th, of the preceding month. In answer to several inquiries, copies of most of the past numbers of the "Reformed Presbyterian Magazine" may be had on application to the Publishers, or to the Agents. As the stock of some of the numbers is all but exhausted, early application is necessary.

THE  
REFORMED PRESBYTERIAN MAGAZINE.

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FEBRUARY 1, 1869.

"I SPEAK OF THE THINGS TOUCHING THE KING."—Psa. xlv. 1.

THE LIGHT IN GOD FOR HIS PEOPLE—ITS
SHINING, AND ITS EFFECTS.

A DISCOURSE AND CHARGES DELIVERED AT THE ORDINATION OF THE REV.
PETER MILNE, AS MISSIONARY TO THE NEW HEBRIDES, NOV. 26, 1868, IN
FREE ST CUTHBERT'S, BY THE REV. SIR HENRY WELLWOOD-MONCREIFF,
BART., D.D., EDINBURGH.

"Let your light so shine before men, that they may see your good works, and glorify
your Father which is in heaven."—MATT. v. 16.

Our attention is here called to the light in God's people. I say the light *in* God's people; for that is what my text means. Addressing His disciples, Jesus speaks of "*your* light." This expression might, in some circumstances, have been understood as referring to a light external to the parties. Jesus Christ Himself is declared by the evangelist John to be the "true Light, which lighteth every man that cometh into the world" (i. 9). And, according to the same evangelist (viii. 12), Jesus says regarding Himself, "I am the light of the world." These statements might well be applied to the conclusion that He to whom they relate is, in a special and most precious sense, the Light of His own followers or disciples. And this conclusion might be supported by His words, recorded in John xii. 46, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." The true benefit from Jesus as a Light is thus the peculiar privilege of those that believe on Him. They only enjoy the sunshine of God's gracious countenance in His only-begotten and well-beloved Son; all others abide in the darkness of unregenerate nature. If, then, I speak to a believer simply of his light, or, if I refer to the shining of his light, he

may with great reason reply, My Light is Jesus Christ,—I have no other Light but Him,—He alone shines for my peace and for my guidance,—I cannot see or enjoy God except through my faith in Jesus,—I cannot walk in a godly manner except through His brightness beaming on my path,—I cannot testify for His truth, unless He, as a Sun of righteousness, irradiate and strengthen my soul;—therefore I will seek to rejoice more and more intently in the rays of consolation and hope that come from His cross, and I will pray to be more and more enlightened and refreshed by the illumination of His Holy Spirit. But I have no light of my own,—there is nothing in myself out of which I can call forth brightness,—Jesus only is my Light,—Jesus only can shine for me,—in myself I am dark and hopeless.

May we not say to one speaking in this manner, True—all true—you have no light save Jesus. But does not Jesus shine *in* you as well as *for* you? Have you not received Him into the throne of your minds, to dwell there, and to reign there? Does He not thereby make you one with Him? Are you not thus partakers of His excellency? Are you not partakers of His Light? Have you not fellowship with Him as the Light of the world? Have you not now a Light within you which embodies and reflects your Saviour's brightness? Believing on His name, are you not transformed into His likeness? If you be not thus transformed,—if *His* Light be not now *your* light, as a light not only shining *without* you but burning *within* you; and if you feel no connection with Him as sharers of His glorious sunshine,—then you are none of His,—you have as yet no part or lot in His atoning blood; you are still without God and without hope in the world. Assuredly the connection of Christ's disciples with Himself is such, that because He is the Light of the world, they also may be addressed as the Light of the world. Therefore, in the preceding context, Jesus addresses them in that character, and calls upon them to act the part which so high a designation involves. "Ye are the light of the world," He says, v. 14, etc., "A city which is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let *your* light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It thus clearly appears that the light here spoken of is "a light *in* God's people."

Recent discoveries have illustrated in a beautiful manner the variety of light which emanates from the natural sun of our planetary system. They have shown with wonderful effect and truthfulness the connection between that variety and the variety of substance

in the sun itself. The rich colouring of rays, in which the untutored eye can see no diversity, carries with it features whereby science can determine with sure discrimination the existence of iron and other metals in our great orb of day.

Who can tell the exquisite variety of bright effulgence that descends upon the world and the Church from the Sun of our spiritual firmament? What soul can conceive the vast combination of solid excellences and inimitable glories out of which flow down upon the children of men streams of spiritual illumination with redeeming and purifying power!

The diversity of lights in connection with physical objects on earth is now known to have a distinct connection with the substance of those objects respectively. Every streak of spiritual light that appears in the world comes either directly or indirectly from our grand spiritual Sun. But the diversity of such streaks is manifold, even as the variety of magnificence and beauty is infinite in the shining of that Sun. There are streaks of heavenly light proceeding from each disciple of Jesus, which correspond to the substance of the graces formed and nurtured in the new creation and spiritual growth of each converted soul. There is a common excellency belonging to all the enlightenment which the Spirit of Jesus imparts. If, addressing you, my brethren, as the disciples of Jesus, I exhort you as to the use of "your light," I must be understood as including, first of all, and chiefly, under that expression, the light which gives you peace with God through faith in the blood of the Lamb that was slain, or, in other words, "the light of the knowledge of the glory of God in the face of Jesus Christ." I must be understood as referring, first of all, and chiefly, to that light in the clearness of its simple shining for the joy and consolation of an otherwise guilty and despairing soul. A disciple of Jesus, rescued from the fearful pit and from the miry clay, with his feet set upon a rock, exhibits more or less to others of the light of reconciliation and peace. But each member of Christ's spiritual body has his own particular faculties and character, his own particular opportunities, his own particular obligations, and, above all, his own particular gifts of heavenly grace. His spiritual light is formed in close relation to these particularities, and thus it may be his own light in a sense in which it does not belong to other people.

The voice of the preacher cannot describe the minuter colourings of gracious illumination which appear in the movements of individual believers. In each domestic circle, in each loving companionship, in every public resort, these colourings may strike the spiritually discerning eye. Beautiful varieties of spiritual light may thus

be found among men, women, and children, in all conditions of life. To every class of people in a congregation,—to men of established reputation, to fathers and mothers of families, to young men and young women entering upon the duties and cares of life, to teachers and scholars, to the strong and healthy, to the infirm, the diseased, and the aged, to such as are full of hope, to such as are full of anxiety, to those whom the outward blessing of the Lord is cheering abundantly, and to those on whom He has laid His chastening hand,—the preacher may speak of a peculiar spiritual light as their own light, and may say, in the language of my text, “Let *your* light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” To the pastor himself, however, belongs a very special light. The possession of that light which is in him, if, indeed, he be called of God, involves a very high privilege, but, at the same time, a very deep responsibility. The colour of his light ought to exceed in richness that of other disciples. The beginnings of a similar peculiarity in spiritual light,—beginnings whereby the hearts of young men are drawn towards the ministry of the Word,—imply the commencement, in some sense and measure, of the same privilege and the same responsibility. Surely I may say also, that the light of any one called to communicate the message of the Gospel to a people that have been in darkness, requires more than ordinary brightness, and ought to reflect the beams of the Sun of righteousness with more than ordinary power. Surely, when I address the bearer of such a function, I may especially apply my text to the subject of “his light.”

The exhortation to let our light shine does not point so much to the production, or even the stirring-up of its brightness, as to the manner of directing its form and aspect for the fulfilment of its design. A revolving light on some conspicuous elevation near a rocky coast, may be blazing with all the strength of a thoroughly kindled fire, but if kept away by some accident from that direction in which the storm has overtaken many a vessel in the darkness, its fulness and brilliancy will not profit the mariners in their sore anxiety, nor, in an hour of greater calmness, would it warn the inexperienced of unseen perils in their way. The light in our souls, if we have been illuminated by the Spirit of Jesus, is altogether the work of that Spirit. He brings it into our minds and hearts with regenerating power. He kindles the flame of it. He fans and cherishes it. He makes it shine more or less brightly. If we try to render it more brilliant by our own natural resources, or by the skill of other men, we may, for a brief season, display a deceitful glittering. But soon it will be found that we have mingled elements of corruption with

the pure beams of our spiritual Sun, and that the light within us is in imminent danger of becoming darkness.

Still there is a great responsibility laid upon the disciples of Jesus, even with respect to the brightness of their light and the activity of its shining. Even if we have the true light within us, it will not stream out with the power that really belongs to it,—it will not grow in strength and fulness,—it will not show an appropriate variety of aspect,—if we allow the inclinations and habits of nature, or the attractions of a vain world, to lay or keep such hold of us as to come between the eyes of men and its holy radiance. The Spirit of God can do all things, but He works by the instrumentality of human thoughts and feelings. It is His pleasure to be inquired after by those who would enjoy and profit by His influences. He will not always strive against the natural impulses of a heart which gives itself more or less to the world or to the flesh. If we wish our light to shine, we must *let* it shine by using with diligence the weapons of our warfare against Satan and against sin. We must seek, in habitual prayer, in daily study of the Divine Word, and in hourly watchfulness over the motions of our minds and hearts, to preserve the way always freely open for the rich shining of the light of Jesus in our souls. We must go forward in strong faith, trusting in the precious blood of atonement for the pardon of our sins, and expecting to receive continually, in answer to prayer, the blessed outpourings of the Spirit both for light and strength.

I conceive, however, that the exhortation of my text has to do, not so much with the endeavour to make our light shine, or with the removal of hindrances to its shining, as with the regulation of ourselves, in order to present its rays in the most useful manner to the view of those around us. "Let your light *so* shine before men," says Jesus, "that they may see your good works." The object is to bring the light out in such a manner as may convince beholders of its connection with solid and enduring excellency.

The light associated with some precious substance has now, through the advance of science, become the instrument of leading an explorer of nature's mysteries to the knowledge and appreciation of the substance itself. By the character of that light he may discern the connection of the substance with the beauty and glory of the sun. The disciples of Jesus are called upon to seek that, through watchfulness as well as prayer, their exhibitions of spiritual light may all be distinctly associated with the substantial goodness which tells of its origin in the mind and working of their Divine Master. There may be flashes of brightness which claim to be considered as being of a highly spiritual order; but if they carry with

them no practical power in the ordinary habits of life, and if they leave no enriching and abiding fruit behind them, their brilliancy is a deadly snare of Satan. It is a great part of Christian wisdom, in rightly ordering the life of faith, to avoid even the appearance of a deceitful and unprofitable display. It becomes all honest-hearted and praying followers of *Him* who went about doing good, to labour after the manifestation of genuine excellency in their light through the real goodness of the works wherewith they identify it. The beaming of their peculiar light upon mankind must not be separated from the sight of their good works; and the sight of their good works must not be separated from the beaming of their peculiar light. Christ in them the hope of glory, must shine forth in the excellency of their practical walk.

It is a hard struggle for a believer to keep the motives of his high calling before him in the activities of life. Even while engaged in the performance of things to which faith has prompted him, the temptation of the devil is to fall back under the influence of carnal feeling. It is hard for man to do justice to the light of heaven, while the elements of corruption in the flesh as well as in the world are continually raising up deceitful appearances of light before his eyes; it is hard for a believer even to keep his own hold of the true light while encountering the seductions of the false; but it is harder still for him so to manage his course amid conflicting forces, as to bring the excellency of Christian practice into visible association with the power of Christian light. Yet this is what Jesus, in my text, exhorts us all to do.

The special emphasis and prominency of the exhortation are fitted to impress upon our minds, not only the importance of it, but the great and peculiar difficulty of complying with it. As a man immersed in complicated affairs of this world's business, I could not control or even foresee the character of the many calls made upon my attention in the course of a single day. I could not determine what practical problems I might have to solve, on the spur of the moment, through irritating oppositions, or pressing inducements, or real difficulties fairly arising in the progress of events. Oh! how, in such circumstances, can any one contrive the manner in which his light shall shine? How shall a young man, battling with many obstructions, at the outset of a secular career, provide for the right aspect of Christian light within him, in its presentation to his fellows, under the perplexing excitement of unexpected persecutions and annoyances of various kinds? How shall a ruling elder or deacon of our Church reconcile the vigorous prosecution of all that his earthly calling requires, among carnal-minded men, with the

habitual exhibition, at every turn, of the peculiar light which becomes his office and his profession? How shall he so order his mind and conversation, as to give an appropriate aspect to that light, both in his ordinary dealings with earthly interests and in his special dealing with spiritual relations? How shall the pastor of a congregation not only set forth conspicuously, in beauty and in power, the Great Light of the world through the faithful preaching of the Word, or in close and private dealing with individual consciences and hearts, but also reflect a true impress of that Light's genial rays, amid the multiplied avocations and harassments which, in these days, he *must* encounter and *cannot* anticipate? How shall students of theology, striving to improve in knowledge and to grow in grace, be enabled, at the same time, to make profitably manifest, that the advancing illumination of their understandings and the gradual strengthening of their souls are possessed of solid value, with reference to the welfare of those around them and the future prospects of the Church? How, especially, shall one charged with the duty of ministering to a heathen population in a distant land, accomplish such a display of Christian brightness, in multiplied directions and diverse aspects, as may tell with vital energy and warmth upon the spiritual condition of those belonging to such a population? How, moreover, shall he so set the torch of his function toward an observant world and an expecting Church as to commend his position and his usefulness? How shall he thus testify aright for his Master's honour and cause?

Oh, how great the difficulty presented by any one of these questions! What answer can we give, except that, looking unto Jesus, and seeking for the fellowship of His Spirit, we may find from Heaven what no earthly power can bestow. Let each of us apply this answer with fidelity to his own calling. Let us watch and pray, with reference to that calling, that each of us may feel aright its responsibilities, and aim at their fulfilment.

Any effect accomplished through the agency of man has a twofold practical power over those who behold it. On the one hand, it has the power of producing either satisfaction or dissatisfaction. On the other hand, it provides us either with an aim or with a beacon. The *first* of these powers is common to all other effects whatsoever. The *second* is peculiar to those caused by human agency. The works of nature, in the external scene around us, command more or less admiration. Corrupt elements in the working of natural laws within that scene, occasion results which displease us more or less. But neither excellence nor corruption in the inferior parts of creation, whether animate or inanimate, can supply mankind with a true model for

human conduct, or a direct warning against human vice. External nature may teach many a lesson; but her instructions are those of inference and suggestion—not those of direct example. The genuine works of created nature, indeed, are truly the works of God. Beauty and grandeur, and all pleasant things and all glorious things, are the doing of the Lord of Hosts. Corruption and disorder, and all things repulsive or hateful, are the workmanship of the devil and his angels. The effects of Divine wisdom and goodness lead to grateful adoration. The effects of Satanic operation are horrifying to a sanctified human spirit. But the action of the Infinite One is often beyond our imitation. It may suggest to us what an image in us of His high working ought to be. But there is need for inference and accommodation before we can rightly aim at the goal which His majestic example sets before us. On the other hand, the exact tracks pursued by devils do not lie directly in our way. The warning given to us by their condition is through a revelation of what is common to us and them in the ungodliness of a fallen state. Although we may thus discover in their history the most terrible of all beacons to keep us off destruction, still that beacon does not blaze directly across our human paths, as bearing with close and sure application upon our own steps and our own concerns.

The clearly manifested effect of human movements is different. It has a direct power to furnish either an aim or a beacon. If it be certain that a particular effect is linked to a particular course of human action, then, in that course, we have set before us either a wickedness to be eschewed, or an excellency to be laid close hold of and followed out. Some courses of action, it is true, and their effects, may belong specially to a man's peculiar position, or to the functions of a class. Even in these cases there is a direct example for *some* men, at least, to see and profit by. But when an effect referred to is associated with the common necessities and the common hopes of a community, then the procedure resulting in that effect is justly presented to all for imitation or for warning.

Divine light has been made human light in the person of the man Christ Jesus. Thus Divine example has been made a direct model for human copying. The meaning of God's image in the soul of man has been gloriously illustrated through the presence on earth of God manifest in the flesh. Jesus is the Light of the world. He shines through His Cross and Crown for the healing of the nations. He shines through His gracious aspect and holy walk for the purification of multitudes. They who, with the eye of faith, behold Jesus, and receive His renovating light, are filled with joyful adoration of their heavenly Father. They see what Jesus has done.

They see therein the wondrous love both of the Father and the Son. They see in the Son, while they look upon His earthly movements, and listen to His human voice, the brightness of the Father's glory—the express image of His person. Therefore, seeing thus the good works of Jesus, the Light of the world, they are led thereby to glorify their heavenly Father; but in this glorifying they embody a practical laying hold of their heavenly Father's proffered love in Christ for their own immediate peace and their own everlasting joy.

In the context, as already referred to, Jesus Himself declares that His disciples are the light of the world—that is to say, the true discipleship of Jesus involves a true union with Him, and a professed discipleship of Him implies a professed union with Him. If, by faith and by the operation of the Holy Ghost, I be vitally united to Jesus, then I not only see Him shining before my eyes as the Sun of righteousness—then I not only behold in Him a glorious light,—but I am myself, in my own measure, a partaker of the same light which, through its fulness in *Him*, dissipates the darkness which sin has spread over the world. If the effect of that full light in Him be the glorifying and enjoying of His heavenly Father by those who see what it has wrought in a Master's hand, then, in proportion as we turn to account the rays of it which that Master has imparted to us, we may expect a measure of that glorifying and that enjoyment to result. The consequence of our conformity to the mind of Christ will be the display of that mind more or less before men; and, when they see the good works that flow from this Divine fountain, their hearts will be drawn to the loving Father, who is calling or carrying them back from their ungodliness to the blessings of His fellowship.

So grand and precious an effect implies an aim for all who love the Lord Jesus Christ in sincerity. The language of my text is designed to give us an aim. We are not exhorted to let our light shine as those who know not what they seek by their line of action, or as those who beat the air. We are not called merely to admire the astonishing operation of Divine grace in Christ, but we are called and exhorted to be fellow-workers with God. If we delight in the glories of redeeming love, our delight must be manifested through our own testifying of its excellency, with a view to the enjoyment of it by those who hear or see us.

Jesus Himself was full of joy in His eternal union with the Father. But He desired that others should share His joy. He set Himself to manifest His Father's glory so as to bless the beholders in their view of it. He made His own bright light so shine before the sons and daughters of men, as to draw them by His deeds and

words of love, and especially by His great sacrifice of Himself, into the glorifying of His Father's name. He aimed with all His human heart, as well as with all His divine will, at this result. He looked upon it as *the* joy set before Him,—the grand object of His incarnation,—the delightful food for the satisfying of His holy soul,—and therefore, for this joy, He endured the cross, despising the shame.

If, then, Jesus be in us as our light,—if any part of His spiritual brightness have found its way into our minds,—if any gracious impulse in our hearts tell of life-giving fire from Him,—if we have fellowship with Him in His death, and if we see our chief felicity in the fulfilment of His soul's desire by the gathering into His embraces of repenting sinners to glorify His Father's name, and enjoy His Father's love,—oh, then, surely His aim must also be *ours*, and we shall be found striving, by our several modes of exhibiting our light, to let the men around us have such views of what we do or say, as may reflect to them the rich goodness of our God in Christ, and constrain them to glorify Him as their own loving Father in heaven.

The manifestation of the Divine glory through the conversion of sinners, or through an increase of enlightenment and faith in those that seek the Lord, is not only the effect of our spiritual light when rightly employed, but is also the aim which Jesus calls us to prosecute, while we delight in the peace of His Gospel, and use the privileges of His fellowship. Oppressed and mourning under the burden of my guilt, discovering no refuge from despair in the resources of nature, ready to sink in the accumulation of polluting elements which my own corruption has gathered round me,—I have found my eyes opened by a power that was strange to me, so that I have seen light arising out of darkness. I have looked, and the King of glory has been revealed to me in His beauty. I have listened, and the voice of One who spake as never man spake has sounded in my ear as the voice of the Good Shepherd, calling to me hopefully and lovingly. I have beheld a Lamb bleeding for my sins,—the Lamb of God without spot or blemish,—my own precious Lamb for sacrifice,—my Passover sacrificed surely and effectually for me. I have felt my burden roll off before the cross of Jesus into the sepulchre of Jesus. I have known the Spirit of Jesus coming to me with power, to fulfil the promises of Jesus in the experience of my regenerated soul. I have rejoiced in the light of God's reconciled countenance, through the atoning blood of His only-begotten and well-beloved Son. I have welcomed the light of heavenly wisdom coming down to me from Jesus, my Prophet. I

have delighted in the prospect of heavenly glory under the government of Jesus, my Priest upon His throne, my Captain of salvation, my all-prevailing Intercessor in the court of heaven. Oh, surely I have now a light which it well becomes me to spread abroad! Surely I am called upon to do this for the express end and aim of leading men around me to glorify Him who, by His Spirit, through the merits and sufferings of His well-beloved Son, has kindled that light in the depths of my soul with transforming power and brightness.

The shining of my spiritual light lies in the combination of truth set forth in faithful testimony, by my instrumentality, with the fruit of that truth, in its growth within me, displayed by outward action. Therefore, whether I testify for Jesus in words, or proclaim His excellency by solemn observances, or strive to exhibit His likeness in my ordinary deportment or in my particular duties, my aim as a believer must ever be to bring the men around me, through my words, my observances, and my practice, to feel the adorable goodness of *Him* who sent His Son for my salvation, and to magnify the praises of His surpassing glory.

We may see the exhortation of my text carried out in a special manner by peculiar ordinances, but let us consider how vain our efforts in the observance of them must be, unless the same aim pervade the current of our thoughts and feelings in the ordinary procedure of our lives. There can be no true and genuine meaning in what we profess to aim at in a solemn ordinance, unless we carry out the aim in the state of our habitual desires and endeavours. The exhortation of my text requires to be applied with reference to all people around us, and to every one with whom circumstances may bring us into contact. It has a more special application to those who come habitually near to us through special relationship to ourselves or to our appointed functions.

If I believe in Jesus; if I love Him with all my heart; if I sympathise with Him in His burning desire for the recovery of lost souls, and for the holiness and happiness of His chosen ones; if, moreover, I feel with Him in His zeal for His Father's glory, by the vindication of unchanging truth and righteousness; then, in so far as this state of mind works within me, I cannot pass a day or an hour without considering the effect of what I do or say upon the manifestation of God's glory to the men with whom I converse, or in whose presence I act. The thought of their need of salvation from their natural guilt and ungodliness, and the remembrance of Jesus inviting them all to come and partake of true felicity in their glorifying of His Father through faith in His precious blood—this

thought and this remembrance may well stimulate each believer to keep His measure of spiritual light always shining to the best advantage. The declaration of Divine truth, as placed deep in the foundation of Christian character, is indispensable to the true value of Christian practice. If any works which have been made good through sanctification of the Spirit convey a just impression of heavenly light or of the Creator's glory, those works must breathe the spirit of Gospel peace and Gospel devotion. They must be done in great love to Jesus, because He has loved us and given Himself for us. They must be done in great sympathy with Jesus, because He poured out His soul unto death for the ungodly; and because, with vehemence of holy affection and devotedness, He seeks to save those that are lost. Faith working by love for Jesus, must produce the actions wherein the true light shines forth for the glorifying of God by convinced and converted sinners. But no testimony, however faithful, will set forth an adequate light for conviction and conversion, unless the power of that testimony be seen in the graces and consistency of the practical life. The light of a strong faith and an ardent love must prove its excellency and beauty by the richness and variety of its practical fruit. This result cannot arise without an habitual aim, on the believer's part, at such methods of speech and conduct as should commend His glorious cause to men in contact with him. It is true that the natural man receiveth not the things of the Spirit of God, and that the world is disposed to reject and despise the clear and distinct exhibition of Jesus Christ and *Him* crucified. Nevertheless, the heart of the believer will yearn over the world, even as the heart of Jesus yearned over rebellious and impenitent Jerusalem. And the feelings of hearts thus affected will create an intensity and watchfulness of aim which will not cease, in any case, while there is ground for hope or room for exertion. Those who truly enjoy the fellowship of Jesus, feel that the honour of His Cross and the glory of His Father demand their incessant vigilance and energy in their several spheres; and while they delight in the peace and the strength which Jesus has brought to their own souls, and which He realises to them vividly in His feast of commemoration, they cannot rest without a daily and hourly endeavour to fulfil His pleasure, by letting bright rays of His exquisite light beam upon their kindred, their friends, their neighbours, and their associates.

ADDRESSES.

Dear Brother,—Having, I trust, had long experience already of the brightness and beauty of the Light which shines in the Gospel

—having long felt, as I believe, the power of that light brought home by the Spirit of God to your own consciousness, and so made a light within you, which, in the sense of the text on which I have been discoursing you may call your own light,—you have now been solemnly recognised and set apart as one who may, as an instrument of God, let it shine before the men of a distant land after a fashion whereby their hearts may be won to the experience and the love of it. You have great difficulties before you. You cannot now anticipate their character and variety. But you know where your strength and wisdom for dealing with them must be found. The effective preparation for them is, to have habitually burning in the depths of your own soul the light of the knowledge of the glory of God in the face of Jesus Christ. Pray and meditate much during the time that may intervene between the present hour and the commencement of your peculiar labours. Pray for the spirit of firm fidelity in the proclamation of your Master's message and the executing of His designs. But pray also, in particular, for two other gifts that are equally indispensable. I mean the spirit of love, and the spirit of humility. Pray for the spirit of love. Seek to imitate the loving-kindness and exquisite courtesy of the Man Christ Jesus, even when you are dealing with people comparatively uncultivated. Seek to gain an entrance into the hearts of men and women by the reflected graces of the Lord Jesus, before you deal more sternly even with their consciences. Give not spiritual meat that is too strong to those who are standing at the threshold of Christian fellowship. But strive to gain their affections by exhibiting the wondrous love of God, and the beautiful devotedness of Jesus. Endeavour to make your hearers see the exceeding sinfulness of their own sins, through the representation of that sinfulness which the cross of Christ displays, in the setting there given to it by the manifestation of grace and mercy. But cherish also the spirit of humility. Let it be a very conspicuous thing in the view of all with whom you are in contact, that your desire is to magnify, not yourself, but Christ, and that you are ever ready to esteem your Christian brethren more highly than yourself. Go thus, my brother, forward to your arduous work, leaning on the arm of the beloved One. And may the power of His life-giving and life-sustaining Spirit go along with you.

Let me now entreat all present to take a deep interest in the work of evangelization in distant portions of the earth. Follow, I beseech you, brethren, with your supplications and sympathies our dear brother who has this day undertaken a heavy responsibility.

Pray for his due preparation to discharge his part. Pray for his safe arrival at his destination. Pray that the light of Christ in him may shine forth effectively for the conversion and edification of a people hitherto in darkness. Oh, seek to have your hearts enlarged by a world-embracing concern for the spiritual good of multitudes. Thus you will not only do your several parts for the advancement of your Redeemer's kingdom, but you will find your own faith strengthened, the health of your own souls made to flourish better, and the divine light that is in you giving you more comfort and profit. Thus you will grow better in grace, and be more fully prepared both for time and for eternity.

THE INTERMEDIATE STATE.

(Continued from page 19.)

The last of the three theories under review is in substance, that until the resurrection the dead continue to experience only imperfect happiness or misery, not merely on account of the soul's separation from the body, but because of its exclusion from the Divine presence and the happiness of heaven, on the one hand; or, on the other, because of its not till then experiencing the tortures of Satan and the pains of hell—in other words, that there is an intermediate place as well as an intermediate state.

Although designated from its Anglican supporters, this doctrine is by no means confined to that section of the Protestant community. Nor is it a novel doctrine in the Christian Church. According to one writer, it was very generally held among the early Christian fathers; and not till the Florentine Council, in 1439, was it made an article of the Church's faith, that some souls, at least, could be admitted to heaven immediately at death. Of the reformers, Luther would seem to have held the unconscious sleep of the soul in the intermediate state. Calvin, on the contrary, appears rather to have favoured the Anglican view, although he expresses his belief with diffidence. In the Helvetic Confession, drawn up in 1566, the doctrine is distinctly laid down, that the souls of the righteous go at once to Christ, and those of the wicked into hell. The Scots Confession, published in 1560, is less explicit. The joys and torments of departed souls are indeed spoken of, but nothing is said of the place which the latter are to occupy till the resurrection. The fortieth Article of the Church of England contained a denunciation against those who held the doctrine of the sleep of the soul. On the review of these Articles, however, in 1562, the one in question was suppressed, and since that time, although the majority of Anglican divines have expressed their adherence to the theory which we are about to consider, not a few within this communion have come forward as the advocates of the Materialistic hypothesis. The general consideration to which the advocates of an intermediate place

point as the ground of their doctrine is, the inspired declarations of a coming judgment, which seem to them to exclude the notion of an immediate entrance into heavenly bliss at death, since this would be to anticipate the final decision, and reduce the solemn judicial process on the great day to a matter of form. To this it is added, that there are many passages (Mal. iii. 17; Matt. xxv. 21, 31, etc.; 1 Cor. xv. 52, 53; 2 Cor. v. 10; 2 Tim. iv. 8, etc.) which seem to point to the resurrection day as the time when rewards and punishments shall be dispensed, and the just shall enter upon the full enjoyment of blessing and happiness, but the wicked into everlasting woe.

In reply to these statements we remark, first of all, that the notion of an intermediate place does not get over the difficulty of a judgment yet to come. The advocates of this theory admit that the departed spirits of the just associate together, and apart from the wicked, in the enjoyment, moreover, not of repose merely, but of happiness and blissful expectation; while the others are the victims of torture, of remorse, and of dreadful suspense. How, then, can we explain this, except on the assumption that judgment is pronounced upon all men immediately at death? If the idea of a future judgment is a difficulty at all, it is equally fatal to both hypotheses. The objection to the orthodox view on this ground, however, seems capable of a satisfactory answer. It ought to be borne in recollection, that it is the persons of men that are to be judged at the last day, and as these are not complete without the union of both natures, there cannot be a full and proper judgment till we all appear, soul and body, before the tribunal of Christ. The objection of empty formality above alluded to may be met by the consideration that, on any supposition, the last judgment must be to a great extent formal. "Known unto God are all his works from the beginning;"—known unto Him are His own people, as well as the reprobate of mankind. In His omniscient mind the verdict is already past. He needs not that all the evidence should be arrayed before Him, or that a full judicial process should take place in order to enable Him to come to a decision. The truth is, we are exceedingly apt, in matters relating to the Divine character and the Divine government, to reason too closely after earthly analogies. The whole series of the Divine dispensations is but the gradual unfolding of a great design, fully matured and developed, to its remotest ramifications, in the Divine mind from all eternity, and undoubtedly intended, among other things, to exhibit to the rational and intelligent creation the glory, majesty, and infinite perfection of the Creator. Among the events in this series we conceive the final judgment to hold an important place. Its chief aim is thus to give a display to others, not to satisfy the Supreme Governor Himself. Yet although formal in character, it will not be unconnected with high ends. The solemn proceedings of that eventful day will show forth in no ordinary manner the incorruptible holiness, the inviolable justice, and the perfect moral government, of the great Judge. They will serve to convince with overwhelming power, angels fallen and unfallen,

mankind, alike the lost and the redeemed, of the truth of the inspired utterance, "I am of purer eyes than to behold iniquity, and will by no means clear the guilty." The judgment, moreover, will be a striking testimony to the unimpeachable veracity and the unswerving faithfulness of Jehovah; it will tend to confirm the angels who have kept their first estate, it will give to the redeemed new cause for gratitude and adoring praise, since it will bring to them a full and final acquittal of every charge that may be laid to their account, and an acknowledgment, before the assembled universe, that they are the sons of God, the brethren, and fellow-heirs of the glorious Messiah. It will show, too, to the reprobate, how baseless was their presumption against the Almighty, and how vain their boasting in their own wickedness. In fine, it will contribute in no mean degree to that object which must be the aim of every event in the ever-revolving cycles of Providence—the glory of the great God who is over all.

In connection with the passages above referred to two remarks suggest themselves. First of all, the fact that these connect blessings and rewards with the resurrection and the judgment, if it overthrows the evangelical doctrine, does not therefore shut us up to the Anglican view. It seems to point in a totally different direction, and accordingly we find writers of the Materialistic school citing these very passages as conclusive proof against the notion of an intermediate state. But this leads us to the other remark, that the texts alluded to may be easily interpreted in accordance with the orthodox view on the state of the dead, and, therefore, necessarily support neither of the theories just mentioned. We must not forget that the affairs of the unseen world are among the mysteries which, for wise purposes, have been permitted in a great measure to remain unrevealed. A fuller knowledge of them would undoubtedly have given rise to unprofitable speculation, and tended to withdraw the attention of men from subjects which more immediately concern them. There are two things with which we have mainly to do:—the present life, as the scene of our probation; and the future life, in which we shall receive reward or punishment according to the deeds done on the earth; and as the Bible is essentially a book for man—not for spirits only, nor for bodies only,—it is natural to expect that it should deal chiefly with the two conditions of man's being, in this world and in the world to come. It is addressed, moreover, to men as dwelling upon the earth—to all men, and that in all ages; and thus statements may be found in it which, if not true of individuals who, from time to time, depart from this lower scene, are, nevertheless, true of the present order of things as a whole. If we view that order as one continuous stream of life, or one great scene of probation, it is quite true that judgment will not be given—that rewards and punishments will not be dispensed till the consummation of all things. It is further clear, that those who shall be on the earth at the dawn of the resurrection morn will have continued in a state of probation till the end, and that they will not, strictly speaking, have been judged according to their deserts before

the day of retribution. It is really true, lastly, that although, age after age, numbers will have continued to be added to the company of glorified spirits, on that day only will the Lord fully make up the jewels that are to gem His glorious mediatorial crown.

But besides these considerations, there are certain distinct intimations in Scripture, more especially in the New Testament, of the state of the soul after death, which seem to overthrow all the three theories under discussion, and to these we shall now devote a brief space.

The first passage for which we ask consideration is, the account of the transfiguration, *e.g.*, Matt. xvii. 1-9, Mark ix. 2, etc., and Luke ix. 28, etc. In regard to this account we remark, first of all, that a real appearance of Moses and Elias must have been presented to the disciples. In proof of this note more especially Luke ix. 32.

Secondly, the condition of the dead as one of conscious activity is here pointed out. It may be objected that the case of Elias was peculiar, as he was translated into heaven. Moses, however, died, and was buried, yet he appears in company with Elijah. It throws no difficulty in our way to say that he appeared in bodily form with his glorified companion. With this we have nothing to do; nor is it necessary to explain Moses' appearance to the bodily senses of the disciples. We know that the Jewish lawgiver departed this life as other men do; and if, nevertheless, he is found to continue in active being in the state of the dead, surely this affords a strong presumption that we also shall be favoured with the same experience.

Thirdly, the condition of Moses and Elias is one of glory. (Luke ix. 31.) We learn, moreover, from the Old Testament narrative, that the latter was carried by a whirlwind into heaven, and we cannot imagine that this state of bliss would be shut against the entrance of the man of God who now appears along with Elijah in the precincts of our earth. Still further, the whole scene seems to contradict the notion that the spirits of the just are denied access to the presence of God. On this particular occasion, at least, two of their number are represented as beholding the glory of Christ, while the presence of the Father also is with them, for out of the cloud which overshadows them is heard the utterance of His voice, "This is my beloved Son, in whom I am well pleased." A similar series of inferences seem capable of being legitimately founded on the parable of the rich man and Lazarus (Luke xvi. 19-31). Some, indeed, maintain that no conclusion can be drawn from it on the ground that it was told simply to illustrate truth. Still it must have had a basis in real fact. The Jews of that time held the doctrine of a separate existence in happiness or misery after death; Christ here countenances that notion, which it is unreasonable to suppose He would have done if it had been a mere superstitious dogma; and what confirms this is the fact, that Christ is elsewhere represented as censuring a prevailing belief which was contrary to the truth. If, accordingly, the parable is anything more than a mere myth, it would seem to tell us plainly, that, while the rich

worldling who revels here amid luxury, pleasure, and comfort, is degraded by death into a condition of helplessness and misery, the same event transfers the beggar saint from poverty and woe to a place of honour and happy repose. Anglicans have endeavoured, but without success, to derive support from this passage for their view of the state of the dead. They point, *e.g.*, to the mention of Abraham's bosom as indicating the existence of a region in which that patriarch occupies the chief place of honour. But this interpretation is inadmissible, as the Jews themselves, with whom the phrase was quite current, never understood it literally, but designed it to express a condition of honour and happiness. It has been held, further, that although Hades is here mentioned, it cannot signify hell, in the common acceptation of the word now, as judgment has not yet been passed, and the wicked are represented as being punished only at the great day. To this argument we have already replied, and the parable before us directly confutes it. Judgment of some kind after death must be admitted, for the rich man is represented as being consigned after death to a place of torment. He is consigned, moreover, to Hades, the realm uniformly represented in the New Testament as opposed to our Saviour's kingdom, and the destruction of which it was His great work on earth to accomplish.

The next passage to which we advert is the promise of Christ to the dying thief (Luke xxiii. 43), which, with all its apparent obviousness, has been the subject of keen controversy. The malefactor had implored the dying Saviour to remember him when He came in His kingdom. To this Christ replied—according to the punctuation of the English version,—“Verily I say unto thee, To-day shalt thou be with me in paradise.” Some would insist that the expression “to-day” should be joined with the previous clause. To this we object on a threefold ground. First of all, from the exceedingly tame, and almost silly character which it would impart to the reply. Secondly, from the Syriac version, which favours the received punctuation; and lastly, from the consideration that Christ's answer thus interpreted is no answer at all. His fellow-sufferer had pointed to an occasion, the exact occurrence of which, indeed, he did not know; yet he wishes to be remembered, and to be remembered then—at whatever time it might be in the future when Christ should come in His kingdom. The Saviour in His reply makes no reference to His kingdom. He speaks only of being with the thief in Paradise, and if He is to be understood as saying, “Verily I say unto thee to-day, Thou shalt be with me in Paradise,” the dying criminal must have been quite uncertain as to what was meant, or how, or when, this entrance into Paradise was to be effected. What a striking contrast to the powerful and pointed assurance, “To-day shalt thou be with me in Paradise”! The term Paradise has also been the subject of discussion, and has been held to refer to an intermediate place distinct from heaven, occupied by the spirits of the blessed, and to which the soul of Christ was supposed to have gone after death. For this view there appears no sufficient

evidence. Various speculations were current among the Jews of our Lord's time in regard to the nature and position of Paradise. In one point, however, they all concurred, viz., in connecting with the term the notion of a state of supreme blessedness. They spoke of it as the immortal heaven into which the spirits of the just were admitted at death. It does not seem necessary, therefore, to consider the promise of Paradise as anything more than that the dying thief was that day to be with Christ in the enjoyment of blissful rest. It seems natural, too, if we are to connect anything more with the term, to think that Christ here had in view the "blissful seat" lost by the fall, which He was dying to regain. It is further certain that He did not go "*ad inferos*," as a part of His mediatorial work. This was fully accomplished when He expired on the cross. While hanging there, He exclaimed, "It is finished. Father, into thy hands I commend"—literally, I deposit—"my Spirit." While in the state of the dead the soul of Christ was with the Father, and there, too, was the spirit of the ransomed malefactor.

One other closing scene we shall briefly notice, viz., the martyrdom of Stephen. From the narrative in the Acts we learn that, while standing at the bar of the Jewish Council, answering a charge of blasphemy, the holy martyr raised his eyes to heaven, and was permitted to have a bright revelation of the glory of God, and Jesus standing at the right hand of God. The mention of this vision but added fuel to the rage of his accusers. He was dragged out of the city, and while being cruelly stoned to death he was heard uttering the prayer, "Lord Jesus, receive my spirit"—not, as some would interpret, Accept the sacrifice of my life; but, Take my spirit into Thine own immediate keeping. How unreasonable, then, to suppose, that after so bright a glimpse of the holy of holies, and a prayer breathed that Christ would receive the spirit of His follower, Stephen was doomed to ages of unconscious sleep, or at best admitted only to some intermediate region, and debarred alike from entrance into the glories of heaven and all access to the presence of his God and his Saviour!

The last, but not the least important of the passages to which we intend at present to refer, will be found in 2 Cor. v. 1-9. The truth revealed in these verses seems beyond all controversy to support the doctrine for which we plead. It indicates—(1.) That the Apostle expected to continue in consciousness, although in a disembodied state, and even to enjoy greater privileges than he had ever done upon earth. Hence he is willing rather to be absent from the body, and to be present with the Lord; or, as he elsewhere says, "For me to live is Christ, but to die is gain." (2.) Paul here expresses the belief that death would admit him immediately to the happiness of heaven. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, . . . eternal in the heavens." Some maintain that the reference here is to the resurrection, and that as the intermediate state is spent in unconsciousness, there will seem but a moment between the dissolution at death and the putting on of the house

from heaven. To this view there are grave objections. The time spoken of is not future, but present. It is not, "we shall have," but "we have a building," etc. So soon as our earthly tabernacle is dissolved, we have a house from heaven. Nor, again, will it do to say that the house from heaven is the body with which we are to be clothed in the intermediate state. Scripture speaks only of two bodies—the earthly and the spiritual. The building spoken of, moreover, is eternal in the heavens. Still further, the reference is not to two bodies, but to two houses—the tabernacle in which we sojourn here, and the building which we are to inhabit after death. It seems clear, therefore, that the house not made with hands is not a heavenly body, but heaven itself, to which the souls of believers are to be transferred at the close of their earthly career. More expressly still, Paul here intimates, that to the saints death is but the ushering of the soul into the presence of God. "We are willing rather to be absent from the body, and to be present with the Lord." Attempts have been made to explain away the reference in this text, but the only natural interpretation seems to be, that, in the conviction of Paul, absence from the body necessarily implied presence with Christ, and that the enjoyment of the privilege immediately followed the occurrence of the event.

We have now taken a rough survey of the ground indicated by our subject. We have had occasion to discuss views of an extreme kind on either side of the question, and if there is anything which our investigation seems specially fitted to teach us, undoubtedly it is the twofold lesson of warning against seeking to be wise above what is written, and of attaching undue importance to matters comparatively of inferior moment. If a doctrine be clearly laid down in Scripture, by all means let us maintain and defend it, as it is our duty to do; but let us beware of supplementing the statements of holy writ by our own earthly fancies. Let us seek, too, to guard against the error of those who entangle themselves with discussions which, however interesting, must ever yield in gravity to the great centre-piece of all theology—the Son of God and His atoning work. For what would it avail, *e.g.*, to know with precision the time and manner of Christ's second coming, if when He appears we are not to be like Him? or what profit in being thoroughly versed in all that the Bible teaches in regard to the intermediate state, or the character of the saint's future happiness in heaven, if that joy is never to be ours? Would not this knowledge but form an aggravating element in our woe, if we were found among those against whom the dreadful sentence is to be pronounced, "Depart, ye cursed, into everlasting fire"? Without doubt there are many useful and weighty topics revealed in Scripture, to which our diligent and careful study ought to be applied; but we know that one thing is needful—a personal interest in the Lord Jesus Christ; and if this be "the part" we have chosen, it shall not be taken from us. And however obscure our knowledge of the unseen world, if we are Christ's here by faith, we have the assurance from above that we shall not be separated from Him even in death, for, departing, we

shall be with Him, which is far better. And as without Christ heaven would be no heaven, so, too, we may indulge the confident belief, that wherever dwells the brightness of the Saviour's glory, there also must reign that life and light and happiness which constitute the essence of heavenly bliss.

EXTRACTS FROM JOURNAL OF A VOYAGE IN
THE "DAYSRING," AMONG THE ISLANDS OF
THE NEW HEBRIDES, 1868.

BY REV. JOHN INGLIS.

CHAPTER I.

FUTUNA—ANIWA—TANNA.

June 17th, Wednesday.—At our Annual Meeting it was agreed that, before proceeding to Santo with Mr Gordon, Mr Cosh, and myself, the "Dayspring" should proceed to Numea, New Caledonia, with Mr and Mrs Sim, and call on her way at Aniwa, and also at Erromango, to land Mr and Mrs M'Nair and Mr Gordon. Mr Gordon wished to have a short time on Erromango to complete his arrangements before proceeding to Santo. The vessel was absent from Aneityum ten days. In three days more she was again ready for sea, and this day we sailed from Aneityum and made for Futuna. Between seamen and passengers we had fifty-six souls on board. We were a singular company, a perfect *polyglottiana*; in our respective native tongues alone, we could speak eleven living languages, viz., English, French, German, Swedish, Aneityum, Tanna, Futuna, and Aniwa, Erromango, Fatà, Santo, and Niwe, or Savage Island, and if we add Scotch, which, when necessary, some of our number could speak both in classic purity and with copious fluency, we should have numbered the complete dozen. It is doubtful if the representatives of as many distinct nationalities, and collected from regions so far apart, could be found within the walls of any University in Europe. The motto on Bagster's Polyglot Bibles might with great propriety be inscribed on the stern of the "Dayspring"—"Many are the languages spoken on earth, there is but one in heaven." What a field for Max Müller and the comparative philologists! The truth is, that within the present century the Bible and Missionary Societies have done more to advance the knowledge of new languages than all the Royal and Literary Societies in existence.

June 18th, Thursday.—During the night the wind came dead a-head of us, and blew so strong, that, with so many passengers on board, Captain Fraser deemed it prudent to put back to Aneityum, and we came to anchor about noon.

June 26th, Friday.—We lay for eight days in harbour, either becalmed or with the wind right a-head, a very unusual occurrence here; but supplying us with an admirable opportunity for the exercise of patience. We sailed to-day with a fair wind.

FUTUNA.

June 27th, Saturday.—The wind fell off during the night, or we should have been at Futuna by the morning. We were nearly becalmed the most of the day; but towards evening a light breeze sprung up, and we got up to the island after night. There was good moonlight, and the sea was smooth, so the Copelands, the Aneityum teachers for Futuna, and the Futuna natives on board, got ashore about nine o'clock, and met with a very cordial reception from the natives on shore. During the day, and calm as it was, the wife of one of our Aneityum teachers, who had never been at sea before, was very sick. Her husband, who was anxious about her, and very attentive to her, came to me in the afternoon, to see if I could give her some medicine. Our Aneityumese have great faith in medicine. She was so ill, she had told him, that if she were to get ashore that night she might live; but if she did not get ashore, she did not think she could survive till to-morrow. She had been vomiting and retching ever since we left Aneityum, and was quite exhausted. Happily for the poor woman, the experiment of whether or not she would have survived the night and seen the morrow had not to be tried; a bowl of tea soothed her a little, and as she got ashore with the rest that evening, we found her perfectly well on the following day. Sea-sickness, like toothache, from its being rarely fatal or permanently injurious, though often excessively prostrating, seldom draws forth much lively sympathy toward the sufferer. But it is an inexorable tyrant. I have seen powerful men succumb before it, as if they had been the puniest children; and although numberless antidotes and specifics have been advertised for its prevention or cure, it still holds on its way as imperious as when the fathers of mankind went first to sea.

June 29th, Monday.—There is no harbour at Futuna, and the vessel has to lie off and on. Yesterday, after public worship on board, we went ashore. Mr Copeland held his second service in a corner of the *marae* or public square of the village, under the shade of a large tree. He gave out a psalm, prayed, and gave an address on the subject of baptism in the Futuna language, which he speaks very fluently. I then baptised the child of Raveiya, one of our Aneityum teachers. As we had a good many Aneityumese present, this part of the service was specially for their benefit, and hence in their language. Mr Cosh concluded with prayer in English, for the benefit of the English speaking portion of the audience. About forty natives were present. They were all attentive, and well behaved. This is the third time I have dispensed the ordinance of baptism on Futuna; once, eleven years ago, to the child of an Aneityum teacher; and again, four years ago, to two children of a Raratongan teacher; but so little notice had been taken of these baptisms by the few natives who were present, that Mr Copeland had not been able to learn from the natives that such an ordinance had ever been dispensed on the island. They evidently had not understood the nature of the ordinance, and had forgotten all about it.

The Coshes, the Neilsons, and Mrs Paton and her child, stayed

on shore all night, while I returned to the ship and conducted the evening service on board. It is but justice to the officers and crew of the "Dayspring" to say, that they are most exemplary in their attendance on all the religious services conducted on board, and invariably set a good example before the natives, so that wherever the "Dayspring" goes, the Christian character of the vessel is sustained.

This morning I again went ashore. Mr Copeland's goods were all safely landed in due time, as the wind was light and the sea smooth. The mission premises here occupy a beautiful situation. There is a fine view seaward. The establishment is simple in its character, and there has been no unnecessary expenditure of manual labour. In all new stations the principle we recommend, as a general rule, is, that the mission house, and, indeed, the whole establishment, be kept as small and manageable, at first, as is consistent with health and usefulness; and that only a very moderate amount of convenience and comfort be aimed at in the first stages, and that the premises be extended as the work advances, and as help can be obtained and labour secured from the natives around. Mr Copeland has carried out this principle to the very letter. He is laying the foundation deep and broad; he is working quietly and steadily, and results will appear in proportion by-and-by. There are four Aneityum teachers on Futuna. In a month or two hence, another one, who was formerly there for some years, will join them. One of our Aneityum teachers died on Futuna this year; he was a young man of good promise: his widow returned home when the missionaries came to the Annual Meeting. Mr Copeland took home with him the first book prepared by him in the Futuana language, which Dr Geddie had printed for him on Aneityum. A few of the natives have mastered the alphabet; but the process of teaching them is only being commenced. From thirty to forty attend public worship at the principal station, a few at other places. A considerable number of them, however, have a tolerable acquaintance with the facts of Scripture history, and there has been a great amount of preparatory work done, which will all tell when the rain of God's Spirit shall drop and the dews distil, to vitalise the seed that has already been sown by various agencies, and is now being put into the soil with skill and diligence. The climate is healthy, the personal influence of the missionary and his wife are steadily increasing, and the appearances all around them are promising and encouraging.

ANIWA.

We left Futuna at half-past ten, and reached Aniwa at sunset. There is no harbour at Aniwa, hence the vessel has to lie off and on. We went ashore and found Mr Paton well, and the mission work progressing favourably. The stealing of a woman, however, had kept the island in a ferment for many weeks, and war, or murder, or bloodshed in some form, seemed often imminent; and after the excitement appeared to be over, the return of some natives from Tanna or elsewhere had again kindled up the flame; but it was

hoped that it was now over. The natives are all professedly Christian on Aniwa, and attend very regularly on public worship. Mr Paton has prepared and printed a primer in the Aniwa language, which is somewhat different from the Futuna language. Although they are both one people, the proximity of Tanna has been felt on the speech of Aniwa. A system of elementary education is being initiated. There are three Aneityum teachers on Aniwa. There was also one Raratongan teacher, but he died in February or March last. He was a good man, but in indifferent health for a considerable time. For some months before his death his mind was affected; he was under a constant impression that the natives were seeking his life. His widow is staying here till an opportunity can be found of sending her home to her own island. She is an active woman, and a great help to Mrs Paton, in various ways, in teaching the women, and, by her acquaintance with household duties, doing much to add civilisation to Christianity.

A great deal of work has been done on the mission premises. Mr Paton's mechanical skill and indomitable perseverance have been largely displayed since his settlement on Aniwa; an excellent dwelling-house has been erected, also a church, and various other buildings; a well has been sunk to the depth of nearly 30 feet down through the coral, and a large garden has been brought into good cultivation. All these attest the skill, enterprise, and energy of the missionary, and the amount of labour performed by the natives.

Last year, when Mr and Mrs Paton were at Aneityum at the Annual Meeting, their youngest child got his shoulder dislocated; and unfortunately it was not discovered till they returned to Aniwa, and Mr Paton failed in reducing the dislocation. He then wrote a letter to Captain Fraser and the missionaries in the "Dayspring," and sent two natives across in a canoe to Port Resolution, with instructions to give the letter to the Aneityum teachers for the "Dayspring." When the "Dayspring" reached Port Resolution we found the two men there; but by some unaccountable stupidity or misunderstanding they did not deliver the letter till the "Dayspring" had sailed. It was an unhappy mistake. Dr Geddie, Mr Macfarlane, Mr Neilson, and myself, were on board; two days thereafter we sailed past, and within a few miles of Aniwa, and could have called without any difficulty; and possibly then, with our united skill, something might have been done; but Providence had appointed it otherwise.

When the "Dayspring" called at Aniwa three weeks ago, on her way to New Caledonia, Mrs Paton, under the impulse of strong maternal affection, resolved to take the child with her, and go and see if the French doctors could do anything for him. She went, but they could do nothing; a new joint had long ago been formed; the only thing they recommended was to keep the child's strength well up, attend to his general health, and encourage him to use the arm, which, to add to the calamity, is the right one, as much as possible. He is a fine boy; and we all feel very much both for the parents and the child.

TANNA.

June 30th, Tuesday.—This forenoon we came up to Tanna, opposite Umairarekar, the station formerly occupied by the Mathesons. There is no anchorage there, but a boat was lowered, in charge of the first mate, and the Coshes, the Neilsons, and I, went ashore. Before going into the boat some of the Aneityum natives came and told me that it would be unsafe for Yomat, a native of Erromango, and Pomal, the chief of Errakor, Fatè, to go ashore with us, as several years ago, when there were sandal-wood establishments on Erromango, some natives of this place had been killed on that island by Erromangans and natives of Fatè, and their relations here might kill these two in revenge. They were both good boatmen, and often went in the boat to pull. I thought the two men themselves were afraid, and unwilling to go ashore, and I said we should not take them. But it would appear they did not know their danger, probably had not been told it; for to my surprise, after we had left the ship, I discovered that they were both in the boat. I had, therefore, to get the boat at once put back to the vessel, and the two men put on board, lest their presence on shore might cause any disturbance.

We re-opened this station two years ago, and we have had two Aneityum teachers here since that time. We found the teachers and their wives well, and in good spirits. The public health has been good, and there has been no fighting. They told us that a missionary might now settle at Port Resolution. "Nauka's words," they said, "are now weak, but Nowar's words are strong." Mrs Neilson had left her child on board, but Mrs Cosh had taken hers with her on shore, and James Cosh, the younger, was the most popular by far of all the party. The women and children were in ecstasies about the white child; and then he was a boy! Mrs Neilson's little girl would have had no chance in this outburst of popular admiration, even from the women. Alas! what do women not owe to Christianity? more than they ever dream of till they see heathen lands.

After spending two or three hours on shore, and holding a short service with the teachers, and a few of the natives who worship with them, we returned to the ship, which made for Port Resolution, where we came to anchor at sunset.

July 1st, Wednesday.—We lay at anchor all day; but as the people here had refused to receive a missionary last year, we purposely stood a little on our dignity, and resolved not to make ourselves too cheap. We, therefore, kept on board, and instead of going to see them, we allowed them to come and see us. There was no shyness this year, however, and apparently not much shame for their opposition to us last year; not only friendly chiefs, like Nowar and Manuman, but even Nauka, and some of his chief men, came frankly on board. The public health was good, and hostile influences, that were currently believed to have strongly prejudiced their minds last year, were no longer in operation; hence their hearts were all soft and sweet towards Christianity. We had crowds of

natives on board the most of the day, bringing pigs, fowls, yams, cocoa-nuts, and curiosities, for sale; and a brisk trade went the whole time of our stay.

In January last a white man, who had been here for about two years, making cocoa-nut oil for one of the trading establishments on Aneityum, left Tanna in his boat to come to Aneityum. He had with him his two native wives, and six native men, viz., two Tannese, two Aniwan, and two from Tongoa, one of the Shepherd's Isles, to the north of Fatà. A storm arose and they were all lost—a piece of the boat was drifted ashore on Aneityum. It is perilous sailing among these islands in boats, and hence the value we attach to the "Dayspring." There are four white men living at Port Resolution at present, making cocoa-nut oil. We found them all very civil and obliging. I found on board a good supply of Drummond's and other religious publications, the gift of thoughtful friends in Melbourne. I made a selection from these, and gave a portion to each of the men, who received them very gratefully. I observed on the title-page of a good many of them a well-known and much respected name, that of "James Halliday, Woodbank." It will be gratifying to the surviving members of his family, should they come to know it, that these publications, after edifying themselves, are supplying instruction to some of the most lonely, solitary, and spiritually destitute of our fellow-countrymen. One of these men is an American, one of them an Englishman, the third is English by the father, but his mother was a native of Paisley, the fourth is a Scotchman from Kirkcaldy. The Scotchman is a middle-aged man, and his eyesight is beginning to fail. He came to us to try if we could give him a Bible with large print, as he could not see well to read the one he had, which was small print. Happily Captain Fraser was able to supply him with one, which he thankfully received.

I may remark in passing, that, as far as my experience goes, books are much better adapted for usefulness out here than tracts, whether for distribution among seamen, or white men living on the islands; and if those kind friends who supply us with this kind of literature were to get the tracts and periodicals which they send us bound up strongly, but plainly, in small volumes, they would increase their value a hundred per cent. Last year I collected all my tracts and pamphlets, and stitched them up in little volumes, and have since been putting them into circulation, as opportunities occurred. But had there been a bookbinder within reach, I would much rather have paid for the work than done it myself, although I had my wife and half a dozen natives to help me.

LETTER FROM REV. THOMAS NEILSON, JUNIOR.

REV. MR GORDON SETTLED AT ERROMANGO—TANNA—VISIT TO
VOLCANO, ETC.

REV. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

ANEITYUM, NEW HEBRIDES, August 26th, 1868.

REV. AND DEAR SIR,—I wrote you last after our Annual Meeting, and am since in receipt of your letter of 25th March. On our way north, after the meeting, we looked in at Tanna, and found a considerable change in the feelings of the people from those they exhibited last year; and Mr Inglis promised to take some of them over to Aneityum, on a visit, on his way south. On going on to Erromango, Mr Gordon, having grown tired of waiting for the vessel, had gone round in his boat to the eastern side of the island to visit; and when we found him there, the people expressed a desire that he should stay among them instead of going on to Santo.

We accordingly landed his goods, and a wooden house which he had on board, and left him at Portinia Bay, Mr M'Nair taking his former station at Dillon's Bay. The voyage to Santo being thus given up, we thought the best way of employing the time of the vessel would be to endeavour to effect a settlement at Port Resolution, seeing that things were so much more favourable there now than formerly. One reason, I believe, of the change, was the death of a white man who was living there last year, and who did everything in his power to excite the natives against us. He, along with two native wives, and six native men, were drowned while endeavouring to cross to this island in a boat. We took over about sixty Tannese on a visit to this island. They were well fed, and walked round the whole island, a thing that they could not do on their own, and returned with a very good impression of the influence of Christianity. Dr Geddie and I went back along with them, taking a company of Aneityumese to assist in building a house. On the night that we left Port Resolution the son of one of the chiefs whom we had along with us was shot dead while sleeping in his house. It was thought at first that this was on account of his father having come with us to be "made a missionary" of (their way of expressing it), and that it might interfere with our operations. But on inquiry the outrage was discovered to have arisen from some quarrel about a pig; and the natives said we were to go on with our work,—that I was to build a small house now on the land of Nowar (the Christian chief), and afterwards, when they were all "soft in their hearts," to build a large one at the head of the bay. The place indicated happened to be just the one I had chosen as the healthiest and most suitable; so we set to work, and in a fortnight had a small house finished, two rooms 14 × 14, and two ends 14 × 7,—pretty smart work, I can tell you, considering that we have to begin at the beginning here; gathering coral off the reef for lime, and cutting wood to burn it, getting cocoa-nut leaves for thatch, and wattling out of the wood for lath. On Friday night last we finished the inside, and on Saturday morning left Port

Resolution, that we might come here to take over my family and chattels. On Saturday, at mid-day, we reached the south side of Tanna, and I went ashore to bring off two Aneityumese who were staying there with the teachers, and with instructions to bring off eight or ten Tannamen to visit Aneityum. There was a pretty high sea running, and we could not take a very heavy load. On going ashore I found about a hundred Tannese, and perhaps as many pigs and bundles, all ready to go with us. I explained to them that they could not all go, and to decide among themselves who should. I went up for five minutes to speak to the teachers, and on coming back found the boat loaded to the gunwale, with pigs, and mats, and all kinds of trash, and as soon as we got her afloat the Tannese crowded into her, so that there was no room to handle an oar. It would have been madness to go out to sea with such a crowd, as the first wave would have gone clean over her; so we endeavoured to induce some of the Tannamen to leave her, but they wouldn't budge, and every man held on to his own pig and bundle. I then began to pass ashore some of their property, but was met with the remonstrance, "Suppose you do that, man Tanna go fight Leeka" (the Aneityum teacher); so, clearly, that wouldn't do. Shove them out of one part of the boat and they would get in at another. After arguing with them for about two hours, I told them plainly that I would not leave as long as one of them remained in the boat. When they saw I was determined they got into a great rage, some who were in the boat throwing the pigs into the sea, others standing in the sea hammering at the pigs with big sticks, others getting their guns, and spears, and bows, ready for a fight. There was now a cry for all Tannamen to leave the boat till they should have a volley at us, and it was only by holding on to one or two of the principal men that we prevented this. We shoved off, and as soon as they saw that we were going and had some of their chiefs with us, they made a rush for the boat, and we should have been as crowded as ever in a minute had we not got out into deep water. As it was we had twenty-four men in the boat, and a good deal of property, and took in some water both over the bow and the stern before reaching the "Dayspring." Had we got a sea broadside we should have sunk in a moment. We arrived in Aneityum all safe on Saturday night. This is Wednesday, and I sail again (D.V.) for Tanna to-morrow.

I went up to see the volcano on Tanna one day I was there. The summit of the crater is about six miles from Port Resolution. It is not more than seven or eight hundred feet in height, so that the ascent is gradual. For miles before reaching the summit the mountain is hollow, and in tramping upon it sounds very much like walking over ice. In several places the earth has fallen in to a depth of eight or ten feet. The most of the way up is through luxuriant vegetation, and under shady trees. There are some very fine banyans, one particularly, through which the path leads, that covers a considerable extent of ground. Within a mile of the summit the vegetation ceases, and before one reaches the cone, which is one great heap of slag, there is a considerable sloping platform, very

like asphalt, which sounds under every footstep. As we approach nearer, the roar of the irruption, which occurs every two or three minutes, sounds louder and louder, resembling very much platoon firing of musketry very close at hand. It is rather hard work scrambling up the heap of ashes, the mountain shaking below, the hot ashes blistering the feet of our guides, and the sun pouring down his hot beams on our heads. As we approached the crater a superstitious dread seems to come over our Tanna men. They tell us not to speak, and only one of them advances to the edge along with us. We look down into an immense cauldron, about three hundred feet deep, and three quarters of a mile in diameter, sloping down at a very acute angle. All up the side masses of burning sulphur are steaming and smoking, and at the bottom the eternal fire is glowing. Well, after all, it doesn't look anything so wonderful—just like an immense smithy fire, with the bellows keeping it aglow. But presently there is a grumble and a growl, gradually increasing to a roar, and in a moment, with a tremendous explosion that shakes the whole mountain to its base, tons of scorix are hurled, twisting and gyrating, in the air high above our heads, and fall back again into the cavern below. And this goes on continually, sometimes two explosions almost simultaneously, and never with a longer interval than five or six minutes. And the spice of danger attending it perhaps adds a little to the zest, for were the loose mass of cinders on which one stands giving way, there would be no chance of regaining the outer world, unless one's shoe were thrown out like the sandal of Empedodes from Vesuvius; or were a mass of lava coming on one's head, it would take something more perhaps than a hard-headed Scotchman to stand the infliction. Some days after I had been up, Dr Geddie and Captain Fraser, with Commodore Lambert, and a party from H.M.S.S. "Challenger," went to see it, and while standing some distance from the crater a mass of scorix, thirty feet in length, was hurled some hundreds of yards beyond them.

While on Tanna I also went to see a native feast, which was the largest collection of food that I have yet seen in the South Seas. There was an immense frame of wood, some seventy feet in height, in the shape of a pyramid, adorned with all sorts of variegated leaves, and having all the interstices filled with yams. Twenty or thirty large pigs, and abundance of cava, also formed part of the collation, which was a cold one. There would be about six hundred guests, and after the distribution of the food, which is gone about in a very deliberate and formal manner, the patient women were loaded with the yams like beasts of burden, the men shouldered the pigs and cava, and off they marched, each to his respective home, to cook and feast upon his portion.

On account of my settlement peace has been made between the two sides of the harbour, and a feast of pigs, at which twenty-three were slain, was made by the brethren for the Christian chief Nowar, and an agreement entered into that they should be allowed to walk through one another's lands without carrying their clubs or muskets.

I cannot say that I am sanguine of any rapid spread of the Gospel on Tanna. If, in the good providence of God, I am permitted to live in peace among them for some years, and acquire their language, I have no doubt that, through the influence of native teachers from this island, we shall establish a firm hold upon that dark land, and that by-and-by, by the blessing of God upon our labours, it shall be leavened with the leaven of the Kingdom.

I find I have acquired quite the reputation of a doctor on Tanna. The first time I was there, Nauca, the heathen chief, was very sick, and expected soon to die. By a very simple operation I gave him relief, and I think he has shown more favour to us ever since. It was something rather amusing to be asked if I could restore an old man's eye, that had been put out with a spear years ago.

I don't know whether you have heard of the murder of Rangè at Fatè. You will remember he was a Malay, employed in the sandal-wood trade on Erromango, and was believed to be the principal instigator of the murder of the Gordons. On the breaking-up of the sandal-wood establishment there, he settled himself, along with ten Erromango wives, at Havanna Harbour, on Fatè. Shortly before the arrival of the "Dayspring" he was murdered by the natives, simply, so far as I have heard, because they wanted his property. We brought three of his wives and three children back to Erromango with us last trip. "The bloody and deceitful man shall not live half his days."—I am, etc.,

THOMAS NEILSON, Jun.

Notes on Public Affairs.

THE PRIVY COUNCIL AND THE RITUALISTS.

THE Judicial Committee of the Privy Council has given judgment on the famous St Albans case. It consisted of the Archbishop of York, Lord Cairns, Sir W. Erle, and Sir J. Colville. The original charges brought against Mr Mackonochie, the incumbent of St Albans, were four:—1. The elevation of the cup and patten, and kneeling during the prayer of consecration. 2. The placing of lighted candles on the altar. 3. The use of incense. 4. The mixing of water with wine in the Communion. In the Court of Arches Sir R. Phillimore sustained the third and fourth charges, and admonished the defendant to refrain from the practices in future. Mr Martin, the prosecutor, appealed from his decision on the first and second charges to the highest ecclesiastical court of the Church of England; and, on the 23d of December, Lord Cairns pronounced the decision in the form of an authoritative deliverance, which Her Majesty has confirmed, and enjoined all persons whom it may concern to take notice thereof, and govern themselves accordingly. There are some aspects in which the judgment ought to be regarded with the most cordial satisfaction. When the case was in the Court of Arches, the Dean gave an address of vast erudition and legal acumen, but which was very disappointing as a judicial finding. The Privy Council took a simpler view of the case, kept closely to the ques-

tion of law, and delivered a clear, concise, and emphatic judgment on the points at issue. They professed a desire to discover the meaning of the rubrics, and to declare it in perspicuous and unmistakable language. It also possesses the judicial virtues of freedom from prejudice, and stern impartiality in the interpretation of the law. Nor is it with its form only that we have reason to be satisfied. After the loud boast of the Ritualists, that both tradition and law were on their side; it is much to know that these Romanising ceremonies are utterly illegal, and as contrary to ecclesiastical rubrics as to sound Protestantism. In the inferior court, the judge declared the mixing of water with wine in the Communion, and the ceremonial employment of incense, to be opposed to the custom of the Church and the law of the land; but the use of lighted candles was declared to be a "significant and beautiful symbol of Christ as the light of the world," and to be in perfect harmony with primitive usage. The Judicial Committee, however, declared that candles, for any other purpose than to give light, was prohibited by Queen Elizabeth's Act of Uniformity, and not prescribed by the Prayer-Book of Edward VI. The defendant was ordered not to use them either as ceremonies or as ornaments. With regard to the officiating clergyman kneeling or prostrating himself before the elements, it was declared that all such genuflexion was unlawful, as being inconsistent with the rubric, which is inflexible, and that he must stand during the prayer.

This decision has filled the minds of the Evangelical party with unspeakable pleasure, and they point with pride to this renewed affirmation of the constitutional status of the Church, by which an effectual check has been given to the insidious attempts of the Ritualists to destroy her Protestant character. We congratulate them upon their success. We rejoice that the ceremonial innovations have been arrested by the unbending fiat of law, and that the high-handed practices of the semi-Popish party have been articulately condemned. It is something to know that the candles designed to symbolise the presence of the "Light of the World" on His altar-throne, the burning of incense in His honour, the adoration of the priest before His mysterious presence, the elevation of the host before the worshipping people, are all distinctly illegal, and are prohibited in the Church of England.

But we regret that we cannot contemplate the judgment with unmingled gratification. So long as the Episcopal Church is established, it is quite right that she adhere to the terms of her compact with the State; and the Judicial Committee are most competent to determine the meaning of the statutes. But the Committee is not a proper ecclesiastical court. Had another bishop been the clerical representative instead of the Archbishop of York—had one or two of the laymen been imbued with strong tendencies in favour of a sensuous ritual—had the personal composition of the Committee been slightly modified,—the result might have been different. We know that recent decisions of the Council have been most injurious to the truth of God, that the widest latitude has been granted to the

teaching of false doctrine, and that fundamental error has been legalised by the same tribunal. Men of scandalous lives have been the judges in determining the most solemn questions of doctrine and discipline, and the most conflicting opinions have been promulgated. Thus, while we are glad that the present decision is favourable to simplicity and purity of worship, and a heavy blow to a dangerous section of the Church, we cannot express any admiration of the way in which such grave questions are determined. Nor is this all. We fear that the expectations of happy results are over-estimated. The party condemned by the Privy Council are becoming bold and defiant. They have had large and enthusiastic meetings, in which a determination to continue the practices has been expressed. They have spoken of the judgment in terms of severe contempt. Many of them have declared in favour of secession, in order that they might enjoy the blessings of perfect freedom and spiritual independence. They have attacked the union of Church and State with arguments drawn from Scripture, from the nature of the Church as a spiritual society, from the sole headship of Christ, and from the rights and privileges of the people. It is curious, indeed, to hear such arguments urged ably, and with great apparent earnestness, by the devotees of superstition. It need excite no surprise if a movement originate in the Church herself for her entire separation from the State. Better far is it to cherish the idea of the Church as a Divine institution, invested with lofty privileges, and drawing her life and power from the Lord Jesus Christ, than to regard her as the creature of Parliament, and a mere department of the State, to be employed for political purposes. Were the choice between the judicial integrity of a legal tribunal, and the proud and passionate domination of a sacerdotal caste, we would adopt the former without hesitation; but we have an unconquerable aversion both to Erastian interference and to priestly assumption, believing both to be adverse to the interests of truth and the spirituality of the Church.

The disestablishment of the English Church, if accomplished with the intelligence and solemnity required by so great a measure, would be the best solution of the present complication. The Evangelical party would be delivered from a false position. Their doctrinal soundness, their love for souls, their desire for the purity of discipline, their practical activity, and their missionary zeal, would have a wider and freer scope, and their relations to other Churches would be more brotherly. Those who have no Gospel to preach would be compelled to retire from their places, and allow them to be occupied by faithful men. The Ritualists would no longer have the advantage of State support in their pertinacious attempts to overthrow the Reformation.

But many of our readers will ask, Why all this costly litigation, this bitter controversy, this endless discussion? Is nothing more involved in the dispute than the lighting of candles, and the bowing of the knee? If so, why do the offenders not cease at once from such childish conceits, and behave like reasonable men? *Because*

these ceremonies are symbolical of doctrine. Were it only a question of dress, of external rites, and of bodily movement, their absurdities might be summarily suppressed by law, or passed by with contempt. But the men who practise them know what they are doing, and attach a value to them only because they express doctrinal significations. "A gorgeous service," they argue, "ought to mean something." It does mean something. It means that the Holy Eucharist is the sacrament of Christ's body and blood—"the body and blood of Christ under the form of bread and wine. The body and blood of Christ are objectively given by the priest, objectively taken by every communicant. This Presence is the Presence of the Word Incarnate, conferred by the Word of Christ as spoken by the priest. The elements after consecration are not what nature formed, but become the life-giving body and blood of Christ." Such is the doctrine of the Real Objective Presence, taught in the Protestant Church of England by 3000 or 4000 of her clergy, who affirm that the recent deliverance will only make them preach it more fully and earnestly, and that it is for the sake of this doctrine that they have any desire for a splendid ceremonial. "The loss of outward expression only drives pious souls the more inward." The question then arises, Will the Privy Council deal with the doctrines, and with the sacerdotal and sacramental theories, which lie at the root of all these fantastic rites, without which they would be simply ridiculous and contemptible? If not, then the evil remains, and will work the more insidiously and dangerously, in proportion as a false confidence is engendered by success in touching its surface. And if a stop be put to the symbolical use of candles, and the waving of a thurible, it is not an extravagant demand to require that the Privy Council shall prevent ministers from denying essential doctrines of the Gospel, and from assailing the integrity of Scripture itself. We have as little sympathy with Rationalistic infidelity as with Romish superstition.

THE COURT OF DEATH.

A FABLE.

VERSIFIED BY REV. JOHN INGLIS.

(From the "*League Journal*," Dec. 19, 1868.)

ONCE on a time, as sages tell the story,
Grim Death resolved to raise his fame and glory,
His throne establish—merit high reward,
And show to faithful service just regard.
A royal mandate forth he sent, to call
The dire Diseases to his gloomy hall;
That from his servants one he might select
To act as premier, and the court direct.
The ghastly train, prompt at his summons, meet,
And bow obsequious at their sovereign's feet;
Ambitious of distinction and of fame,
Each for the office plead some powerful claim:

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First, Fever all his eloquence employed,
 And loudly urged the numbers he destroyed ;
 By shaking every limb, cold Palsy next
 Advanced a specious and a fair pretext ;
 Gout hobbled up, then out he strove to point
 His mighty power in racking every joint ;
 That his pretensions might attract their eyes,
 Dropsy displayed his swelled, unwieldy size ;
 An argument though silent, yet not weak,
 Was Asthma's inability to speak ;
 Their racking pains both Stone and Colic plead ;
 Plague in destruction boasts his rapid speed.
 "I'm slow," Consumption modestly replied,
 "But that, I'm sure, was never yet denied."
 Miasma pale, with poison-bearing breath,
 Presented Ague shivering, cold as death—
 "If me," said she, "you'll raise to place and power,
 Your throne is stable from this very hour."
 With haggard looks, and black, distorted face,
 Dread Cholera then claimed the foremost place—
 "Shall I stand here," he said, "and plead in vain
 The thousands and the millions I have slain?"

While these contentions order all confound,
 The conclave's startled by a different sound ;
 Enchanting music and the merry dance,
 The noise of feasting and loud mirth advance.
 With flushed and jovial mien, a lady fair
 Steps boldly in with a commanding air,
 On one side followed her, with pipes and pots,
 A numerous band of publicans and sots :
 On the other side, in garments fine arrayed,
 A troop of youths and damsels are displayed ;
 Who, while the sweet-toned music softly floats,
 Lead on the dance to its exciting notes :
 The wine cup circles through the heedless throng,
 And all is gladness, glee, and joyful song.
 INTemperance was her name : she waved her hand,
 And thus addressed the pale and ghastly band :—
 "Give way, pretenders false, you sickly crowd,
 Of your pretensions cease to talk so loud ;
 With me in Death's employment who can vie,
 Or boast achievements loftier than I ?
 I am your parent, yea, the truth believe,
 From me your very being you receive ;
 To shorten human life, 'bout which you strive,
 This power you chiefly all from me derive ;
 This sparkling glass that draws the thoughtless eye,
 See thousands drink, then dance, and droop, and die—
 Who else but me should next our sovereign sit ?
 For this important office who's so fit?"

The monarch bowed, a smile lit up his face ;
 At his right hand the lady took her place,
 And from that hour the wily, bouncing dame,
 His favourite, and prime minister became.

SELECTIONS.

From Rev. T. Boston's "BODY OF DIVINITY."

The glutton and the drunkard, in Scripture language, are equivalent to a ne'er-do-weel in ours. It is a beastly sin. A heathen calls the glutton's belly a swine's trough.

A man may sin against God and his own body in the intemperate use of any sensual pleasure whatsoever, though in itself lawful; and no doubt much guilt is contracted in the intemperate use of tobacco, and such like things.

Where both grace and good manners are wanting, it is little wonder that people break their necks over one another.

Uncleanliness is a sin that very few ever get grace to repent of. It stupefies the conscience, and washes all sense of sin from it. I have seen, alas! too many that have made public satisfaction for that sin; and allow me to say, I have seen very few by whose repentance I was much edified.

Every man ought to have a lawful calling and employment, and duly use it, that so he may be useful to himself, and worth his room in the world, and not mice and rats, good for nothing but to devour what others labour for.

We must deal with God as if the eyes of men were on us, and with men as knowing the eyes of God are on us.

Slothfulness in business is next to doing nothing at all; and they that cannot put down their hands to work diligently, will hardly miss, some time or other, to put out their hands to steal.

By inveigling themselves unnecessarily in law pleas, the contentious humours of some have made them like the ass in the fable, that seeking his horns lost his ears. While with others, cautionry, or suretyship, has proved but a plucking the bread out of the mouths of their own, to put it in the mouths of strangers.

The way of sin is down the hill: let the devil get in a finger, and he will have in his hand next. He that will sin for a little will mend his service, if the devil will mend his wages; he will go from less to more till he come to the gallows here and to hell hereafter.

A Pythagorean bought a pair of shoes upon trust; the shoemaker dies, the philosopher is glad, and thinks them gain, but a while after his conscience twitches him, he repairs to the house of the dead, casts in his money with these words, "There, take thy due, thou livest to me, though dead to all besides."

Reviews and Notices.

The Prodigal's Return: its Lessons of Penitence and Pardon. By Rev. W. Ritchie, Dunse. Small crown 8vo. Pp. 250. Edinburgh: W. Oliphant. 1869.

There is no parable whose beauty and fulness of instruction has been more universally acknowledged than that of the Prodigal Son; and, perhaps, there is no part of Scripture of the same length, upon which, both in this country and in Germany, Protestantism has contributed so much valuable exposition. Its contents amply justify all that has been said of it, and upon it, "for," in the characteristic language of Henry, "it has been, and will be, while the world stands, of unspeakable use to poor sinners, both to direct and to encourage them in repenting, and in returning to God."

Mr Ritchie's volume is another contribution to the interpretation of the teaching of our Lord in this parable. His aim is "to keep in view throughout the paramount object of the Saviour; to set forth the different steps of repentance unto life; and to show its benign result in the welcome and forgiveness of Sovereign grace;" and he has largely succeeded. In a lively and popular manner, and with much fulness of illustration, he presents the lesson of this crown and pearl of all parables.

Homiletics and Pastoral Theology. By W. G. T. Shedd, D.D., Baldwin Professor in Union Theological Seminary, New York City. Crown 8vo. Pp. 375. Edinburgh: W. Oliphant & Co. 1869.

Dr Shedd was, previous to his present professorship, occupant of the Chair of Sacred Rhetoric and Pastoral Theology in Auburn. The volume before us is one of the fruits of this early Professorship. It discusses "The relation of Sacred Eloquence to Biblical Exegesis," "Style," "Sermonizing," "Different species of sermons," "The nature and choice of a text," "The plan of a sermon," "Extemporaneous preaching," "The matter, manner, and spirit of preaching," etc. Dr Shedd writes with clearness and force, and even beauty of style. His views are evangelical, and much sound sense characterises all that he says. Hence he has produced a book of no small value, and full of interest both to a Christian minister and a Christian hearer. Messrs Oliphant deserve credit for reproducing it in this country in so attractive a form. It will at once take rank as our best text-book on Homiletics and Pastoral Theology.

News of the Church.

BELFAST PRESBYTERY OF EASTERN REFORMED PRESBYTERIAN SYNOD—LICENSURE OF DR BECK.

At a meeting of the Belfast Presbytery of the Eastern Synod on Dec. 1st., John Fritz Beck, M.A., M.D., gave in the rest of his trials for license. All were cordially sustained, and he was licensed to preach the Gospel. Dr Beck, although under the care of the Eastern Synod, has gone through the full curriculum of five years theological study at our Theological Hall in Edinburgh.

PAISLEY PRESBYTERY.

This Presbytery met at Paisley on the 5th ult.—Rev. C. N. M'Caig moderator. The moderator and clerk reported the result of their visit to the Kilmarnock Presbytery with the call from Rothesay to Rev. J. Jackson of Girvan. It had been declined.

Rev. J. H. Thomson of Eaglesham was chosen moderator for the present year, and Rev. G. Clazy interim clerk.

Mr Alexander M'Pherson and Mr Neil M'Lean, commissioners from Rothesay, made a statement in regard to the congregation there. The Presbytery expressed their satisfaction at the desire of the congregation to maintain ordinances among them, and to remain in connection with the Synod. Rev. John Hamilton of Renton was appointed to dispense the Sacrament of the Lord's Supper in Rothesay on Sabbath, the 31st ult.

The commissioners expressed a desire to secure the services of an ad-

vanced student to labour as home missionary among them. The clerk was empowered to correspond with a student for such an object.

Rev. C. N. M'Caig and Rev. D. Taylor were appointed to correspond with the Home Mission Committee respecting the congregation at Lorn. The Presbytery expressed their desire that the Rev. Donald M'Lachlan receive as much support from the Church as possible.

Arrangements were made for the triennial visitation of the congregations within the bounds of the Presbytery.

GLASGOW PRESBYTERY.

This Presbytery met on the 12th ult. It was agreed that a moderation be granted to West Campbell Street on the 29th ult.—Rev. John Edgar to preach and preside.

Arrangements were made for the triennial visitation of the congregations in the bounds of the Presbytery.

After lengthened discussion, it was agreed, in consideration of the present aspect of ecclesiastical affairs, to emit the following resolutions:—

“I. That nations, in their national capacity, are under responsibility to God and to His Son, and are bound, under all modifications of government, devoutly to acknowledge the Supreme Ruler, and in their practical actings to have respect to the Divine Law, and to the will of Him ‘by whom kings reign and princes decree judgment.’

“II. That while there is no warrant for regarding the civil establishment of the Church as an express Divine institute, everywhere binding, yet it is not inconsistent with the nature and ends either of the Church or of the State, for a nation to appropriate a portion of its national resources towards the maintenance and extension of the Church, when this may be judged expedient, and when it can be done on principles that are just, and that harmonise with the Church's purity and freedom, and with the peace, welfare, and religious interests of the people.

“III. That, nevertheless, in the actual condition of things in this country, the Church being divided into so many separate denominations, and the nation itself so little capable of dealing, on sound principles, with ecclesiastical questions, it is unwarrantable to urge the principle of the civil establishment of the Church as if it were an indispensable test of loyalty to the Messiah, or essential to the religion of the nation; inasmuch as to do so is to expose ourselves to the danger of substituting a nationally sanctioned form of religion for the prevalence, among all classes, of that ‘righteousness which exalteth a nation.’

“IV. That the unwarrantableness involved in strongly urging, in present circumstances, the principle of the civil establishment of the Church is greatly aggravated by the fact, that those who do so are in imminent danger of being implicated in the sin connected with the maintenance of existing establishments, and so of falling away from that energetic and practical protest against the Erastian supremacy of the State which has all along been one of the most prominent and characteristic articles of the Testimony of the Reformed Church of Scotland; a Testimony, the renewal of which seems specially demanded at the present time, when those in the State favourable to existing establishments, so plainly declare a civil supremacy over the Church to be an essential condition of their existence, as well as a safeguard to the religious liberty of the subject.

"V. That the great mission of the Church, which carries in it as its ultimate aim the subjugation of the nations to the Messiah, is seriously hindered by the Church herself coming so sadly short of her own Scriptural standard in regard to sanctity, nobleness, and spirituality; and in particular, in her failing to set before the view of men, in the varied departments of civil life, an example, in her style of sentiment and speech, of that forbearance, and candour, and courtesy, and general dignity of deportment, which befits those who would transact the affairs of the 'Kingdom of God' on principles so sacred, and in a spirit so lovely and attractive as would suggest the old recognition—'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'"

"VI. That one great means for bringing about, under the Supreme Ruler, a well ordered condition of national society, in which the claims of God and the rights of man would be alike respected, is wanting, so long as the Churches are distracted and weakened by their present divisions; and that, therefore, with a view to the triumph of godliness and morality and good government in the land, and the universal ascendancy of Divine truth, the Churches should feel the sacred obligation resting on them to draw closer to their Head, to His Word, and to one another; that so, becoming one in the hand of the Lord, and animated by His one Spirit, they might go forth unitedly and energetically to the pulling down of every stronghold of the enemy, and the establishment of that kingdom 'which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.'"

The next meeting of Presbytery was appointed for the 9th inst.—to meet at 11 o'clock.

EDINBURGH.—MARTYRS' CHURCH ANNIVERSARY SERVICES.

The anniversary services were held on Sabbath, the 10th ult., when discourses were delivered, in the forenoon, by the Rev. Hamilton M'Gill, Secretary United Presbyterian Church Foreign Missions; in the afternoon, by Rev. W. Symington, Glasgow; and in the evening, by the Rev. Dr Goold. The annual social meeting was held on the evening of Monday, the 11th ult.—Rev. Dr Goold in the chair. The annual report was read by Mr A. Blyth, and indicated the financial affairs to be in a prosperous condition. Mr P. Johnstone spoke in behalf of the young men's societies connected with the congregation. Rev. W. R. Paton read the annual report of the home mission; after which Mr M'Kelvie, in the name of a few of the members, presented him with "Chambers' Cyclopædia," and other works, on the occasion of his leaving the mission in Lady Lawson's Wynd, where he has been labouring very efficiently for the last five years. The Rev. Mr Muirhead, who has been occupied for twenty years in the mission at Shanghai, gave some account of the land of Sinim. The Rev. Messrs Symington, Glasgow, and Tasker, Free Church, West Port, Edinburgh, also addressed the meeting.

LIVERPOOL.—ANNUAL MEETING.

The annual meeting of this congregation was held on the 5th ult.—the Rev. Dr Graham in the chair. After tea and devotional exercises, the chairman addressed the meeting, wishing all "A happy New Year," in the very best and highest sense of that customary greeting, giving an account of the removals, deaths, admissions, baptisms, and marriages, which had taken place in connection with the congregation in the course of the past

year, and expressing the hope that the year now begun would be fraught with still greater prosperity than those which had preceded it. The various reports were submitted by Mr W. Stroyan, Mr Mackinnon, and Mr Crosbie, showing that a considerable balance remained in the hands of the treasurer, after discharging the ordinary liabilities of the church, and that the Sabbath school in China Street continued to prosper. It was also reported, that the new school premises, contiguous to the church, were nearly ready for use; and on the recommendation of the committee, it was unanimously agreed that steps be taken as early as possible, not only to commence a Sabbath school in these premises, but to institute a week-day school, under the superintendence of a thoroughly qualified teacher, so that the children connected with the church, and others also, may enjoy the benefit of a sound, substantial, and religious education. The thanks of the congregation were tendered to Mr Mackinnon, for his services as their president and treasurer; to Mr W. Stroyan, for his labours as their secretary; and to the committee generally, for their management during the past year.

ORDINATION OF REV. ROBERT HUNTER AT KILMORE, AUSTRALIA.

The Presbytery of Melbourne met in the Melbourne Street Church, Kilmore, for the ordination of the Rev. Robert Hunter, and his induction to the pastorate of that congregation. Rev. P. S. Menzies preached from 1 Cor. iv. 5. Rev. Dr Cairns narrated the steps, and put the usual questions to Mr Hunter, after which Mr Hunter was solemnly ordained to the office and work of the ministry by prayer, and the laying on of the hands of the Presbytery. Dr Cairns then addressed Mr Hunter on the work of the Christian ministry. Rev. D. Macdonald addressed the people, and enjoined upon them the duty and privilege of being helpers to their young minister in the good work of the Lord. At the close of the service Mr Hunter received a cordial welcome from his people as they retired from the church. In the evening a tea meeting was held in the Mechanics' Institute, which was crowded to the door. The chair was occupied by Rev. R. Hunter, and addresses were delivered by Rev. Dr Cairns, D. Macdonald, H. Darling, P. S. Menzies, J. Richards, and D. Watt. The proceedings were altogether of a most interesting character, and promise well for the future comfort and success of Mr Hunter.—*Melbourne Christian Review for October.* [Kilmore is a town about forty miles to the north of Melbourne. Mr Hunter was one of our probationers. An account of his voyage to Australia will be found in our Number for July 1866.]

SAILING OF, AND LETTERS FROM, REV. PETER MILNE.

The Rev. Peter Milne, lately ordained as missionary to the New Hebrides, and his wife, sailed from London, for Otago, on the 25th of December. They have been detained by contrary winds and storms, in company with many other vessels all windbound, and have been opposite Dover up till the 4th ult., and on the 9th were no farther than the Isle of Wight. Mr Milne's object in sailing so soon was to arrive in New Zealand before the "Dayspring" leaves for the New Hebrides on the 25th of March. We fear that, from the unforeseen delay, he may arrive too late, but letters have been written to New Zealand that may have the effect of detaining the "Dayspring" till the arrival of the "Mindora." In a letter, dated "Ship Mindora, Straits of Dover, Jany. 4th," after an account of his delay, Mr Milne says:—"On Sabbath evening I had a meeting with the sailors, and another in the saloon with the passengers and some of the officers. I intend to have public service twice every Sabbath; and the captain says that when the weather is fine I may have a meeting for a few minutes with the men on the afternoon of every day. I have worship at eight o'clock every evening in the saloon. I am anxious to have it also in the morning, but owing to the officers having had as yet no regular time for breakfast, I

have not been able to have it in the morning except in our own cabin by ourselves two. I am sorry to find that few of the seamen on board have got Bibles. If I had thought of that I would have got a few Bibles for them from the Bible Society. I have, however, got a good supply of *tracts*. There are hundreds of ships in the Downs, all waiting for a wind to take them down the Channel. It is a fine sight to see them, and the beautiful white chalk cliffs to the north of them; but it will be a finer sight when the wind changes, and when they are all leaving,—a sight which I hope we shall have soon. But the wind, as well as ourselves, is in the Lord's hand; the time also is His, and it is for us to see that we make the best use of the time which He now gives us. There is plenty of work on board ship for me to do, and I have a better opportunity of doing good just now than I shall have for some time to come; only I would like to be doing good more directly in the service of the Church which is sending me; but it is of the Lord, and we must say, 'Thy will be done.' In another, of date "Jan. 9th, Isle of Wight":—"While I write, 3 P.M., we are in sight of the Isle of Wight, and the pilot is just about to leave us. We are both now quite well, and full recovered—for the present, at least—from sea-sickness; and I trust that the most unpleasant part of our voyage is already past.

AGED AND INFIRM MINISTERS' FUND.

TO THE EDITOR OF THE REFORMED PRESBYTERIAN MAGAZINE.

MY DEAR SIR,—I have no permission from the writer to send you the enclosed letter for publication; but I hope he will kindly excuse the liberty I take in doing so, in consideration of the benefit which may accrue to our Aged and Infirm Ministers' Fund, from this example of frank and generous aid from a far country.—Yours faithfully,

WM. SYMINGTON.

Rev. WILLIAM SYMINGTON,
Westercraigs, Glasgow, Scotland.

DETROIT, MICHIGAN, U.S.,
Nov. 26th, 1868.

MY DEAR SIR,—In December 1866 I find a memorandum made of an 'Aged and Infirm Ministers' Fund connected with the Reformed Presbyterian Church of Scotland, and upheld by private contributions. In the Magazine for November just received, I find that subscribers are requested to forward the needful as soon as convenient. As I am no subscriber, of course the notice does not refer to me; besides, I have all along had the impression that the fund was from time to time replenished by the large contributions of the wealthy.

If in this I am mistaken, and, like the refreshing shower, your fund is composed of small rain-drops, instead of the copious outpourings of the waterspout, perhaps you will accept at my hand a single drop to add to the same.

Enclosed you will find bill of exchange on Edinburgh for five pounds sterling, payable to your order, for the benefit of the above fund. If the same has been supplied abundantly before this reaches you, then you can apply it to some of the other funds of the Church.

With kindest regards to Mrs Symington and the family,—I am, dear Sir, yours very truly,

MATTHEW MOWAT.

[In addition to Mr Mowat's £5, Mr Symington has since received £50 for the Aged and Infirm Ministers' Fund, from a lady belonging to Renton congregation.]

THE

REFORMED PRESBYTERIAN MAGAZINE.

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MARCH 1, 1869.

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"I SPEAK OF THE THINGS . . . . TOUCHING THE KING."—Psa. xlv. 1.

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## MAN KNOWETH NOT HIS TIME.

"FOR man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of man snared in an evil time, when it falleth suddenly upon them."—ECCLES. ix. 12.

THESE words are given as an illustration of the truth presented in the preceding sentence—that results do not always correspond to the efforts put forth by man. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." In other words, the destinies of men are decided in heaven. It is not might, it is not weakness that decides, but God. "Time and chance happeneth to all." Chance is not a power working with, or in opposition to, God. It is that which happens to man without his co-operation; that which happens to him by the will of the Supreme Governor. The general statement that every one, however high or low, is subject to chance, the sacred writer next affirms, is evident from the fact, that man knoweth not his time—he knows not what may be coming upon him; he is in the hands of a higher power. "For man also knoweth not his time."

The term "man," is general. It is not, this man or that man, this nation or that nation, the Jew or the Gentile; but man—that is, man universally, knoweth not his time. The words, therefore, tell of a truth that concerns us all.

"Time," here, primarily relates to the time when ill shall come

upon man; yet it may also be taken in the full sense of the words, "Man knoweth not his time." Thus we may say,

*Man knoweth not the time of his merciful visitation.*—The dispensation under which we live, is a dispensation of mercy and forbearance. By our sin we have called down upon us the wrath due to transgression. We stand exposed to the punishment merited by those who have broken the Divine law. Yet the punishment, in its full extent, does not immediately descend upon us; and the reason is, that God forbears with us for a season, in order that we may repent, and embrace the mercy He offers us in the Gospel.

How long this period of merciful visitation lasts, or may last, we know not, but there is no doubt that there is such a season. The earth which we inhabit, peopled with everything to supply our wants—the heavens above us, casting light on our path—and, more than all, the Saviour offered us in the Gospel,—proclaim, that we now enjoy a season of merciful visitation.

In the Gospel, God tells us, in a way whose meaning cannot be mistaken, of our sin, of the punishment awaiting us, of how this punishment may be escaped—by faith in the Lord Jesus;—and assures us that now is the time for exercising this faith. "Believe on the Lord Jesus Christ"—"Behold, now is the accepted time; behold, now is the day of salvation." And while assuring us, He entreats us to improve the opportunity He so mercifully affords us: "Turn ye, turn ye; why will ye die, O house of Israel?" Yet men too often know not the time of their merciful visitation. They live as if the gratification of bodily appetite were the all in all of our existence, saying, "Let us eat and drink, and be merry." The Gospel sounds in their ear, but they hear it as a tale that does not concern them. The Sabbath comes round, proclaiming to us the riches of the Divine mercy, and telling of a Sabbath of inexpressible happiness and joy, that may be ours in the world to come, by faith in the risen Saviour; and yet multitudes refuse to listen to its blessed teachings, and do their own pleasure on the Lord's day.

This refusal is no new feature in the history of man. The Israelites, when delivered from the bondage of Egypt, were led into the desert, and brought under instruction to fit them for entering the promised inheritance, and there living in the enjoyment of God's favour. The Lord Himself spake to them from Sinai. In the pillar of cloud and fire, He proclaimed His gracious presence; and, in the manna that fell from heaven, He gave them an earnest of the goodness in store for them; yet they knew not the time of their visitation. They rejected the Divine teachings. The latter part of the 81st Psalm, in striking terms, sets forth what God was

prepared to do for them, as well as their folly and its consequences: "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels."

The same folly appears in the conduct of the nations that were cast out from the land of Canaan. Ultimately the Israelites, because of the debasing idolatry, and the abominable pollutions of the Canaanites, received the Divine command to destroy them; but before this injunction was given forth they enjoyed a long season of merciful visitation. Melchizedec, and Abraham, and Isaac, and Jacob, were all so many preachers of righteousness; for such men could not have lived so long in their midst without again and again preaching to them repentance, and the necessity of holiness. But their teachings were not received, and so their voices ere long ceased to be heard in their land. Jacob and his household went down to Egypt. Still the day of their merciful visitation was not yet brought to a close. The plagues that swept in destruction over Egypt, and the long sojourn of the Israelites in the wilderness, were fresh calls to repentance. But they knew not the day of their merciful visitation; and at last the Divine command was given to destroy them from off the face of the earth.

The sin of Canaan was, in later ages, committed by Israel itself. After many prophets had foretold the coming of the Messiah, He at last came. Everything was done by Him to authenticate His mission as the promised Deliverer. Miracles of surpassing grace and power were performed. Instructions and warnings were given in rich abundance, and in a manner that told that He spake, as one having authority, and not as the scribes. To instruction and warning He added expostulation, entreaty, and even tears. But they knew not the day of grace. Among the incidents that crowded into the closing week of our Lord's humiliation, the Evangelist records that, when He came near to Jerusalem for the last time, He beheld the city, and wept over it, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies . . . shall lay thee even with the ground, and thy children within thee; . . . because thou knewest not the time of thy visitation."

And what has been so often verified in past time, is still true in the case of many hearers of the Gospel. They live in a land of ordinances, and yet the blessings held forth in these they do not

value. It may be they have such self-respect as to be regular in their attendance upon a preached Gospel; and, while in the courts of God's house, they may have been brought under strong convictions of sin, and even been distressed at heart through fear of the wrath to come. In this state they bethink themselves of making a religious profession, and, perhaps, even put forth some faint endeavour to turn to the Saviour. But their convictions are evanescent. In no long time they give up their profession, or, at least, if it is maintained, it is merely to secure a good name in the esteem of others. They know not the time of their visitation; and the day of opportunity passes by, it may be, never again to dawn upon them.

Perhaps, in early life they may have been brought up without religious instruction or religious advantages. At last, however, they are led to frequent a place of worship. For a time they are regular in their attendance on the house of God, and the Gospel is heard by them with pleasure, and they entertain the thought of complying with its requirements; but, by-and-by, the circumstances that drew them to the sanctuary cease to influence them, the preacher's voice and the preacher's message have no longer the charm of novelty, and so they go back to their former carelessness. They know not the time of their visitation. They remain in unbelief; and, so far as can be affirmed from their lives, when they die, their portion can only be in the lake which burneth with fire and brimstone.

*Man knoweth not the time when affliction shall come upon him.*—One of the consequences of sin is, that man is exposed to affliction. He is born into trouble as the sparks fly upward. But when this trouble may come upon him, he knows not; and in what manner it may come, he is equally ignorant. Sometimes he fancies it is far off, or that it will never come to him, when in reality it is close at hand. Sometimes he fancies it may come in one way, when, notwithstanding, it comes in another altogether different. Sometimes he dreads its approach, and looks forwards with fear to long days and still longer nights of weariness and pain, when death may have to take him away in a moment, almost a stranger to suffering.

But, however ignorant man may be of the time when affliction may come upon him, it is not so with God. Whatever the afflictions that come upon us, in all their varying circumstances, they are ordained and determined by Him with whom we have to do. They come to us in His wisdom. They are brought about by His providence. "Thou art my God," said the Psalmist. "My times are in thy hand." All events are under His control, although their coming is often hidden from us. It is His glory to conceal much of what He is about to perform from His creatures; but hidden as the

future may be to us till it actually becomes the present, it, not the less, happens at the time that His wisdom judges best for the carrying out of His purpose.

*Man knoweth not his time, as to when and how he shall leave this world.*—Everything in man's experience assures us of the certainty of death, yet there is nothing regarding the time and the manner, of which we are more uncertain. Men may be fancying that it will come after many warnings, and after delays of long sickness, when they may be cut down in a moment. In health they may be the one hour, but cold in death the next. We may be fearing, or even hoping, that it will come suddenly, and with little preliminary sickness, when, it may be, months and even years of previous weakness and pain are in store for us. But however hidden from us its time and its manner, there is no doubt that death will sooner or later overtake us. These bodies of ours, that are so fearfully and so wonderfully made, will yet go down to the grave. Each of us must say corruption, Thou art my father; and to the worm, Thou art my mother, and my sister. Our mortal frames shall moulder into dust, and the place that now knows us shall know us no more for ever.

*Man may be said to know not his time in regard to the final consummation of all things.*—Men, even good men, have often busied themselves in seeking to determine the period when the Millennium is to begin. One period has been fixed upon, only, it may be, by-and-by to be given up for another. And the commencement of the millennium once determined, then, at its close, comes the day of final account. But all efforts to discover the time of the beginning or of the close of this future, have only ended in showing that man cannot withdraw the veil that hangs over what is yet to come to pass, as well as the truth of our Lord's words to his disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

But why should man know not his time? why should he be unable to pierce the veil that hangs over the future? Whatever God does, He does in wisdom, in glory to Himself, and in profit to His creatures. It is so here.

Man's knowing not his time, tells of the *excelling greatness of our God*. Ignorant though we may be, He knows the future as He knows the past. All its incidents and events, the greater as well as the less, are spread out before His gaze. But of these He gives none account to His creatures, nor yet can they ask it from Him. Sufficient for man and angel is the present. He hides what is to come in His own impenetrable purpose. It is His glory to conceal a thing, sure and certain, when He brings it to the light of a pre-



sent event, it will fulfil the high ends of His moral government, and evince His wisdom as the Supreme Ruler, who does all things well, and according to the counsel of His own will.

And our ignorance of future time is *really for our good*. To live to-morrow in to-day, would oftentimes more than double our cares and our anxieties, as well as our sorrows and our sufferings. At other seasons it might lead us to presumption, and a super-exuberance of joy. Present duty would be apt to be neglected while drinking in the pleasures of the future; and the future, when it did come, would be stript of much of its happiness, because already anticipated. It is far better, therefore, for man, that a cloud hangs over the future, which no created eye can pierce. We have thus less anxious thought. We are kept at present duty without being perplexed with that of the future. Our faith and our hope in God as a father, who makes all things work together for the good of His children, are called into exercise, and, in the exercise, are made more fit for the time when they shall give way to sight; and in the light that beams from the throne we shall see that the way by which the Lord God led us on earth, was marked out for us in His infinite wisdom, to His glory, and for our final happiness.

Our ignorance of what is to come being glorifying to God, and good for ourselves, let us beware of idling the present by busily prying into the future, that is among the secret things that belong unto the Lord our God—let us improve our present opportunities and our present knowledge. God has given us a day of grace. The Dayspring from on high hath visited us, and gladdened us with the light of the day of salvation. We know our duty, and our duty's reward: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Let us beware of delay in the performance of this duty God so requires of us. Delay here is criminal, for it is adding to our guilt; and it is dangerous, because death, whose time we know not, may come upon us unawares, and carry us, in unbelief, to the bar of God. Let there be faith, therefore, in the Lord Jesus Christ; a faith day by day on the increase; a faith made manifest in increasing holiness; in increasingly doing good to our fellow-men; in increasingly working in God's service; knowing of the future this much at least, that the night soon cometh when no man can work. And let us cast away anxious thought for the morrow. As in the hands of Him who knows the future, and has so arranged it all that its different events will further our happiness, and prepare us for the state when time shall be no more, and His immediate presence our eternal enjoyment, assured hope in Him may well be our constant exercise.

EXTRACTS FROM JOURNAL OF A VOYAGE IN  
THE "DAYSRING," AMONG THE ISLANDS OF  
THE NEW HEBRIDES, 1868.

BY REV. JOHN INGLIS.

## CHAPTER II.

## EROMANGO.

*July 2d, Thursday.*—This morning we came to anchor in Dillon's Bay, Eromango. We found the M'Nairs well, and the natives all quiet. Waris-taki, the principal heathen chief in the district, and a most obstinate and persistent enemy to Christianity, had died a short time before. His successor, though a heathen also, is favourable to the mission, and the change of feeling among the people is already perceptible; almost every day some of the women are visiting Mrs M'Nair. The natives are healthful, and food is plentiful, and this tells favourably on the mission at its present stage. Both Mrs M'Nair and Mr Gordon have been much benefited by their visit to the colonies.

As the vessel, owing to the calms and the contrary winds, was about ten days later in reaching Eromango than was expected, we found that Mr Gordon had gone round in his boat to Portinia Bay, near the other end of the island, and had left instructions that we should call for him there. Having landed some goods for Mr M'Nair, and taken on board some goods for Mr Gordon, we weighed anchor in the afternoon and made for Portinia Bay.

*July 3d, Friday.*—As we had to beat up against a strong wind, it was sunset before we got up to the anchorage. This part of the island is much more fertile and beautiful than the south and west side. We anchored under the lee of Traitor's Head, a high, noble looking hill, covered with wood, while all round the bay there was a dense deep green foliage down to the water's edge. The bay is both wide and deep, perhaps four miles across. This is the bay in which Cook landed, and should have been called Cook's Bay, instead of another bay on the east of the island, and about four or five miles over an isthmus that separates it from this bay. The two bays have many points of resemblance in common, which had led subsequent voyagers to mistake them, and to affix Cook's name to the wrong bay. After night Mr Gordon came on board. He was staying on the opposite side of the bay, and had not seen us till we were near the anchorage, and he had to pull against a strong wind the whole width of the bay. He was well, and the natives were pressing him to stay with them and not go to Santo. He went ashore to sleep.

*July 4th, Saturday.*—Mr Gordon came again on board in the forenoon. We then held a meeting to consider whether he should remain here or go on to Santo, as had been agreed on at the Annual Meeting. After hearing a full statement from Mr Gordon, and talking the matter fully over, it was agreed that, in all the circumstances of the case, the Santo Mission should be postponed for the present,

and Mr Gordon settled here, in Portinia Bay. As soon as the decision was made the ship's two boats were filled, and went ashore with a part of Mr Gordon's house and goods. He had brought with him from Sydney a weather-boarded house of two rooms and attics, all framed and ready for setting up. This is what every missionary should, if possible, come provided with, when going to a new station on these islands. I went ashore with Mr Gordon to see the contemplated mission station; it is on the west, or opposite side of the bay from our anchorage: the landing is rather difficult. There is here a small bay opening out into the large bay, and at the head of it there is a fine stream of fresh water.

*July 6th, Monday.*—Yesterday, after the forenoon service on board, conducted by Mr Neilson, was over, Mr Cosh and I went ashore to Mr Gordon's afternoon service. We found him comfortably located in his tent, which was pitched inside of a native house, and, after the style of the Elizabethan age, neatly carpeted with clean grass. Mr Gordon met with the people in a house formed chiefly by the overhanging portion of a large coral rock. About thirty people were present; they were all quiet and attentive. After devotional exercises I gave a short address, which Mr Gordon interpreted. When it is taken into account that there has been no teacher here for a considerable time, and that owing to war and sickness all arrangements for the conducting of public worship have been long broken up, the prospects may be looked upon as encouraging. This end of Eromango is by far the most populous, but the people are scattered; the villages or settlements are small, but they are numerous. Another missionary is still needed for the south-east quarter of the island, and the more successfully the two stations already occupied can be carried on, the sooner will the third be open for occupation.

All Mr Gordon's goods were landed to-day. I went ashore in the morning to assist Mr Gordon to select a site for his house, and to go with him to meet an inland chief. We examined the locality, and fixed on the best available spot that we could find. We then went inland about a mile, and met the chief and a small party. We had a friendly meeting, prayed together—one of the native Christians leading the devotions. Mr Gordon made the chief a small present, and we returned to the shore. Mr Gordon had had an appointment to meet the principal chief of the district on Saturday. This chief, who resides at some distance from the bay, came at the time appointed; but owing to the strong wind Mr Gordon did not get to the vessel and back again so soon as he expected, and on his return the chief had gone away, and he did not see him, greatly to his disappointment; he, however, sent the chief a message and a small present with his brother, and tried to make the best of the case as far as he could.

There is a fine fertile valley stretching away inland from this part of the bay. In the stream which runs through it we saw great numbers of a small fish resembling the minnow. They had this peculiarity about them, however, that they stuck to the stones; and when you lifted a small stone out of the shallow water, which was almost black with the fish, half a dozen or a whole dozen would be sticking to it;

these you could shake off, or strip off with your finger, into a basket. In this way, and possibly in others, the natives catch them in great numbers; they tie them up in leaves in small bundles, and then roast them. They are good delicious eating. I have not observed this fish on Aneityum, or, indeed, anywhere else. The ferns, lycopodiums, and many of the trees and plants in this district, are such as are common on Aneityum.

We wished to stay a few days and assist Mr Gordon in the erection of his house. Indeed I had taken with me a few of my most skilful Aneityum natives, with the view of staying a week or two on Santo, to assist him in the same way there. But he was not quite ready to commence operations, some of his arrangements with the natives being not yet completed. Moreover the wind was coming round to the north of east, and bringing a heavy sea into the bay, and the ship was beginning to drag her anchors; it was therefore necessary for us at once to put to sea; we accordingly left Eromango and made for Fatà.

We have always looked on this as the most important district on Eromango, and have been anxious that it should be occupied by a missionary. Mr M'Nair was appointed to this district when he arrived nearly two years ago. But there was not time to settle him that year; and the epidemics and troubles of last year prevented him from doing more than paying one visit to the place, and purchasing a piece of land for a mission station. It is, however, a better arrangement for Mr M'Nair to occupy Dillon's Bay, and for Mr Gordon, with his longer experience of the work, and with his larger acquaintance with the natives and the language, to occupy the new station. It is an important but rugged and difficult field, and will require, even under the Divine blessing, time, labour, and patience, to convert the moral wilderness into a region of spiritual beauty,—of flowers, fragrance, and fertility,—like the garden of the Lord.

Although Christianity has not extended far on Eromango, yet a small number have been under almost continuous instruction, first and last, for nearly eight years. The Gospel of Luke and several small books have been printed and in use for about four years, some of these much longer. Mr Gordon also carried the book of Genesis through the press last summer, when he was in Sydney. In this way a considerable amount of native agency and native literature has been prepared, which will enable the missionaries to prosecute their labour with many advantages, and to improve new openings as often as they occur.

The Eromangan men, in their heathen state, are about the most forbidding, disgusting, and degraded specimens, even of savage humanity, I have ever seen. But it is astonishing to witness the transforming influence which Christianity exerts over them, when they come in any good measure under its influence. It seems to light up their countenances, and, indeed, to animate their whole system with a new life, and in a small way to produce the picture which the Rev. Sydney Smith drew of Mr Francis Horner, when he said "that the ten commandments were written on his face, and the whole

law in his gait and manner." The women are much better looking than the men. Many of them are tall, straight, strapping dames, and when they become Christian, and have their native costume supplemented by a small amount of European clothing, they have quite a respectable like appearance. The men do not tattoo, but the women do so a little. The figure of a leaf, something like a laurel, imprinted from the centre of the chin and along each cheek to the middle of the ear, is the common mode in which they attempt to improve their beauty.

## FATE.

*July 7th, Tuesday.*—This morning we came up to Fatè, and came to anchor in the mouth of Fila harbour. I went ashore at Pango, Mr Cosh's station. The natives gave them a hearty reception, and they found everything safe. Mr Cosh has got up a neat, comfortable, weather-boarded cottage of two rooms, with lath and plaster inside. The floor is well raised up off the ground, and laid with boards, with a verandah in front. A well is nearly sunk. Conveniences and comforts are fast being created; and everything around is wearing an encouraging aspect.

On leaving Eromango, as the vessel was not going to Santo at present, owing to the altered arrangements about Mr Gordon, another question came up for consideration. In the present favourable appearance of things on Tanna, would it not be well to make an effort, without any delay, to get Mr Neilson settled at Port Resolution? After Mr Cosh and Mr Neilson—the two most deeply affected by the proposal,—and I, had talked the matter fully over, it was agreed unanimously, that the attempt should be made; that on reaching Fatè Mr and Mrs Neilson should remain at Erakor, and get all their arrangements made for returning to Aneityum by the "Day-spring," while Mr Cosh and I should go on and visit Havannah Harbour.

*July 8th, Wednesday.*—We sailed this morning at daybreak, and, as the wind was fair, we had a fine passage, and came to anchor at the head of Havannah Harbour at eleven o'clock. In the end of May last, a man named Rangi had been killed here by the natives. We had heard of the murder before we left Aneityum, and we did what we could to elicit full particulars of the case when we were on the spot. For the last twenty years or so Rangi has filled a large space in the public eye among these islands, formerly in connection with the sandal-wood trade, and latterly in connection with the slaving. He was a Malay, a native of Batavia, Singapore, or some place thereabouts. He became first famous down here while living on New Caledonia. A trading or sandal-wood vessel was seized there by the natives, and some white men belonging to the crew murdered. Rangi was accused of being deep in the plot. He was got hold of by the sandal-wood men, but they, finding that he was a man who might be turned to good account for the trade, concluded that the most satisfactory and salutary punishment they could inflict upon him, was to send him to Eromango to collect sandal-wood. The

results showed the shrewdness and sagacity of their views, and the practical worldly wisdom of their policy. Rangi was a man of great energy; not at all scrupulous or squeamish about the means he employed to attain his ends; and in the collecting of sandal-wood most successful.

It is firmly believed by some that he was the chief instigator of the murder of Mr and Mrs Gordon; but as the evidence on this point is conflicting, we may allow him the benefit of the doubt.

When the sandal-wood trade was given up on Eromango he came to Fatè, to see if any could be found here; but there was none. The slave trade commenced about this time, and he at once became an efficient agent in that trade. He had been on Fatè about three years when he was killed. When he came to Fatè he brought with him *ten wives*, all natives of Eromango; some, if not most of them, were daughters of chiefs whom he had bought from their parents or relations; for any man can purchase a wife on Eromango who is rich enough to pay the price. Rangi had previously had an Aneityum woman as his wife, who had one son to him; but he had left this wife when he went to Eromango. He had also bought a Fatè woman as his wife since he came here. He was living in a low swampy locality, and four of his wives had died before he was killed.

The account we received of his murder was this:—One day an inland native came to Rangi's house; he hid his axe beneath the root of a tree near the beach, went in, and got Rangi out, pretending he wished to make a bargain about the cutting of some grass for a new house which Rangi was about to erect; he then slipped away for his axe, hid it under his arm, came quietly in behind Rangi, as he stood unsuspecting of danger, and struck him a fatal blow on the back of the head. Having despatched Rangi, he coolly wiped the blood off his axe, put it again under his arm, walked up to the house, and tomahawked one of Rangi's wives. The other five Eromango wives and his eight children would also have shared the same fate—would have been all murdered,—had not Marek-mel, the chief of Isema, the nearest village to Rangi's house, been present, and interposed his authority for their protection, and stayed the slaughter, and taken them all home to his own house. The two bodies were disposed of after the manner of cannibals. His property, which was very considerable—it is even said that he had £150 or £200 of money in the house,—was all plundered by the natives who planned his murder.

As to the facts of the murder, and the identity of the murderer, the accounts we heard were all substantially the same. But as to the cause of it—the reason on account of which he was murdered,—the evidence was very conflicting. We heard three distinct, independent accounts. One from the natives; another from a native of the Loyalty Islands, an agent for the slavers, who lives in the bay, and who speaks intelligible English; and a third from a white man who knew Rangi well. The first account was, that Rangi had been carrying matters with a high hand among the natives; that he had become

specially disliked by two chiefs in the district; that one day the daughter, or niece, of one of those two chiefs, whose husband has been away in Queensland for three years, was at the well for water, and was coming home when Rangi met her in the path, and used some freedoms with her; she ran home and told her father, or uncle, that Rangi had shown bad intentions towards her. The chief's anger was inflamed; he said Rangi should die. A plot was laid for his life, a man was employed to carry it out, and in a month thereafter Rangi was a dead man.

The second account says, that three gentlemen connected with the slaving interest had bought a large piece of land contiguous to Rangi's establishment, with the view of cultivating cotton, coffee, and sugar; that Rangi was employed as interpreter and agent in the transaction; that he paid ten muskets, so many webs of calico, so much powder and shot, so much tobacco, so many pipes, so many pounds of beads, etc., to one chief; to other two chiefs he paid each one half of the above quantity; and that the one of these chiefs, though he professed to be quite satisfied, was not, and knowing that Rangi had a large quantity of goods in his house he resolved to kill him, and get hold of his property. He therefore sent for an inland native, a man who was implicated in the capture of the "Mary Ira," and the murder of four white men, about two years ago. This chief broke off the head of a yam and a piece of a kava plant, and said to the man, "You eat and drink these, and kill Rangi." When he had accepted these, his honour was pledged to undertake the deed, and in due time it was accomplished.

The third account was, that when Rangi was collecting sandalwood on Eromango, numbers of Fatà men were taken thither as workmen; that Rangi had often charge of them, and treated them frequently with great harshness and severity—made them work whether they were well or ill; and if he did not shoot some of them, he killed them with hard usage, and that he was still displaying his old spirit as far as he had opportunity; and that the natives of Fatà had for a long time resolved to kill him. "A terrible murderer," said our informant, "was that Rangi." Some one, aware of the feeling against him, told him to be on his guard. He replied, that he was not afraid of natives, as he had plenty of powder and shot. It is probable that there was a portion of truth in all these three accounts; that all these different causes more or less conspired to bring about the result.

Mr Cosh and I went ashore at Rangi's house. He had had a large establishment. His place was surrounded first by a strong fence of wooden posts, six or seven feet high, resembling a New Zealand pah; outside, but close to this, was a strongly wattled reed fence; the whole quite ball proof, with loopholes at regular intervals for shooting out at with muskets. But it is treachery rather than force that has chiefly to be guarded against when living among natives.

We found four of Rangi's wives and seven of his children living under the protection of the Loyalty Island man on the other side of the bay. The fifth wife had been taken away in a vessel by a

white man, and one of the children had died the day before our arrival. Rangi had sent his boy—his son by the Aneityum wife—to Brisbane, for the sake of his education, as we were told. The Eromangans had urgently requested us to bring back his wives to their own land. We did our best in this work of humanity. We found the poor women very anxious to get home, and we brought away three of the wives and three of the children. We left one wife and four children. The Loyalty Island man wished to keep the two eldest boys, who were about six or seven years of age, and they wished to stay with him: their mothers were dead. But as the fourth woman, who had two children of her own, both quite young, was coming to the boat, one of the boys began to cry so violently for her to stay with him, and as he could not be pacified, and as we were in the midst of heathen natives, we thought it best to push off with as many as we could get quietly, especially as our time was limited. The woman who appeared to be Rangi's chief wife carried a double barrelled gun; when she got into the boat she fired off, into the sea, first the one barrel and then the other, with as much coolness as if she had been an Amazon. The woman that stayed behind carried a large revolver. We brought the six to Eromango, and left them with Mrs M'Nair. Their Eromangan friends appeared to receive them with much kindness.

Rangi was a type of one class of evangelists that Commerce employs among these islands to civilise the natives and prepare them for Christianity, and of one division of the pioneers whom we have to follow in planting the Gospel among these dark and deeply degraded races.

*July 9th, Thursday.*—We stayed two days here. Mr Cosh and I visited Isema, Itaon, Imossa, Siwa, and Mangalyu. To the people of each place Mr Cosh briefly explained the object of our visit and the nature of the Gospel; and either he or one of his natives concluded with prayer. We were well received at all these places; the people all seemed to understand him, and listened with attention and respect. We could have settled teachers at each of these places if we had had suitable men at our disposal. We arranged to settle one Aneityum teacher at Mangalyu, the district nearest Pango; and a Pango man is to go with him for a time. There is some difficulty in settling Pango men as teachers here; because, some fifteen years ago, a party of men from Imossa, in Havannah Harbour, went to Pango on a visit, and were treacherously murdered, and no revenge has yet been obtained.

We observed a curious custom at all these villages. On the top of the principal fence were arranged, in a row, the under jaws of pigs, with all the teeth preserved entire. At Isema we saw no fewer than three hundred arranged in this way; those with the longest tusks were at the head of the row, and they became shorter as they descended. These pigs, it appeared, had all been killed at feasts, and this was evidently intended as a monument of the wealth and importance of the village. In the middle of this row a human skull was stuck up. This, we learned, was the skull of a man who, many



years ago, had been given up by a neighbouring tribe as a victim, to be killed and eaten; and his skull was preserved as a token and proof that peace had been established between the tribes.

*July 10th, Friday.*—This morning we came to anchor in Fila harbour. Mr Cosh's supplies were put ashore, and the boat went round to Erakor, to bring away Mr Neilson's goods. I accompanied the boat to Erakor. It is three years since I was at Erakor. Mr Morrison had then been only one year there. The mission premises are very much improved since that time. Two new substantial rooms were added last year, the walls plastered with lime, and the floors laid with boards. The "Dayspring" had brought a Psalter, which Mr Morrison had carried through the press in Melbourne, and which will be a great boon to the people. We felt Mr Morrison's absence very much. May the Lord sanctify his affliction, and, if consistent with His will, restore him soon to his labours on this island. Toma, the Rarotongan teacher, is in a poor state of health, suffering from scrofulous ulcers; but he is a model of cheerful resignation to the will of God. His wife, who is a remarkably clever woman, and has been a great help to the missionaries, is no less a model of assiduous and cheerful attentiveness to her husband. There are two Rarotongan and three Aneityum teachers on Fatè. But as the Aneityumese and one of the Rarotongans have been there only one year, and are as yet only acquiring the language, it is but little in the way of imparting religious instruction that they have been able to do; but they have made themselves very useful in assisting the missionaries in the erection of their houses, and in those unavoidable secularities which draw so heavily on a missionary's strength and time in the first stages of a mission.

*July 11th, Saturday.*—This morning the Neilsons, Mr Cosh, and I, went to Fila. We met the chief, and saw a number of people, who received us in a friendly spirit. Mrs Neilson and the baby were a source of great interest to the people, especially to the women and girls; they clustered around them, and the young women were delighted to get the child into their arms; girl and all though she was, they were in raptures about her. From Fila we sailed to another small island called Mela, about three miles distant. The chief of Fila accompanied us. Acting evidently under the influence of sanitary principles, the people live on these two islands, but have all their cultivations on the mainland. Mela is a very small island, and nearly all covered with houses. Opposite to the island is a large and very fertile delta. The village is large and populous, as villages go in these islands. We saw great numbers of boys and girls; the houses are good, the canoes are large and numerous, pigs are plentiful; while yams, sugar-cane, and other vegetable productions, appear plentiful. The inhabitants of both these islands are a different race from the rest of the Fatè people; they are of Malay origin, and speak a language akin to that spoken on Futuna and Aniwa, and among the other Malay races of these seas. But as no missionary has ever resided among them, or acquired their language, we have not yet ascertained to which of these dialects it is most

closely allied. They are a tall, powerful, healthy-looking people. Here, as at Fila, they gave us a friendly reception. We held a short religious service at each place. Though they have a language of their own, many of them understand the general language spoken on Fatè. Mr Cosh intends to visit these two islands frequently; and as he has Ru, a Rarotongan teacher, at his disposal, who can talk to them, we are hopeful for the future. Fatè is an island possessing great facilities for boating, more so than any island on this end of the group; this will greatly aid the missionary in his evangelistic tours.

*July 13th, Monday.*—I stayed ashore at Mr Cosh's till to-day. Yesterday, Mr Cosh and I conducted the forenoon service, and Mr Neilson and he the service in the afternoon. I baptized a child to Natonga, one of our Aneityum teachers here. In the forenoon there were about sixty people present. A slight addition to the regular attendance had taken place while Mr Cosh was away at Aneityum; and the tide seemed to be setting in in favour of Christianity, as there was an addition of ten more worshippers yesterday. Some of these were previously looked upon as among the most hopeless characters in the village.

It is now eighteen years since I was first at Pango. Mataio, who is now the leading Christian man in the village, was a boy then of about sixteen years of age. It is only lately that I found out that he and I became acquainted then, as we were fellow-passengers from New Zealand to Fatè. The year before that he had been taken away, with his own and his parents' consent, by Captain Oliver of H.M.S. "Fly," that he might see a little of the civilised world, and be initiated into those habits of cleanliness, order, and obedience, exhibited on board a man-of-war. According to promise he was brought back in the "Havannah." During the voyage I got him daily, for about an hour, to give me some words in the Fatè language. I soon found from him that there were two languages spoken on Fatè, and that one of these was akin to the New Zealand. When we reached Fatè Mataio went home, but next day he came with a message to Captain Erskine, saying, that the three chiefs in his village had each prepared a present for the three highest chiefs in the ship. Accordingly the captain and the first and second lieutenant went to Pango to receive the presents, and to make one in return. I had the pleasure of accompanying them. A very good feeling was thus established between the ship and the natives. When I mentioned these particulars of my first visit to Pango yesterday in the church, Mataio remembered them distinctly, and when we came out he told me the names of the three chiefs; but they are all three dead. At that time there were two Samoan teachers at Erakor, but none at Pango; there had been teachers settled at Pango, but they had died or been removed.

My next visit to Pango was seven years afterwards, eleven years ago, in the "John Williams." There were no teachers on Fatè at that time; they had all been removed; and we did not come to anchor. But Laré, then a lad, now a young man of rising influence

in the village, and a church member, came off to us in his canoe, with a copy-book containing certificates of character written by captains of vessels. Laré could speak a few words of English, and told us of the "men speak a Sunday at Erakor." Some of the Erakor people afterwards came on board, and we learned that they were holding fast to their Christianity.

My third visit was four years ago, on the first arrival of the "Dayspring." Thivthiv, an Aneityum teacher, was then living at Pango. He received us joyfully, and prepared a small feast to entertain us. We had a roasted pig, yams, and cocoa-nuts.

My fourth visit was in the following year. Poor Thivthiv had died shortly before our arrival, of something like sun-stroke; but Mataio was now taking an active part in church matters, and used all his influence to secure Mr Paton to be their missionary.

Christianity has advanced slowly, but, on the whole, steadily, at Pango. But now that a missionary has been settled among the people, and is beginning to know something of their character and habits, and to speak effectively to them in their own tongue, it may be confidently expected that, under the blessing of God, the work will go on successfully. It is not Pango or Erakor that we look to on their own account alone; but we regard them chiefly as being centres of influence, from which, eventually, the Word will sound forth into "the regions beyond."

We sailed from Fatè this morning; the Neilsons, who have occupied the Erakor station for the Morrisons since December last, coming with us, with the view of being settled at Port Resolution. We felt sorry to leave the Coshes alone on Fatè; but they evinced an excellent spirit, and professed their perfect willingness to remain alone, and we are anxious, if possible, to regain our hold on Tanna.

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## TO SWITZERLAND AND BACK.

### CHAPTER VI.

CALVIN AND SERVETUS—BERNESE ALPS—LAKE OF THUN—INTERLAKEN—LAUTERBRUNNEN—STAUB-BACH—THUNDER-STORM.

THE guide-books do not permit the traveller to trace the footsteps of Calvin in Geneva without reminding him of the burning of Servetus. This tragedy is mentioned, as if its mention at once dwarfed the reformer to less by far than the stature of ordinary men. The compilers of the guide-books are in this matter not original. They give more than sufficient evidence that they know little of Calvin's history, but are merely repeating what they have seen or heard elsewhere. It is not difficult to see the object of the writers from whom the guide-books copy, in seeking to bring up the case of Servetus. It is to assail the faith of which Calvin was so distinguished a teacher; but their efforts at destruction recoil only upon themselves.

There can be no doubt that Calvin, on account of the blasphemous writings of Servetus, acquiesced in his being put to death; but he did not originate his prosecution, and he did what he could to

prevent his being burned at the stake. Servetus had already been convicted of blasphemy by a Popish tribunal at Vienne, and had been condemned to be burned to death; but he escaped, and came to Geneva. When it was discovered where he was, the Popish authorities forwarded a copy of his sentence, and in a manner compelled the Genevese to take up the case, by the fear that the Romanists would twit them with being less indifferent to blasphemy than the Church which they pronounced to be the mystery of iniquity. No one in the present age approves of the burning of Servetus. The warmest admirers of Calvin unite in condemning even his share in the matter. But to speak of Calvin as if he stood alone in urging the death of Servetus, and as if the burning of the unhappy man stood alone in the annals of history for its atrocity, is either the result of ignorance, or of hatred to the doctrines of grace which the reformer so loved to proclaim. The mistake of Calvin was one of the mistakes of the age; a mistake, however, which he or his followers never again committed, while for generations after it was, if it be not still, statute law in the Church of Rome—a mistake that has led that Church to shed the blood of thousands, very different in character from the foul-mouthed blasphemer that Calvin's fellow-citizens put to death in the person of Servetus.

With Geneva we began to turn our steps homeward. We had time left to go either to Chamouni, and get a glimpse of the glaciers of Mont Blanc, or to the Bernese Alps. We chose the latter. We retraced our steps by railway to Friburg, and then to Berne. As we approached Friburg, the Bernese Alps, that the clouds had hid from us when on our way to Geneva, stood out cloudless, peak after peak, in full outline, and as we drew near Berne again appeared, and revealed still more of their majesty. It was evening when we reached Berne, so that we saw them clothed in the same roseate hue that gave such beauty to Mont Blanc as we came to Geneva from the lake.

Next day we took the railway to Thun, about an hours ride from Berne. Our path was up the valley of the Aar, through a fine pasture country, studded with farm-houses and small villages, while the snowy heights of the Bernese Alps lay before us. Thun itself is an old town, with an ancient church and castle. It lies about a mile from the lake which bears its name, the Lake of Thun—a sheet of water about twelve miles in length by two or three in breadth, a little larger than our own Loch Katrine; but beautiful as is the view from the Highland loch, it is as nothing to that from the Lake of Thun. As we steamed over its waters, the mist that so often enwraps the Swiss mountains entirely cleared away, and gave us a noble view of the giant forms of the Alps of Berne. On the south side, rising up almost from the water's edge, were the Stockhorn, and the pyramid of the Niessen, both between 7000 and 8000 feet in height; and when half way over the lake there came into view, towering above the intervening ranges, mountains nearly as high again, with summits white with snow, the Monch, the Eiger, and the silver horns of the Jungfrau. On the north side the view was

less striking. There were country houses embowered in groves of stately walnut trees—a favourite tree in Germany and Switzerland,—or surrounded with gardens profuse in flowers, and rich in fruits, but farther on it, too, became bold and precipitous and mountainous. On the rugged sides of the mountains, trees, apparently pine, grew, not in belts as with us, but in forests, that seemed to stretch for miles.

After two hours sail we came to Neuhaus, where an omnibus speedily took us to Interlaken. As its name denotes, Interlaken is situated on the plain of two or three miles extent that lies between the lakes of Thun and Brienz. It has nothing about it different from other fashionable watering-places, where huge hotels line the streets, and feminine displays of millinery, formed after the latest *mode* from Paris, graceful, absurd, or foolish, as that may be, largely abound. But the latest fashions were lost upon us. The scenery around us cast them entirely into the shade, for it was still more striking than that of the Lake of Thun. Steep, rugged, or forest clad mountains, rose all about us. On every side was a view of surpassing grandeur or beauty; but southwards was the grandest and most beautiful of all, for there, occupying the end of a wild and romantic valley, was the snow-veiled Jungfrau, a mountain 13,671 feet high.

After a short rest at Interlaken we set out for Lauterbrunnen. As the day was fine and the roads dry to parchedness, we determined to walk, and we had no reason to regret our choice. As we got to the outskirts of Interlaken, away from the hotels, the houses resumed their usual Swiss character. They were built of wood, with roofs projecting several feet from the walls, and proverbs, or passages from Holy Writ, carved over the doors. As we left the plain we gradually got into a beautiful valley, in which the hills, or rather mountains, rose precipitously, and everywhere trees, save where it was entirely barren rock, clothed their sides. The road, like all the carriage roads we saw in Switzerland, was in admirable order. At each by-path was a board telling whither it led, and where a road struck off, in addition, the number of *Stunde*, hours,—for the Swiss reckon distance by the time it takes a mule with a burden to walk over it—from the town or village through which it passes, or at which it ends. Every 400 or 500 yards children met us and offered for sale small baskets of plums, or raspes, or wild mountain strawberries, but they never begged; and a single *Nein*, when we did not purchase, was generally sufficient to turn them away. It was impossible, however, not to pity them, as in most instances they had an unhealthy look, different altogether from the animated vigour everywhere characteristic of the rising generation we had as yet seen from Rotterdam to Berne. Many of them were dull and stupid like, and some of them already suffering from the unsightly *goitre*. It may be that the multitudes of travellers that visit Interlaken attract such a population to the valley, but the sight reconciled us to the tamer attractions of our own Scotland, if with such an affliction the excellent marvels of Swiss scenery must be purchased.

By the road side, for the great part of the way, ran the river Lutschine. It was in full flood, and rushed along filling its bed to overflowing. The day was intensely warm, and a coating of dust lay thick upon the road—a dust that rose in clouds, as the many carriages that we passed bowled along, and settled down upon the dress of their inmates, until they looked like the millers of Switzerland and their fair friends, for many a mile round, out for a holiday. It was a sight altogether strange to Scotchmen to see a river in spate, and yet to have the roads as dry as if there had been no rain for weeks. The water, too, was of a whitish grey, like what we had seen in the Arve when it met with the pellucid Rhone. But the colour gave the explanation. The river rose out of the glaciers of the Bernese Alps, and hence the warmer the day the more abundantly it flowed.

In an hours walk from Interlaken the valley parted into two. We chose that which led to the right, and it speedily brought us into a scene of extraordinary, we might almost say, of terrific grandeur. Rising perpendicularly, sometimes from the very road's side, and at no part many yards from it, was a black, scarred, and riven cliff of enormous height, so high, indeed, as not to be less than 800 to 1000 feet. At its base was a flat piece of cultivated ground, never more than a mile or so in breadth, and forming the valley in which we were travelling. At the other side of this rich soil rose a range of lofty mountains, sometimes at the base as fractured and frightfully precipitous as the black wall of rock that hung over us, but as often just sloping enough to admit forests of pines on their sides; and above this range, that, through the peculiar clearness of the mountain atmosphere seemed so near as if we could almost touch it, were the snow-clad Jungfrau and her kindred, the Eiger and the Monch, with their sides bearing the traces of avalanches that had recently fallen. The whole scene was awe-inspiring, and told of a rending of rocks asunder on a scale that for appalling magnitude must be seen to be adequately realised. Every here and there, down the sides of the mountain range opposite, as well as from the cliffs above us, were streams of water of all sizes, from a silver thread to a brawling brook. Hence its name *Lauterbrunnen*, *Nothing but fountains*. Wherever there was a ledge of rock, or a sloping break in the precipice above us, were planted by no human hand pines of all sizes, from the little sapling to the huge trunk, hoary with the age of centuries.

Amidst scenery of such extraordinary wildness and magnificence we travelled for four or five miles until we reached the village or clachan of Lauterbrunnen, and just in time to escape a heavy fall of rain. The rain over, we occupied the couple of hours of daylight that remained in going still farther up the valley. A few minutes walk from our hotel brought us in sight of the world renowned waterfall, the Staub-bach. The cliff, at whose base we had been travelling, is here not less than 800 or 900 feet in height, and sheer down, from its uppermost edge, the Staub-bach descends. Its volume of water, as is seen when its stream crosses the road as

we approach it, is not more than that of a brook some two yards in breadth, but it expands as it falls, and at the same time waves to and fro with the wind, until, as it reaches the ground, it looks more like a living, moving, broad based pillar of cloud or mist, than a waterfall. Owing to the narrowness of the valley, and its immense height, nothing is seen to be above it, so that it seems to spring from the pure air of heaven, a nursling of the sky. Its whole appearance justified the language of Wordsworth, when he styles it

"This bold, this bright, this sky-born waterfall."

The valley beyond the Staub-bach looked so wild, and yet so beautiful, and the snowy heights opposite us so entrancing, in the heat of the summer evening, that we pushed as far up it as the daylight would suffer us; and every hundred yards or so revealed some new charm in a waterfall or unexpected change in the outline of the immense mountain masses that lined its sides. At last, failing light and big drops of rain that began to fall made us turn. Suddenly lightning flashed around us, and by-and-by it was followed by a crash of thunder, which the valleys of the huge mountains around us re-echoed and re-echoed with an appalling grandeur, such as we had never before heard. We had been caught in a thunder-storm in the Alps. We could not but remember the words of the inspired Psalmist,—words penned with mountain ridges in his mind's eye, not less lofty than those amid which we now were—the mountains of Lebanon; mountains in which he must have heard the thunder in the fulness of sound such as they alone can call forth:—"The God of glory thundereth. The voice of Jehovah is powerful; the voice of Jehovah is full of majesty. The voice of Jehovah breaketh the cedars; yea, Jehovah breaketh the cedars of Lebanon."

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## CHRISTIAN WORK: AN EXHORTATION.

BY REV. D. D. ROBERTSON, A.M., WHITHORN.

*We want self-dedication.* Conversion works a marvellous change. Take Paul's case. His was the sentiment of those of whom the Psalm speaks, "Our lips are our own: who is Lord over us?" But now he is willing to think very differently, and to confess otherwise. That bright, shining light has made a mighty transformation in the religion of the man's heart. In the innermost shrine sat enthroned "self" as God; and Paul diligently worshipped self, with the best of his faculties, his powers, and his senses. Daily burned before that sordid image the fire of zeal; and daily came thought and word and action to dedicate themselves to its unworthy service. But the light has shown the hideous deformity of the image. Conscience, with a sacred fervour, has seized it and cast it forth to the moles and to the bats, and set up the living God in its place; and now listen to the reverent worship, "Lord, what wilt thou have me to do?" The great thing we want to learn is that we are not our own,—that that sentiment, "Who is Lord over us?" is of Satan, and

partakes of his Satanic pride. We ought to be glad to be servants of the Most High God. But so easily did the devil infuse his nature into Adam, that he wearied presently of the yoke of the best of Masters. He would fain throw it off and become as God. But who will not be moved to know how God in mercy met this difficulty. Adam, being in the form of a servant, desired to be as God, to know good and evil. The Lord Christ, being God, took upon Him the form of a servant, that, bowing His neck to the yoke, He might purchase pardon for foolish, proud man. He ennobled service by His condescension, that we might gladly accept it again.

There is *work to do for God*. "Son, go *work* to-day in my vineyard." God will have no idlers. Why, then, so many standing here all the day idle? God uses instrumentality in bringing the knowledge and power of the Gospel home to the wants of the world. The Gospel of Jesus Christ is God's grand remedy for the world's misery. But it must be known,—it must be widely applied. God is not pleased to employ angels in this work. It is men He wants; men upon whose souls He has conferred a lasting obligation; men who have themselves felt its wondrous virtues. But the public preaching of the Word will not be enough. Thousands in our cities and country places never come within the range of the preacher's voice. What is to be done? Some say, they *ought* to come, for they have opportunity sufficient. But the fact is, they don't. Then let us go to them. But plainly, the regular ministers of the Word cannot by any possibility overtake all that this supposes. How shall the saving doctrine of Christ's blood cleansing from all sin, be made known universally? How shall our vast multitudes of churchless, Godless, fellow-men and women, come to know that "God so loved the world"? How shall they hear of the Saviour's weeping over Jerusalem, and lamenting the stubborn folly that would refuse to receive life at His hand? What I say in answer to these questions is, "Let us have the congregations," and every voice will be multiplied manifold. The solution of the problem lies here. Every man whose own sins God hath cleansed, is one sent and authorised by God to tell what God hath done for his soul. We want more ministers, with devoted hearts and zealous lives. We want more missionaries, who, for the pure love of souls, are willing to forego home and country. We want more elders, who will count it part of their work to be at pains to bring more and more within the hearing of the Gospel. But our highest and most pressing want is, that sincere Christians, who do not meddle with sin, be, wherever God casts their lot, ministers and missionaries to their neighbours and acquaintances, in that earnest, humble, God-glorifying manner, which will neither tend to spiritual pride nor to disorder. Work is God's condition of health and happiness, both in the physical and moral worlds: a fixed and certain law. He who transgresses it in either case will reap the penalty of transgression. In the physical world the idler is severely punished. Be he rich or poor, nature will exact due vengeance. Restless nights and crushing poverty will be the retribution. "The sleep of the labouring man is sweet."



—that is, he who *works*, be it with head or hand. Paul gives the Divine rule, "If any man do not work, neither should he eat." And the charity which makes a man independent of working, or encourages a slothful contempt for work, is *false* charity, which goes in the very face of a great law of nature, and is overthrowing the very foundations of society. Well, it is as true in the moral world. The converted person, who will lazily lie down in green pastures, will reap an aching heart and a vacant mind. The Christian society, where *feeding* is the main concern—a continual hearing of sermons, and enjoying of sacraments, with little or no *working*, is sure to be lean and cold-hearted, and formal, and Pharisaic. What would you say of the mower in the hay-field, who should seat himself down upon a bundle of hay and whet his scythe from early morning till late evening, till the instrument is whetted entirely away? You would turn off such a man, saying, "I want my hay cut, and you spoil my scythe instead." Now, God wants the harvest of the world reaped, and you destroy your feelings, blunt your susceptibilities, dull your understandings, by sheer spiritual idleness, till you can go to sleep under any man's preaching. God will not put up with such as you! You are an encumbrance. Some seem to fear for the office of the ministry if Christians were beginning to do their duty. I have no fear for my part. Would God all the people did prophesy! If every member of my congregation became a preacher of the Gospel in the streets and houses, I should not fear you would turn me away. It is the dull unimpressible people who are to be feared. You would need me the more then; and when on the Sabbath morning you came up to the house of God, with zeal and fervour in your very aspect, my heart would flame with fervency in turn, as we bade you God-speed. And do you think this is imposing a great burden upon you? Why! who is the happier man, he who comes home at night with the sweat of honest labour on his brow, and the well-earned wages in his pocket, to meet the welcome of wife and children; or the despicable creature who idles, and flings away upon his lusts the few pence earned by the beggary of those he should support? If you hesitate not to say the diligent man, then I say the like rule applies in spiritual cases. Who is the happier man, he who leaves the church on Sabbath, wearied with his long seat, but who has heard but little of what has been said, and is willing to fling that little quickly away to make room for words about the world, or words about the preacher; or he who, having fervently sent up the prayer, "Father, give me to-day my daily bread," is all awake and earnest, and as he goes he says to himself, There is So-and-so, the poor old man, who has not heard a sermon for many a day, I will step up and tell him what I remember of the sermon; it may cheer the old man? Which has spent the Sabbath to better purpose? Which is more likely to lay himself upon his bed at peace with God and man? I speak from experience, when I have been able to throw off that dangerous malady of coldrifeness, and to busy myself in doing my Master's work, I have tasted true happiness. Nay, I have the same testi-

money from some among yourselves, that the more you try to serve God in your generation, the more richly descends the dew of the Divine blessing upon you from on high. Christians, a great work is held out for your acceptance. Do not draw back, as if it were too heavy a burden to serve Him who bore the burden of your sins. Angels long to be employed about this wondrous salvation, and will you count it beneath you? Be earnest, be active; let your hands be full of toil, and your feelings full of sympathy, and your heart full of prayer. See, yonder, already, is the reward hovering on high. The dullest, heaviest heart, may well sing and shout for joy at the very prospect of the crown of glory which fadeth not away.

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## THE SLAVE TRADE IN THE NEW HEBRIDES.

BY REV. JOHN INGLIS.

ANEITYUM, NEW HEBRIDES, *September 1, 1868.*

I HAVE recently returned from a six weeks voyage in the "Day-spring," and I take this opportunity of communicating a few facts that have come under my own cognizance, and a few observations on the subject of the slave trade generally.

When we arrived at Futuna, Mr Copeland found that, during his absence at the Annual Missionary Meeting on Aneityum, a vessel had been there and taken away six natives. When we came to Aniwa, Mr Paton told us, that one Sabbath-day lately the captain of a vessel had sent in a boat for natives; he himself went down to the shore and asked the name of the ship and the name of the captain; the man in charge of the boat said he had only lately joined the vessel, and he did not know the name of either. Mr Paton, however, explained to the natives the object for which the boat had come, and advised them to stay at home on their own island, which they did. But had he not been there, some of them would have been ignorantly decoyed away. When we came to the south side of Tanna, I asked our Aneityum teacher if many of the natives had been taken away from that district. "Many!" they said, "Why, they are all away; all the young men are away—there is not one left." This, of course, was an exaggeration—their usual way of putting a matter strongly. But it indicated clearly that a great number of the young and strongest of their men had been taken away; and we know that the same thing has been going on round the whole of Tanna. When we came to Port Resolution, we found two white men living there. They had been previously living on the north end of Tanna; but a party from Brisbane, well known in the trade, had come and taken away two sons of the chief, at which the father was so angry, that he drove away the two men, and they had to break up their establishment and leave the place. When we came to Eromango we saw a small vessel in the distance, creeping along the coast, and sending in her boat here and there; but she did not come near the mission station. We subsequently learned that she had got about twenty natives on the one side of

Eromango. She got two in one bay, four in another, three in another, and so on; but all under false pretences. She had on board a white man, well known among these islands; he told them that this was Captain H.'s vessel—a captain well known about Eromango, many of the natives having gone in his vessel to Santo, and the neighbouring islands, and had been always brought back at the time specified—generally the end of the season. When they heard this they went unsuspiciously aboard; but when once on board they were kept there.

When we reached Fatè, Mr Cosh found that five or six people had been taken from Pango while he was at the Annual Meeting; that two of them belonged to his catechumens' class, and one was Mrs Cosh's cook, a young man she had been carefully training to this employment. At Havannah Harbour we made inquiry as to the amount of the population in one village, and were told by the chief and others that there were twenty men and fifty women; that forty of their men were away in Queensland. Great numbers have been shipped from this bay. Rangi, the Malay man who was lately murdered there, was the principal agent for procuring them. We were told by the natives that he was in the habit of arming a party of the shore natives, and going into the interior to obtain natives for the vessels. We did not learn that he used any force to compel them to go; and we understood that these armed parties were rather to secure his own safety than forcibly to capture prisoners, because any resort to open violence would, in his case, have been impolitic.

These are instances of what is going on, of what came under my own eye, in one short month, on five islands; not by any means the worst specimens of what we have reason to believe has taken place.

In defence of this system, we are told that labour cannot otherwise be obtained, or it would not be resorted to. "There is my land in Queensland," says one; "it is of no use to me unless I can get labour. I offered to bring labourers from England, I offered to bring labourers from India; but I cannot get them." "There is my land which I bought in Fiji," says another; "what can I do? I would gladly pay the natives of Fiji to work, but they won't; I am obliged to get men from Tanna or Sandwich, who are willing to work. But they are not slaves; here is a regular contract, signed by both parties, work and wages stipulated. The men are well fed and well cared for. They are not overwrought; they are quite contented; they are become fat as pigs, and merry as crickets; they are become quite attached to me, and would not go home if I gave them liberty. Besides, they are acquiring habits of industry that must be of great value to them when they return home. They are living among Christians—they are seeing Christianity both among white people and the natives; and the missionaries in Fiji are giving them instruction, and they must return home much more favourably disposed towards Christianity than when they were brought away."

This line of defence is set up in all quarters; but every one must

see that it is the same line of defence that has always been set up on behalf of slavery; the very same in kind that was always set up in defence of slavery in the Southern States of America. But in spite of all the plausible and eloquent defences put forth in behalf of slaveholding, the heart of Christianity has instinctively recoiled from the system, and, through good and bad report, has clung to liberty and freedom for all races.

We are Christian missionaries sent here to Christianise and civilise these natives, and we feel in duty bound to acquaint the Churches that support this Mission, and through them the Christian public, with the influences, hostile to these objects, that are come so extensively into operation. We emphatically protest against the whole system, because it is essentially a system of slavery. They may be ever so well treated where they are taken: from motives of self-interest alone, men treat their horses well. But be that as it may, in this group the system is neither more nor less than simply a system of kidnapping. Every plan, short of physical force, if not that also, is employed to get them on board. White men, natives of other islands, or natives of their own islands, are employed as agents, and sent ashore in boats, and paid so much a head for all they can bring on board. When Rangi was killed there was great lamentation in the trade—not for Rangi, but for the trade. The head of one party, when he heard of it, expressed his sorrow by saying, it would be a great loss for them, as Rangi had engaged to obtain such and such a number of natives for them. The greater number of these natives are got on board of these vessels under false pretences. They are taken away against their will, or without their knowledge, or under false impressions. The most of them have no idea either of the distance of the places to which they are going, or of the length of time they are to be kept away. Their ignorance, their credulity, their passions, and their impulsive feelings, are taken advantage of to get them under their power. If two tribes on Tanna have been at war, the people that has been conquered are told that, if they go, they will get muskets and ammunition, and then they will soon conquer their enemies. Take another case: An Eroman-gan is employed as an agent. He has been away himself, and can speak a few words of English. He tells his own people that they are by no means to go; but he goes to other tribes and tells them that it will be good for them to go; that the work is very little; that the food and the tobacco are plentiful, and the payments are very great. Such baits are too tempting to be resisted by a credulous, gullible people.

This is the same system—a system of pretended contracts, of pretended hired labour—which the French attempted, several years ago, to introduce into some of their colonies, but which was denounced by Lord Brougham, and the leading anti-slavery advocates in Great Britain, as being virtually a system of slavery, and a violation of the treaties entered into for the suppression of the slave trade; and led, I believe, to its being abandoned. Even if these contracts were freely entered into on the part of the natives, which I have shown

they are not, what guarantee is given that they will be fulfilled. One of the leading Wesleyan Missionaries in Fiji wrote to us three years ago, inquiring about the contracts by which the natives were engaged, and saying, "We cannot speak to them, and we have no means of knowing from themselves whether their contracts are fulfilled or not."

We further object to this system, because, so far as it extends, it defeats the ends contemplated by our Mission. Missionary operations have been conducted on this group at a great expenditure of life, labour, and money. We have established all the ordinances of Christian worship, and the means of religious and secular education, on six islands: on two islands, the entire population are under our instruction. We have ten missionaries, and a large staff of native agents. We have had a mission vessel for eleven years. We have translated portions of the Scriptures into six languages, and in three of these they are printed. We have printed schoolbooks in all the six; and our missionary operations in all directions are steadily advancing. But in so far as the natives are taken off the islands they lose the benefit of these arrangements that have been made for their instruction, and all our efforts are rendered null and void. If the natives were emigrating of their own free will, however much we might regret it, we could not reasonably complain. But when they are taken away either against their will, or under false impressions, we consider ourselves in duty bound to use all legitimate means to protect the interests of the natives and the usefulness of the Mission.

It is strongly affirmed—so strongly and so frequently, that many intelligent people believe it,—that instead of being injured, the natives are greatly benefited by being taken away to Fiji, Queensland, and elsewhere. But we know of no religious instruction of any kind communicated to them in Queensland. If any is attempted in Fiji—and we have no reliable information that any has been attempted,—we know that the thing is impracticable. The languages spoken on this group are totally different from the language on Fiji. Had there been only one language spoken on this group, some missionary might have mastered that on Fiji and instructed them, but among the natives taken from this group there cannot be fewer than a dozen languages spoken; and the natives are so mixed up together, that several languages will generally be spoken on each plantation, and the few words of broken English which they acquire becomes the only channel between them and their employers, and also among themselves. Our experience is that, as a general rule, when they return, they evince as little desire to work as before they went away, and they are greatly more averse to Christianity.

Another important consideration is this: These islands, from their fertility, and the readiness with which all tropical productions can be reared on them, may yet be of priceless value to the Australasian colonists. But this cannot take place unless the natives are preserved and Christianised. It is now an established fact, fully recognised by the medical faculty, that colonies of the Anglo-Saxon, or

any white race, cannot be formed within the tropics, except under peculiar circumstances. They never become thoroughly acclimated; they may live and labour for one generation; but they soon, as a race, become feeble, degenerate, and die out. Now, whatever may be said of some other groups in these seas, nothing is more certain, than that the New Hebrides will never be permanently colonised by any of the white races. Even the copper-coloured Malay races appear to suffer from the climate as much as the whites, so that if the aboriginal races are allowed to be exterminated, the islands will be lost to commerce and to the colonies for ever. They cannot be re-peopled except by robbing some similar islands equally valuable. And if the present system of deportation go on for the next twenty years, as it has been going on for the last five, the population will be so reduced, in many of the islands, that it will be impossible to keep them from complete extermination. It may be a matter of no importance, in a purely commercial point of view, whether the aborigines of Australia and New Zealand perish or not, because their places will be supplied by a higher race, and the loss of their labour may not be felt. But if the natives of this group be allowed to perish, no higher race, no other race of any kind, will be found to take their place. This view of the subject has not received at all the attention which it merits. God in His providence has peopled all these isles of the sea, and the aboriginal races are all acclimated; but let any of these be destroyed, and it may be no easy task to replace them. The aboriginal inhabitants of the West Indies have long since perished. Slavery replaced them with negroes. But experience has shown that the negro is acclimated with great difficulty anywhere out of Africa, and the highest medical authorities declare that "before a century has passed, the negro race will almost have disappeared from the British colonies in the West Indies." If the subject is looked at fairly and fully from this point of view, it is certain that the Christian intelligence of Britain and Australasia will never allow a handful of speculating, avaricious men, who are hasting to be rich, ignorant or regardless of consequences, to inflict a great, certain, and permanent injury upon the colonies for all time to come.

But if the aborigines of this group are protected, preserved, and Christianised, in due time skill and capital will find their way to the islands, and labour will be awaiting them. It is beginning already. For example, on Aneityum, which is wholly Christianised, there is a whaling establishment, which will this year send up about £1000 worth of oil to Sydney; and all the hired labour required, with the exception of some one man, has been supplied by the natives of Aneityum. And as Christianity advances similar results will follow; the resources of the islands will be developed, the raw products will find their way to the colonial markets, and manufactured goods will be sought for in return. But this natural, healthy, and durable state of things appears to be far too slow for the impetuous, restless spirit of avarice, speculation, and selfishness, that is so rampant at the present time.

There is another consideration which the Christian public should not overlook. There is scarcely any sin, except idolatry, so severely denounced in Scripture as oppression. God has taken the poor, the helpless, the oppressed, the captive, and all who cannot protect themselves, under His own special care, and punishes, as well as threatens, the oppressor, whether an individual or a community. In the late American war, God spoke terrible things in righteousness to the whole world on this very subject. President Lincoln himself, not a superstitious or weak-minded man, fully recognised the justice of God in that war, as requiring from both North and South a full retribution for the injuries inflicted on the negro. American slavery grew out of very small beginnings. The spirit of slavery, which is just one form of the spirit of selfishness, lies deep in human nature, and, under favourable circumstances, is always easily developed.

On the other hand, scarcely any of the promises of God are more distinct than those which refer to the defending and protecting of the oppressed. And God's providence has been as clear on this subject as His promises are distinct. This holds specially true as regards communities, as they can only be punished or rewarded in the present life. The late Lord Palmerston, who was never accused of fanaticism, freely recognised this principle. Ten or twelve years ago there was a debate in the House of Commons, on a motion of Mr Hutt's to withdraw the African Squadron, on the ground that it was a worse than useless expense to the nation, as it was not repressing the slave trade. After one member of the government had shown by statistics, that in consequence of the presence of the squadron the slave trade was virtually stopped in Brazil, Lord Palmerston rose, and, among other remarks, spoke to the following effect:—"He did not know whether the honourable member did, or did not, believe in a particular Providence, watching over the affairs of nations, and rewarding them, or punishing them, according to their merits or their crimes. He knew that there were gentlemen in that house who did believe in this doctrine. They might be right, or they might be wrong, in their belief; but one thing was certain, however it might be accounted for, that since Britain had risen in her might, paid twenty millions as a compensation to the slaveholders, and abolished slavery in all her dominions, the nation has enjoyed a continued and unprecedented amount of material prosperity."

In the light of these and other considerations that might be adduced, may we not hope that the Christian spirit in these colonies, which pronounced so unmistakably, and with such effect, against the Peruvian slavers, will be equally earnest in putting down the slave trade in the New Hebrides, whether carried on under French, American, or British colours; will be equally in earnest to prevent the slightest taint of slavery from corrupting these rising communities, and to see that the hands of no British subject shall be polluted with this crime, either in Queensland, Fiji, or elsewhere—a crime characterised by the venerable John Wesley as "the consummation of all villainies."

## Reviews and Notices.

*Is the "Establishment of Religion" outside of the Confession?* A Speech delivered in the Free Presbytery of Edinburgh, on the 25th November 1868. By the Rev. A. M. Stuart, Free St Luke's, Edinburgh. 8vo. Pp. 54. Edinburgh: J. M'Laren.

Mr Stuart writes with much earnestness against the proposed union of the Churches. He will find, however, few in his own Church, and fewer elsewhere, to sympathise with him in the course of argument he employs. He accepts the Westminster Confession in its entirety, pure and simple, and hence assigns to the civil magistrate full power to call Synods. The magistrate can "call a regular Synod through its own channels at any time, and for any cause." But this is the power which we, at least, since the Revolution of 1688, have been accustomed to call Erastian, and to which our General Assembly, in 1647, in the well known Act prefixed to the Confession of Faith, expressly took exception. An interesting account of the submission of the Revolution Church of Scotland to the Erastianism of the civil power in calling, proroguing, and dissolving its General Assembly, will be found in the "Testimony of the Reformed Presbyterian Church," pp. 158. There it will be seen, that our General Assembly, in 1647, had good reason for the exception it took to the thirty-first chapter of the Confession, since the Assembly appointed for April 1695 was actually adjourned by the civil power three times ere it was permitted to hold its meetings, and the Revolution Church was so spiritless and so opposite to our Assemblies from 1638 to 1649, as in each instance to submit.

Mr Stuart occupies the greater part of his long speech in endeavouring to show that the Confession of Faith teaches the duty of the civil magistrate to establish the Church, because it contains the clause, "It is his duty to take order that all the ordinances of God be duly *settled*, administered, and observed." "Settled," he holds, must signify "established by civil sanction;" and he endeavours to support this opinion by a long array of quotations. But these quotations go for nothing, and his reasoning with them, when put alongside a clause in the Act of Assembly 1647, "Approving the Confession of Faith," which gives the sense in which they took the word—a sense very different from that which he supposes it to mean.

"It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not *settled*, or *constituted in point of government*."

It is very manifest that "settled" here signifies something different from "established by civil sanction;" that it is something which relates to the latter clause of the sentence introduced by the conjunction "or constituted in point of government;" that it implies times of confusion, when the Church is not settled in government and order. Indeed, any other meaning makes nonsense



of the Act of Assembly; and it has been shown in the January number of our valuable contemporary, "The Presbyterian," that "settled" does occur in writings of the seventeenth century in a sense different from that which Mr Stuart regards as the only one it can bear—established by civil sanction;—that Samuel Rutherford and Row, the historian, both use it as it is taken in the Assembly's Act, as a settling by the Church.

But the establishing by civil sanction that Mr Stuart pleads for is, after all, a very small matter. He would be satisfied with a "legally sanctioned national creed, expressed, it might be, only in ten words, yet nationally sanctioned." It is the absence of a statement of the necessity of such a legal sanction by the nation that makes him reject the Articles of Agreement. But such a legal sanction is surely a low, a miserably low form of national Christianity. A ruler may have given a legal sanction to a creed in signing the covenants, as Charles II. did, and yet be destitute of every one of the virtues of our holy religion. A nation may have a creed embodied in Act of Parliament, as the Westminster Confession is—William and Mary I., cap. 5,—and indiscriminately endow Prelacy, Presbytery, Romanism, and Arianism. A national recognition of a creed is certainly not an unimportant matter, but the idea of it making a nation religious, is what the history of nations does little to justify.

As the Articles of Agreement say nothing of the necessity of this legally sanctioned national creed, Mr Stuart affirms that he finds in them neither the Headship of Christ over the nations, nor His Headship over the Church. But what means the first article?

"That civil government is an ordinance of God, for His own glory, and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth; and that all men, in their several places and relations, and, therefore, civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word."

Here, surely, is a statement that teaches the necessity of a far higher form of national religion than a mere legal sanction to a creed; a statement, too, that gives a far fuller guarantee for the Headship of Christ over the nations than anything in the Confession of Faith.

How Mr Stuart cannot see a strong assertion of our Lord's supremacy in these articles, and yet hold that a legally sanctioned national creed, expressed, it might be, in ten words only, is the chief form in which a nation is to own Christ's Headship, does seem strange.

We confess, however, that we have little present interest in discussions about the duty of the civil magistrate to endow the Church, or even to sanction its creed. The tendency of the condition of affairs in this country and elsewhere, is to take away all connection between the State and any section of the Church. We have seen so little good in the Churches to which State aid has been given,—we have seen so much Moderatism in the Revolution Church, in its history from 1688 to the present time, and

so much evil done to the people of Scotland in consequence,—we have seen such an absence of evangelical religion in the Church of England, and such an amount of living piety, of evangelical teaching, and of ability to support the Christian ministry among Dissenters both in Scotland and in England—the Free Church itself being the noblest example of what a Christian people can do,—that we really cannot regret that the days of State aid or State connection appear to be numbered. We hold, indeed, that it is competent to the Church to accept State aid; but we, nevertheless, feel, that to make the reception of this belief a term of communion is, as Mr Stuart will say when he comes to see things better than he now does, a setting ourselves against the plain manifest teachings of events in the government of Him who rules over all. There is no likelihood that for many a day to come the Churches of Christ in this country will be in such a united state as to warrant the civil magistrate to offer them State aid. Meanwhile, the endowment of any sect in this country, such as either of the present Established Churches, is gross injustice; for it is making the living piety of Dissent pay for that which really does not so well as themselves fulfil the ends of a Christian Church—the maintenance and the propagation of Scripture truth, and the upholding of practical holiness.

We could have wished that Mr Stuart, instead of his fruitless efforts to give another meaning to the word “settled” than that in the Act of Assembly itself, had said something of the evils attending the present divided state of the Christian Church in this country, and had inquired if an opinion about the duty of the civil magistrate to establish or to endow the Church—an endowment which the Church, by the increasing resources and liberality of its members, bids fair never to need,—is a sufficient reason for maintaining, before an ungodly world, the spectacle of the Church of Christ in a disunited state.

Students of the Christian literature of the period of the Second Reformation, when mourning over our rents and divisions, naturally turn to the “Dying Man’s Testament to the Church of Scotland; or a Treatise concerning Scandal,” “by that singularly faithful and wise servant of Jesus Christ, Mr James Durham, who being dead, by this yet speaketh;” especially to its fourth and largest section, “Concerning Scandalous Divisions.” A few sentences from its sixth chapter, on “The necessity of endeavouring unity,” will show how eagerly the good men of that age sought to unite the Church of Christ.

“It is the duty of all Christians, especially of ministers of the Gospel, to endeavour the preserving of unity and the preventing of division, and the recovering of unity, and removing of division, by healing of the breach when it is made. Never did men run to quench fire in a city, lest all should be destroyed, with more diligence than men ought to bestir themselves to quench this in the Church; never did mariners use more speed to stop a leak in a ship, lest all should be drowned, than ministers especially, and all Christian men, should haste to stop this beginning of the breaking in of

these waters of strife, lest thereby the whole Church be overwhelmed. And if the many evils which follow thereupon, the many commands whereby union is pressed; yea, the many entreaties and obtestations whereby the Holy Ghost doth so frequently urge this upon all, as a thing most acceptable to Him, and profitable to us;—if, I say, these and many other such considerations, have not weight to convince of the necessity of this duty to prevent or heal a breach, we cannot tell what can prevail with men that profess reverence to the great and dreadful name of God, conscience of duty, and respect to the edification of the Church, and to their own peace at the appearance of the Lord in the great day, wherein the peacemakers shall be blessed; for they shall be called the children of God."

*The Doctrine of the Atonement as taught by Christ Himself; or, The Sayings of Jesus on the Atonement Exegetically Expounded and Classified.* By Rev. George Smeaton, Professor of Exegetical Theology, New College, Edinburgh. 8vo. Pp. 460. Edinburgh: T. & T. Clark. 1868.

- WHEN Professor Smeaton's volume appeared, a few months ago, we expressed in a short notice the pleasure we had derived from our first rapid glance at its contents, and promised to return to it after a more leisurely perusal. The book has many claims to the serious attention of all earnest students of theology. For one thing, it strikes out a new path in the investigation of the cardinal doctrine of the Christian system,—a new path in an old and well-trodden field. This is no small praise, considering that the doctrine of the Atonement has been so often and so fully discussed that there might well have seemed to be no room left for an original style of treatment.

There are three principal methods in which the doctrines of the Christian faith may be investigated and discussed. These may be styled respectively, the *dogmatic*, the *historical*, and the *exegetic* or *biblical* methods. The first is the one which predominates in the Protestant Confessions of Faith,—our own amongst the number. The body of truth revealed in the Bible is set forth according to some logical scheme, without much respect to the order in which the respective doctrines may have been disclosed to the view of men in the several writings of the Old and New Testaments, or in which it may have come to be developed and formulated in connection with the controversies which have agitated the eighteen centuries of the Church. It is hardly necessary to observe that this is the method which has been almost universally adopted in systematic treatises on theology,—both those which traverse the whole field, and those which confine themselves to some particular doctrine. The recent volume on the Atonement, by Dr Hodge the younger, which has been introduced to the notice of the public on this side of the Atlantic in the edition edited by Dr Goold last year, is an excellent example of the application of this method to the subject of our author's work; and a still more familiar example is furnished by Dr William Symington's well-known Treatise on the same subject. The second, or *historical* method, is that of which

the late Principal Cunningham was so great a master. He opens up the great doctrines of the Christian system, by simply narrating the controversies which have been waged respecting them, pointing out, in every case, the true "state of the question," and the drift of the arguments that have been urged on either side. The last, or *exegetical* method, goes quite a different way to work. The Holy Spirit did not reveal the truth, all at once, in the shape of a systematic treatise, like "Calvin's Institutes," or the "Confession of Faith;" although it is right to remark, by the way, that there are systematic treatises in the Scriptures which have served as the model on which the great divines have framed each his "Body of Divinity," so that it is utterly absurd to stigmatize Systematic Theology as an unscriptural sort of thing. Still it is plain that the Bible, taken as a whole, is not a system of theology, like the "Confession of Faith." God disclosed His mind and will to the Church, in a long and gradual process, "at sundry times and in diverse manners," through a long succession of centuries, and by the ministry of a long succession of prophets and apostles. Finding this to have been the case, biblical theology endeavours to follow in the steps of the Divine Wisdom. It traces the gradual disclosure of the truth, and attempts to ascertain the amount and tenor of the doctrine set forth in the several portions of the Divine Word. The method is capable of abuse, like everything else, but its value must be acknowledged by every one who has looked into the matter with any care.

Professor Smeaton has the distinguished merit of having led the way in the application of this method to the elucidation of the central article of Divine revelation. So far as the present volume is concerned, the application is limited to the materials furnished by the Four Gospels. The whole Scripture, of course, is full of information with respect to the Redemption of the Church by the Lord Jesus Christ; for, as Vinet well observes, in a passage quoted by our author, this is not to be regarded merely as constituting one of the doctrines of the Gospel, but rather as being *itself the very Gospel* of Christ. Of the greater divisions of the Bible, there is not one but might with advantage be subjected to distinct and separate investigation in relation to this great and vital article. A treatise might be written on the testimony to it which is couched in the Law of Moses; another might be devoted to the diversified testimony delivered in the later Scriptures of the Old Testament; a third, to that of Christ Himself in the Gospels; a fourth, to the perfected revelation of God's mind on the subject, as it was set forth by the ministry of the apostles. Professor Smeaton, we are glad to perceive, has it in view to enter upon more than one department of this extensive field. In the present volume he has begun with the *personal teaching of our blessed Lord*. In this, we think, he has judged wisely. It is natural that we should listen with special interest to the utterances of the great Reconciler Himself, with respect to the work for which He came into the world and died. And there are special reasons for engaging in the separate investi-

gation of these at the present time. In certain quarters there is a strong disposition to set up the teaching of the Saviour in antagonism to that of the apostles, and very specially of the Apostle Paul. Many who dislike, and would fain reject, the doctrines taught by the apostles, would gladly persuade themselves that they are Christ's disciples nevertheless, and entitled to be called by the Christian name. They would like, accordingly, to make out that the apostles departed, more or less, from the simplicity of Christ's teaching. It is of great importance, therefore, to bring clearly out the fact,—for it is a fact,—that the whole teaching of the apostles on the subject of the Atonement is just a careful development of doctrine laid down by the Lord Jesus in person; and that, indeed, the whole substance of the apostles' teaching is discoverable in the words of the Master Himself. Those who may not have before looked into the matter will be surprised, on turning to our author's pages, to find how ample and diversified are the materials furnished by the Gospel history alone for the elucidation of the truth of God on this vital article.

Neither in the table of contents, nor in the opening chapter of his volume, has our author succeeded in setting clearly before the reader the line of discussion to be followed. The order of the topics is much better stated in a paragraph which occurs towards the end of the volume (p. 329), and it is the following. After certain preliminary explanations, in which "the presuppositions of the whole question" are exhibited, the author points out the "*constituent elements of the Atonement*," which are seen to be these two, "sin-bearing and sinless obedience." The *effects of the Atonement* are then investigated,—first, its effects on the individual, where it is shown that these are, the acceptance of His person and the renovation of His nature; then, secondly, its effects on other and wider interests, as, for instance, in denuding Satan of his dominion in this world, in abolishing death, etc. Thus the way is prepared for discussing *the actual efficacy and extent of the Atonement*, or the question, for whom it was rendered. Finally, the teaching of Christ with respect to *the application of the Atonement* is briefly elucidated. Two quotations will enable the reader to judge with respect to the manner in which the fascinating subjects thus enumerated are discussed by our author. The first relates to the sense in which our Lord, when He was on the earth, bare our sicknesses:—

"The Lord had, during a day of labour, dispensed blessings to many, and, wearied with incessant activity, He needed rest. But when evening came, instead of a season of repose, there came a new company, who had all manner of diseases and possessions, and He healed them all. When Matthew narrates this fact, he subjoins a quotation, to the effect that all this was the fulfilment of what had been spoken by Esaias the prophet, saying, 'Himself took our infirmities and bare our sicknesses.' . . . The fact that the inspired writer quotes the words in this connection, and with his appended explanation, is conclusive as to their meaning. Whether the words can bear a wider sense, it does not lie within my present purpose to inquire; and that this is the meaning is rendered all the more certain by the formula of quotation, 'that it might be fulfilled,' which will not admit

the application of the theory of accommodation which certain writers use to evacuate a passage of its meaning.

"This brings out, then, a new thought, which is quite in harmony with the explanation which has been already given. If diseases were removed by Christ just because the sin which was the cause of them was to be expiated by His atoning death, and if He could say, 'Whether is easier, to say, Thy sins be forgiven thee, or to say, Arise and walk?' this additional thought is quite consistent with that view. The connection between the atonement and the cure is only further illustrated by the fact, of which there is little doubt, that it cost Him something,—in other words, that He suffered in mind and body, when He healed all manner of sickness and disease. . . . That Jesus would enter into this department of the curse is only what was to be expected, because it fills so large a part of human life in the case of multitudes, and because it extends, in some measure, to every member of the human family. Though disease could not touch Him, as it assails mankind in general, in the way of contagion, it needs no proof that this voluntary assumption, or bearing of it in some sense, in His sinless body, or the transfer of it to Himself, was of the greatest moment to us. It was spontaneous, not constrained. But His miracles alone were so numerous as to make Him acquainted with all manner of sickness and disease. He took them on Himself for us. And may not pious minds derive the highest comfort from the fact that the Saviour took upon Himself not only the sin, which is the cause of disease, but also the *disease itself*, in some sense, however mysterious and undefinable that may be, just as He took poverty and grief on Himself for us?"—Pp. 109, 110.

Most readers will probably turn with chief interest to the part of the volume in which the teaching of our Lord regarding *the extent of the Atonement* is investigated in detail. Founding on the texts—they are rather numerous—in which Christ employs terms which place His work in special connection with a people who had been given to Him by the Father, and who were therefore "His people," "His sheep," etc., it is easily demonstrated that the death of Christ has a "special reference to a people given Him," and is an efficacious provision for their salvation. But Professor Smeaton is too faithful to the teaching of Christ to overlook the fact, that the Atonement is sometimes held forth in connection with mankind generally. The paragraph devoted to this point we shall quote in full:—

"With respect, again, to the bearing of the atonement on men of all nations, Christ gave no dubious announcement that it was not limited to Israel, but had an influence which extended to those who were not of that fold (John x. 11); and that, in a word, it was irrespective of national distinctions. Thus He declared, on the occasion of the inquiring Greeks approaching Him with an express desire 'to see Jesus,' and whose inquiries He regarded as the prelude or first-fruits of the wide in-bringing of the Gentile nations, that if He was lifted up, or crucified as an atoning sacrifice, He would draw all nations to Him.—(John xii. 32.) The same wide and universal reference of the scheme of redemption to all tribes and nations, wholly irrespective of the narrow limits of nationality, comes out in the other sayings of Christ, where He alludes to the world and to *the scheme of redemption in its bearing on mankind as such*; who are addressed by the Gospel message, and summoned to the exercise of faith, *just because they are comprehended within the class for whom the atonement has been provided*.—(John iii. 14–16.) Hence the Lord directed His disciples to preach, with the most unrestricted universality, the remission of sins to all nations, and to announce it in His

name as crucified and risen,—in other words, as the crucified Saviour, who offered an atonement for a people given to Him without respect to nationality.—(Luke xxiv. 47.) *Christ may thus be designated the official Saviour of mankind*, as men are contrasted with fallen angels, for whom no such provision is made; and on this ground the invitations of the Gospel, with all that is comprehended in them, are equally and without distinction made to all nations. Thus, irrespective of national distinctions or class distinctions, the invitation to accept a crucified Saviour applies equally to all tribes and ranks of men.”—Pp. 328, 329.

To the more learned of his readers, Professor Smeaton's dissertations in the Appendix, although by reason of their very learning unsuitable for quotation here, will, we doubt not, prove the most attractive portion of the volume. We very much doubt whether there is another divine in the country who has read so largely on the subject of the Atonement: the fathers and schoolmen, the reformers, the Socinian, Arminian, and Calvinist divines of the seventeenth century, the foreign writers of every modern school of thought, in Germany, France, and Holland, as well as the English writers of this country and America, are all put into requisition. The effect, however, of this immense erudition is occasionally marred by a certain carelessness of style, which we cannot but regret, as the matter of the book is worthy of the best style the author can command. At a few points we are disposed to suggest a reconsideration of the arguments that are urged. Thus, at page 58, there seems to us to be a too absolute rejection of the notion that natural effects may partake of the nature of punishments. In the first part of Butler's "Analogy," it is demonstrated, that the circumstance that a given kind of suffering can be shown to be the natural effect of preceding conduct, does not, in the slightest degree, conflict with the belief that it was inflicted by God for the punishment of that conduct. It is possible that we may have mistaken the author's meaning at this point, for it is not quite clearly brought out; but, at all events, the passage is apt to mislead. We have noted one or two other places to which the same remark applies. However, we have no hesitation in saying that, taken as a whole, Professor Smeaton's volume is a very valuable contribution to the elucidation of the Divine Word in its bearing on a subject of primary importance; and is well worthy of a place in the goodly array of works lately published by his learned colleagues in the Edinburgh New College.

*Triumph: The Christian more than Conqueror.* By the Rev. George Philip, M.A. Edinburgh: W. P. Nimmo.

We are not sure if the title of this book is fitted to convey an adequate idea of its contents. The design of it is to illustrate the certainty with which gracious principle in the heart secures a triumph over the restlessness of human ambition, triumph under any very seeming disadvantage sustained in the invisibility of Christ, triumph over spiritual death, mental depression, the trials of life, the prince and powers of darkness, over death itself, and all the

sadness consequent upon the rupture of earthly ties. Under these different heads the author favours the reader with a series of dissertations, sound, earnest, and Scriptural, peculiarly fitted for the consolation of the children of sorrow, and imbued throughout with the glow and animation of Christian hope. It would be difficult to specify, out of the whole series, any chapter of outstanding merit, as the general tone is well sustained throughout the volume. There are some passages of peculiar value in the illustration of the methods by which God sometimes gives comfort to His people under mental depression, which, had our space permitted, we would have gladly quoted.

*The Shepherd of Israel; or, Illustrations of the Inner Life.* By the Rev. Duncan M'Gregor, M.A., Minister of St Peter's, Dundee. London: James Nisbet & Co.

WE can cordially recommend this volume of discourses, as well as the one we have just characterised in the preceding notice. It is, however, somewhat different in tone and spirit. It is not so buoyant and glowing in its style; it is, perhaps, from the very nature of the subject with which it deals, more searching and pointed. Some of the closing appeals, expressed in brief, pithy, telling sentences, are very effective. The author has the power and skill of adducing illustrative incidents from a wide range, never dwelling on them unduly, saying enough to bring out their appositeness, and leaving them to produce their own effect. The most solemn truths of the Gospel are in this way brought home with peculiar vividness.

"We once visited a famous dyeing establishment. Inspecting the various processes, we were surprised at the strange transformations of material from grey to gold, and from the pale white of the lily to the red of the fresh-blown rose. 'Can you extract scarlet and crimson?' we asked. 'Yes.' 'Will the material be white thereafter?' 'No; we can extract the colours, but the material will be clay-coloured, or yellowish grey.' A familiar fact in nature gave us a fresh insight into another fact in grace. It gave us a fresh discovery of the preciousness of that Blood which not only extracts the scarlet and the crimson of our sins, but makes the vilest sinner as white as snow."—P. 195.

The volume can be safely commended as a fine specimen of living orthodoxy in the exhibition of the Gospel. Might we call the attention of the author to a common misapprehension as to the meaning of a phrase in Scripture, Ps. xlv. 13? He speaks of the queen's daughter as all glorious *within*, as if the word referred to her own internal state. Properly rendered and understood, it means, "in the inner palace."

*The Banner of the Covenant* for January. 1334 Chesnut Street, Philadelphia.

THE "Banner of the Covenant" has again changed its form. It "is now issued as an independent paper, representing the true historical and constitutional position of the Reformed Presbyterian



Church, and advocating a liberal application of her principles and usages in reference to the re-union of the Presbyterian family. It will be conducted by Rev. T. W. J. Wylie, D.D., and Mr Robert E. Thompson, and will be issued weekly as a single sheet, at the price of one dollar fifty cents per annum." The first number, for January, transfers the whole of our remarks upon the case of G. H. Stuart, Esq., in our December number, and accompanies them with three columns of criticism, but in the same kindly spirit as we intended ours to be. We quote a few sentences:—

"The difficulty" out of which the case originated "did not arise from the practice of hymn singing, which has prevailed more or less among members of the Reformed Presbyterian Church, while worshipping in other Churches. . . . Mr Stuart's declaration that he had sung hymns, and communed with other evangelical Christians, was made in reply to an outrageous paper, purporting to be a libel, which, instead of being presented to the Session, and coming through the Presbytery to the Synod, was thrown into the Synod in a manner confessedly irregular, to subserve a purpose. His admission, as it has been termed, was not made when he was arraigned for trial,—for no trial was given him. It was an admission, not that he had violated the law of the Church, but that he had performed certain acts, which both he and his friends *justified*, as not incompatible with the proper and long-admitted construction of the law. Several persons on the floor of the Synod during the discussion declared that they had done the same things as Mr Stuart, and more. One said *he* had given out and sung other Psalmody than the 150 Psalms in his own family. Another said, if the law of the Church prohibited what Mr Stuart had done, he *trampled* on the law,—he spat upon it,—he had broken it, and he intended to break it. No censure was proposed in regard to either or any such persons. Further, the allegations in the paper adopted by the Synod are so inaccurately expressed that they could scarcely be understood. Mr S. declared that he had used 'hymns,' but he did not declare that he had used imitations and uninspired compositions; and no one proved, or attempted to prove, that the hymns which he had used belonged to either of these classes,—in fact, in the discussion many compositions termed *hymns* were shown to be metrical versions of the Psalms, or other portions of the Scripture, or to express and contain only such sentiments as were clearly derived from, and according to, the Divine Word. The allegation that Mr S. had 'communed with others, and in other Churches,' is so indefinite, that it might be supposed to be incorrectly printed were it not officially authenticated. Is it a crime demanding suspension to 'commune with others, and in other Churches'? Every member of the Reformed Presbyterian Church 'communes with others' whenever he sits down at the Lord's table. Again, there was no regard whatever paid to the forms of trial required in the 'Book of Discipline.' But wherever the action of Synod has been made known it has been severely condemned; and its effect has not only been to render the name of the General Synod 'odious,' as our Scottish brethren declare, but to injure the cause of religion in all its aspects. Even the very few individuals or publications which have attempted to defend the Synod, have done so on the ground that Mr Stuart had violated a law, and had thus become amenable to any sentence which might be pronounced, whether the law were right or wrong; some asserting that the law was good, others admitting that it was bad; both overlooking the circumstance that Mr S., both personally and by his friends, denied the violation of the *law*; and no proof was given, or attempted to be given, that he was guilty."

## News of the Church.

### DEMISSIONS.

**Kilbirnie.**—At a meeting of the Presbytery of Kilmarnock, on the 26th of January, Rev. Peter M. Martin demitted the charge of the congregation of Kilbirnie.

**Lesmahagow.**—Rev. John West Macmeeken has demitted the charge of this congregation, and the congregation has been dissolved.

### CALL.

On the 29th January the congregation of West Campbell Street, Glasgow, called Rev. David Taylor of Greenock. Rev. John Edgar preached and presided.

### PRESBYTERY OF PAISLEY.

This Presbytery met, *pro re nata*, on the 12th ult., in Paisley—Rev. J. H. Thomson, moderator.

The moderator stated that, on a requisition signed by two members of Presbytery, he had called the meeting mainly to receive a call to Rev. D. Taylor from the West Campbell Street Congregation, Glasgow. The clerk read the papers connected with the call, and laid the call, signed by 73 members and 12 adherents, on the table. It was agreed that the 24th ult. be fixed upon to present the call to Rev. D. Taylor.

Mr M'Pherson, elder, from Rothesay, expressed a desire on the part of the Rothesay congregation, that the Presbytery should enter into communication with the Home Mission Committee, to ascertain what aid might be given them to assist them in offering a sufficient stipend to a fixed pastor, or what could otherwise be done to promote their interests.

### PRESBYTERY OF GLASGOW.—CASE OF LESMAHAGOW—CALL TO REV. D. TAYLOR—NEW CONGREGATION AT ANDERSTON.

This Presbytery met on the 9th ult., in Glasgow.

The case of Lesmahagow was finally disposed of. Rev. J. W. Macmeeken tendered his resignation of the pastoral charge of the congregation of Lesmahagow on the 4th of August last, and the resignation was accepted at a meeting of Presbytery, August 18th. The memorial from the congregation, praying for dissolution, was received on the 4th of August, but was allowed to lie on the table till inquiries should be made. A deputation visited the congregation and reported. Their report was approved of, but the Presbytery resolved to defer their decision until still further information was received. Meanwhile the congregation dissolved *de facto*, and handed over the church property to Rev. J. W. Macmeeken in settlement of arrears of stipend. At last meeting the Presbytery recognised the fact of the dissolution, and the name of the congregation was dropped from off the roll.

The call from West Campbell Street Congregation to Rev. David Taylor of Greenock, was sustained, and commissioners appointed to prosecute the call before the Presbytery of Paisley.

A petition, signed by 93 persons resident in Anderston, Glasgow, connected with a mission station under the care of Mr Thomas Patrick, divinity student of the second year, and supported by Rev. Dr Robson's congregation, was laid on the table. The subscribers to the petition asked to be taken under the superintendence of the Presbytery. A committee of Presbytery was appointed to visit the station and report.

Next meeting of Presbytery was appointed for the 2d inst., at 11 o'clock.

### GREAT HAMILTON STREET CONGREGATION.—ANNUAL REPORT—ANNUAL SOIREE.

A new teacher, Mr David Forsyth, was appointed to Green Street School last August. The death of his predecessor, Mr Kenneth Mathieson, took place in July last. Mr Mathieson had charge of the schools for about four and a-half years, and during that time conducted them with much ability

and success. To his exertions is largely due their present prosperity and popularity. Since Mr Forsyth's appointment 838 pupils have been admitted, and the average number on the roll has been 600. Of these 150 are receiving instruction in grammar and in geography, and an equal number in drawing. In addition to Mr Forsyth, the school has the services of a female teacher, five assistants, eight pupil teachers, and a visiting master for music. The evening classes are largely attended—223 pupils have been admitted since August. The industrial school is conducted with much efficiency by Mrs Dykes.

The contributions of the congregation for 1868, are—Congregational, £666; Session, £104; Bible and Missions, £181; Sabbath School, £13; Hall and Synod, £13; Ministerial Support, £17; Mission Boxes, £45; Industrial School, £12. Total, £1055:1:6 $\frac{1}{2}$ .—For 1867, £1054:12:0 $\frac{1}{2}$ .

The annual soiree took place in the Merchants' Hall on the 19th ult.—Rev. W. Symington in the chair. The chairman, in a short introductory address, spoke of the prosperity of the congregation, the harmony that had prevailed among them, and the kindness they had shown him in the valuable assistance they had given him in the work of the pastorate. Rev. Prof. Binnie, D.D.; Revs. Dr Adam, Free Church, Well Park; A. Symington, Laurieston; J. Hamilton, Renton; J. Hunter; J. H. Thomson, Eaglesham; M. Fairley, Esq., etc., took part in the proceedings.

#### LAYING OF FOUNDATION-STONE OF NEW CHURCH, CUMBERLAND STREET, GLASGOW.

On Saturday, 13th ult., the members of Salisbury Street Congregation, and their friends, met for the purpose of laying the foundation of their new church. Mr J. M. Robertson made a short statement explanatory of the circumstances that had led to their present enterprise. Rev. J. M'Dermid offered prayer. Mr James Paterson, preses of the congregation, handed Mr M'Dermid a silver trowel, and the foundation was laid.

#### DUNDEE.—ANNUAL SOIREE.

The annual soiree of this church was held on the 28th ult.—the Rev. J. Wylie in the chair. After tea, addresses were given by the Chairman, Rev. Mr Whyte of Carnoustie, Mr Runciman, Mr Rodger, and several members of the congregation. The past history and future prospects of the church were referred to, and the congregation was reported again to be in a prosperous condition. A number of valuable volumes were presented to the Rev. Mr Whyte for his unwearied attention to the interests of the congregation; and two of the members presented each a handsome missionary box for the use of the Sabbath school and the minister's Bible class.

#### KILMARNOCK.—ANNUAL SOIREE.

The annual soiree was held on 26th January—Rev. T. Ramage in the chair. After an address by the Chairman, Mr Douglas, the treasurer, read the annual report. The income amounted to £177. Rev. J. M'Dermid, Rev. J. H. Thomson, Rev. A. M'Clenaghan, of Original Secession Church, Mr Lindsay, etc., addressed the meeting.

#### AGED AND INFIRM MINISTERS' FUND.

Rev. W. Symington begs to acknowledge the receipt of £2:2s., as a donation to the Aged and Infirm Ministers' Fund, from "Frederick Close, Grove Hill, Middlesborough."

#### ANNUAL COLLECTION FOR THE FOREIGN MISSION.

In accordance with the appointment of Synod, the Annual Collection for the Foreign Mission falls to be made in all the congregations of the Church on the *first Sabbath of this month*, or as soon thereafter as is convenient.

THE

# REFORMED PRESBYTERIAN MAGAZINE.

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APRIL 1, 1869.

"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—*Ps. xlv. 1.*

HOURS WITH HOLY SCRIPTURE.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—1 *PET. iv. 12-19.*

It does seem "strange" that the elect of God—who have been the objects of His everlasting love, and who, called "out of darkness into marvellous light," are making their "calling and election sure," by walking as children of the light—should, notwithstanding their high vocation and destiny, have so often to pass through an ordeal of suffering. This is one of the mysteries of Divine Providence towards His chosen children. That their heavenly Father, after begetting them by His grace into the hope of His kingdom, should permit them, on the way to that kingdom, to be assailed by so many forms of evil, and should, in most cases, make the haven of rest accessible only after crossing stormy and tempestuous seas, is certainly in itself very mysterious.

Yet so it always has been, and still is. Peter, accordingly, coun-

sels his suffering brethren, who were partakers of "like precious faith" with himself, not to regard this procedure of their common Father as new, unusual, or, in any way, disconcerting. The trial of the faith of believers; of their sincerity; of their submission to the Divine will: the trial, by a process more or less "fiery," whether they would "hope against hope," has been God's usual method with the best of His saints, and the most honoured of His servants: so that no suffering saint—even though "cast into the midst of a burning fiery furnace," as were Shadrach, Meshach, and Abednego, or into the depths of the sea, like Jonah,—ought to feel "as though some strange thing happened unto him."

We are even to rejoice in such trials, as thereby it is demonstrated that our choice of God is so true and real that we can rejoice in Him and in His salvation, even "although the fig-tree shall not blossom, neither fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls."

We are to rejoice, moreover, in the "fiery trial" with which it may please God to try us, because thereby we are brought into participation with "Christ's sufferings;" and are enabled in some measure to understand what He—"the just for the unjust"—suffered for us; and so are reconciled to the self-denial of enduring sufferings at the hands of others, and for the benefit of others, even when—so far as their human source is concerned—they may be cruel and unjust.

It is cheering to think that, in every age, the followers of the Lord have, to some good extent, imbibed the spirit of their Master. Christian history can point to multitudes of confessors and martyrs who have willingly been baptised with the baptism with which their Lord was baptised. Peter and John, for instance, returned from the Jewish Council "rejoicing that they were counted worthy to suffer shame for his name;" and the believing Hebrews took "joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance." It enters into the faith of every believer that there is a day coming when Jesus shall be revealed in His glory, and when all His saints shall be glorified with Him. This day will disclose that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and that the momentary sorrows incident to our earthly sojourning will be quite forgotten in the "exceeding joy" with which the heart of every saint will then be made "glad." When, notwithstanding the temptations that sin throws across our path, and the blinding influence of such temptations, we still retain

a clear and steady belief in this coming day, it often becomes a question of deliberate calculation—not of mean and mercenary, but magnanimous calculation,—whether we will prefer exemption from suffering now, and shame at the last, or suffering now, and glory then. When placed in a position so perilous as to demand from us an explicit and practical answer to such a question, we ought to remember, and realise to ourselves, not only that present reproach for the name of Christ will be compensated by future glory, but that even *now* the “spirit of glory and of God” resteth on us—even that Spirit whose indwelling, and gracious inworking, can give at once a present divine happiness, and an earnest of future glory.

Besides, an opportunity is thus given us, in a way we will not have in a future state, of glorifying Jesus—of glorifying Him, by speaking well of Him, at the very moment when others are speaking evil of Him; and when, for the testimony on His behalf we are emitting, the only ostensible recompense we receive is scorn and contempt, or, at best, pity and compassion.

While, however, we are to be reconciled to suffering, and “not to think it strange,” and even to “rejoice in it,” we are to be very sure that our suffering is for well-doing, not for evil-doing. If we suffer for our personal misconduct, or from injury inflicted on others that has come back in the form of punishment on ourselves, or from anything, in our speech, mean and ignoble, or that is of the nature of calumny or detraction—of such suffering we ought to be ashamed; we ought to feel that we have brought it upon ourselves by dishonouring the Name whereby we are called, and acting in a manner altogether unworthy of our Christian profession. Suffering coming to us from such causes—far from being to our honour,—is to our deep discredit; and should cover us with shame and confusion of face; and abase us, before the High and Holy One, in the most sorrowful exercises of penitence and humiliation. But, on the other hand, if our suffering comes to us simply on account of our connection with Christ,—because we love Him, and cannot deny Him, and are resolved to serve Him at all hazards, and to walk in His ways, whatever trouble or persecution we may have to encounter in doing so,—then we are not to feel degraded but exalted by any such tribulation; we are indeed to glorify God that He is enabling us to prefer suffering to sin.

During times of persecution, such as were the times when the Gospel was first published, God's people are very emphatically “judged.” Perhaps, however, there is a principle of very wide range, and that extends beyond periods of persecution, involved in the

statement that judgment must "begin at the house of God:" and the question of the Apostle here, "What shall the end be of them that obey not the gospel of God?" seems to intimate that those professors who are found wanting in any day of special trial, and who apostatise from the faith they have embraced, will have no refuge to fall back upon when the great day of judgment comes. They will be in a more helpless condition than those who have never known the Gospel. Neither the plea of ignorance, nor any other plea, will be a shelter to them. They will be constrained to acknowledge that, notwithstanding the illumination thrown around their path by the "word of the truth of the Gospel," they preferred present to future good, and were influenced by sight rather than by faith: and, surely, to be obliged to make this acknowledgment at the final judgment amidst the light of eternity, and with an irreversible, everlasting state before us, will be appalling beyond any expression.

Even those, it would seem, who stand the test of the "fiery trial" that is to try the visible Church, and are found at last among the "gold and silver and precious stones," will find themselves "saved as by fire,"—saved only after everything destructible has been burnt. Even those who stand "in the judgment" among the "congregation of the righteous," do so, after a scrutiny so searching as to make them feel that they have been "scarcely saved." And if this be the case with *them*, "where shall the ungodly and the sinner appear?" How shall those escape who have no refuge whatever; who are not found in the ark where God told them they would be safe; who have not truly repented of their sins, nor laid them on the Lamb of God; who have neither any righteousness of their own, nor the righteousness of God to stand upon?

The lesson to be deduced from all the Apostle has been saying on the subject is thus finely expressed:—"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator."

(1.) The first thing to make sure is, that our suffering is not springing from our sin, but from our righteousness: not traceable to any obliquity in our life or perversity in our own will, but to the holy and righteous will of God concerning us.

(2.) The second thing is, to be in the habitual exercise of committing the care, the guidance, the "keeping" of our souls to Him whose will it is we should suffer. "Nothing doth so establish the mind amidst the rollings and turbulence of present things, as both a look above them, and a look beyond them; above them, to the steady and good hand by which they are ruled; and beyond them,

to the sweet and beautiful end to which, by that hand, they shall be brought."

(3.) The next thing recommended in this apostolic lesson is, that in committing our souls to God we are to do so in "well-doing"—that is, not only in the way of praying, but of doing, what we know to be good and well-pleasing to God.

Our suffering is not to make us apathetic or indolent; neither is it to tempt us to adopt any crooked or doubtful course for having it removed; neither is it to make us substitute devotion for duty, but to combine these, so that while "committing" our souls to God, we are not, for a moment, shrinking from, or even slackening our diligence in treading the path of "well-doing."

(4.) All this we are to do in the belief that our Creator, while we remember Him, and conform ourselves to His will, will not forget us, nor prove unfaithful to His word of promise.

The introduction of our God and Father here as our "Creator" is somewhat unexpected, and gives a direction to devout thought which is very expanding. It makes us feel that when saved by grace, and renewed and sanctified by the supernatural agency of the Gospel, we are, through that agency, restored to our right, original relation with God as our Creator; so that in the arms of Him who made us, and who has had mercy on us, we may be assuring ourselves that He will not forsake "the work of His hands," or forget our frailty, and our need of succour in times of trial.

"Know ye that the Lord he is God: *it is he that hath made us, and not we ourselves*; we are his people, and the sheep of his pasture."

EXTRACTS FROM JOURNAL OF A VOYAGE IN THE "DAYSPRING," AMONG THE ISLANDS OF THE NEW HEBRIDES, 1868.

BY REV. JOHN INGLIS.

CHAPTER III.

DILLON'S BAY, EROMANGO.

July 15th, Wednesday.—After beating up from Faté for two days, we came to anchor this morning in Dillon's Bay. We found that since we left this harbour a small trading vessel had arrived here from Lifu, and brought three months mails, the dates being down to April. But as she was going on to Aneityum, and as our calling at Dillon's Bay was uncertain, all our letters and papers had been sent on. The M'Nairs, however, had got theirs, and we got the chief items of public information from them—Mr Disraeli's premiership, and Mr Gladstone's resolutions on the Irish Church, being the most important of the political news. We sailed in the evening.

July 16th, Thursday.—We had a fearfully rough sea during the night, and as the wind was dead a-head, and we could make no head-way, the captain resolved this morning to put back to Dillon's Bay, which we reached in the forenoon.

July 21st, Tuesday.—We have lain wind-bound till to-day. The mission premises at Dillon's Bay was formerly a sandal-wood establishment; but about three years ago, when the sandal-wood trade was given up on Eromango, we bought all the houses and land belonging to this establishment for £150, to be the joint property of the two missions. We had previously sold the "John Knox" for £150; and this sum we invested in the Dillon's Bay premises. There is one good dwelling-house of eight apartments, and several other houses, all roofed with galvanized corrugated iron. There is sufficient accommodation for two families. We saw that whoever might open a second or third station on Eromango would require to live for some time at Dillon's Bay, and that preparation ought to be made for such a contingency, and this arrangement met our anticipations. The dwelling-house is convenient and comfortable; but the situation is not the best, in a sanitary point of view; and the person who built the house had not fully understood the laws of health, as they require to be observed in these climates. A boarded floor, raised up not less than 18 inches or 2 feet, with a free circulation in all directions, is essential to a healthy dwelling in these islands. The front part of this house is raised above the ground, but the back wall was resting on the ground, and the free circulation of the air was impeded. During our stay I assisted Mr M'Nair to remedy this defect. We got the natives to remove a portion of the earth behind, and we put in a stone foundation beneath the wall-plate, leaving spaces at regular intervals, which we filled up with small windows of perforated zinc, to allow a free ventilation beneath the floor. We got only about the half of it done; but it was so far advanced that Mr M'Nair, with the help of the natives, would have no difficulty in finishing the whole. There are two Aneityum teachers on Eromango, a third was brought home unwell.

On Sabbath Mr M'Nair and I conducted the services in the forenoon, and Mr Neilson and he in the afternoon. Mr Neilson conducted the English service on board in the forenoon, and I conducted it in the evening on shore. About forty natives were present at the Eromangan services. They were decently dressed, and very attentive.

ANIWA.

July 23d, Thursday.—We came up to Aniwa to-day. Mr Neilson and I went ashore. We found the Patons well, and the natives quiet; the excitement raised by the runaway marriage had all subsided. By Mr Paton's active management the crisis had been safely tided over. Mr Paton had been unwell, but was better. After going on board we ran over to Port Resolution in two hours and a-half.

TANNA.

July 24th, Friday.—To-day we had Nowar, Nauka, Therawia, Manuman, Makeru, and other chiefs, on board. They all want to go to Aneityum, if we will wait till Monday evening; but there is to be a great feast to-morrow, and another on Monday,—a certain respect seems still to be paid to the Sabbath here,—and they cannot go till these two feasts are over. As our principal object in calling here was to take this party to Aneityum, and as we saw that we could not better ourselves, we made a virtue of necessity, and frankly agreed to stay; we felt that we were in some measure bound to accommodate them, as we had returned sooner than we had promised to do.

In the afternoon the Neilsons and I went ashore, and examined the spot fixed on for the mission station, near Nowar's village. We then walked along past Nauka's, and came to Mr Paton's old premises. We visited the graves of Mrs Paton and Mr Johnston. Alas! our very graves decay and disappear; a depression, and not an elevation of the ground, marks Mrs Paton's grave, and the beautiful white coral with which it was covered is become discoloured, and lower than the surrounding earth. But the brief and soon closed histories of our brother and sister, whose remains lie side by side, will not soon be forgotten. The Master said, "It was well that it was in your hearts to build an house to the Lord," and we look upon these graves, like the sepulchres of the patriarchs at Machpelah, as a pledge held by Christ that He will yet possess the land, and that the Tannese will yet be won over to the Lord. We passed on and saw the well dug and built up by Mr Paton; it is still in good repair, and used constantly by the natives; and remains as one visible monument to the Tannese of the blissful nature and the beneficent character of Christianity.

July 27th, Monday.—On Saturday Mr Neilson, the second mate, and a party, went to the volcano. They returned in the evening well pleased, but a good deal fatigued with the day's excursion; highly elated, moreover, with a discovery they had made. They had found nutmegs growing. But, alas! like many other discoverers, they had the mortification to find that they had been anticipated. I had seen the same thing myself eighteen years ago, when I first visited Tanna; and Cook had seen it nearly a century ago. But this goes far to establish one thing, that spices as well as other tropical productions will grow on these islands, and that they may yet become of priceless value to the Australasian colonies, if Commerce would only bide her time, and bridle her enterprise by prudence and patience, till the natives are Christianised, and skill and capital can find a safe investment. But Commerce is even more impatient than she is enterprising, and often, like the boy in the fable, by her eager haste to become rich, kills the goose that lays the golden eggs. 'Tis the slavers are doing just now.

On Sabbath Mr Neilson and I went ashore twice, and held a service with the Tannese. About twenty were present at each time. We have no teachers residing at Port Resolution, but we had brought

two of our former teachers with us, and had left them here to talk with the people while we were away. We sang, and read the Scriptures in Aneityumese. Mr Neilson led the singing, I read and addressed them in Aneityumese, and the teachers interpreted and prayed in Tannese—a very unsatisfactory way of conducting worship; but we could not better ourselves in the circumstances. The Tannese were very quiet and attentive. Here, as on Eromango, the change produced on the heathen countenance by Christianity is very marked. Even after the mission has been broken up for nearly seven years, the few that still adhere to Christianity, as Nowar and Manuman, present a strong contrast to those around them. The heathen, with their long hair, and their faces, not simply painted, but often rather plastered, with black lead and red ochre, or both, and as nearly in a state of nudity as can well be conceived, are the very pictures of genuine savages. Whereas Nowar, with his hair cut, and his face clean, and partially dressed in European clothing, looks mild and gentle, like a man belonging to a different race. Many years ago I observed the same contrast in Quanwan, Viavia, and Yaresi, Christian chiefs, who are now dead. One of the white men living here said to me, "There is much need for a missionary here among these fellows. If all the Tannese were like Nowar it would be a very different place. I do not believe that old man ever sits down to a meal without first asking a blessing."

On Monday Mr Neilson and I went to Matuapin, Therawia's village, a distance of three or four miles inland, to see the great feast. It was no small affair; we found from five hundred to six hundred persons present. They received us very kindly. The most conspicuous object was a stage, or framework, of wood, consisting of ten long, straight, slender trees, like pines, fixed in the ground in a row, about a foot apart, and bound firmly with cross bars of wood every five or six feet. The frame rose straight up, or continued the same breadth, for two-thirds of its height, it then tapered or narrowed till it came to a point; the whole looking very much like the one side of a church steeple. The height, as near as we could guess, was from sixty to seventy feet. The whole was made steady by means of guys fixed to the neighbouring trees; strong creepers being a ready substitute for ropes. Nine rows of yams filled up the interstices; the head of each yam was decorated with the variegated leaves of some croton, or the hair-like foliage of the equisetum. All the yams were bound fast to the frame, but all several inches apart from one another. There were about a thousand yams suspended on this frame, each yam averaging about two feet in length, and about three inches in diameter; but tapering to one inch or so at the ends. The appearance of the whole was imposing and picturesque; the green equisetums, and the parti-coloured crotons, rising up in alternate rows from the bottom to the top. We were only sorry that Captain Fraser had not been there with his photographic apparatus to have given the scene permanency on paper. A perception of the beautiful is not wanting in the very lowest of savages.

July 29th, Wednesday.—In the afternoon of Monday our pas-

sengers came crowding on board; but instead of only twenty or thirty at the very most, we had not fewer than sixty. We at once put to sea, although the appearance of the sky was less favourable than we could have liked. It rained heavily the most of the night, and a good part of the following day, and our passengers, partly from sea-sickness and partly on account of the rain, kept mostly below. In the afternoon we passed near Futuna, the southerly wind having carried us thither. They were a good deal disappointed when they found it was not Aneityum. But we were now in a good position, having made our easting. The weather cleared up; the wind came round in our favour; the ship was laid on the other tack, and lay up straight for Aneityum. It was moonlight, and by midnight the island appeared close at hand. As soon as this was known, the most of them were on deck, and kept talking, laughing, and shouting, till it was daylight. The wind had now fallen light, and soon became almost calm. They became very impatient to get up to the harbour, which was still some six or eight miles distant. The Tannese, above all men, seem to think that a ship should go straight on, just as the crow flies, without any reference to either winds, tides, calms, or currents. To occupy their minds, rather than facilitate the progress of the ship, Captain Fraser got down the ship's two boats, and had them manned chiefly with Tannese, and set them to tow the vessel. This pleased them mightily, and they tugged us along at the rate of about a mile in the hour. After two or three hours pulling, and when they were beginning to fag, a light breeze happily sprung up, which brought us into the harbour, and we came to anchor about twelve o'clock.

ANEITYUM.

We found in the harbour H.M.S. "Charybdis," Captain Lyons; she was direct from Sydney, having brought the mails sent from London in May, and was waiting for H.M.S. "Challenger," Commodore Lambert, from Fiji, which was expected daily. We found all connected with the mission families well. During the course of the afternoon all our passengers and their luggage were got ashore, and safely lodged in the *intiplang*—the house set apart for strangers and all public business. Every second man seemed to have brought a little pig with him; and there was no end to bundles of Tannese manufactures brought for friends or barter. Dr Geddie and I arranged as to how they should be entertained during the week of their stay; and on the following day they were distributed over the island, in such a way as that they might see the most of the people, and share the freest hospitality.

August 4th, Tuesday.—On Sabbath last we had forty of them in our church. They sat quiet, and saw all that was done; but that they might hear a little, as well as see, I called upon Talep, one of our elders, and who was for many years a teacher on Tanna, to pray in Tannese, which he did very earnestly and devoutly. All Saturday and Monday they came in parties to see our house, which was duly exhibited to their wondering eyes; my wife giving every

one of the visitors a biscuit, and a strip of turkey red calico, in addition, to each of the chiefs; besides clothing, in European style, a woman and a little girl, the wife of one man, and the daughter of another, who accompanied the party.

Nowanpakau and Nengenethum, two of the principal chiefs on this side of the island, and their people, collected and cooked food for them till they were weak, as they said, either to eat it, or to carry it away. Nowanpakau and a number of his friends were at Port Resolution on a visit last year; but he was so much annoyed with the obstinacy of the Tannese, that it was chiefly through his influence that our three teachers left Port Resolution and came home at that time. At this time he talked very earnestly to the Port Resolution chiefs, and said that if they did not want missionaries to say so now, and not do as they did last year. "But do not be afraid," he continued, "that if you receive missionaries you will have no food. We never had so much food here as we have now, when we are all Christians. It will be so with you, if you give up your heathenism and become Christian." They all declared that they would receive the missionary, and build his house as soon as they got home. The sceptical objections of Colenso or Renan trouble nobody on Tanna, but they have formidable objections of their own. They are really superstitious: it is no sham, no make-believe affair with them. They assuredly believe that Christianity will bring hunger, sickness, and death. The objection about food can be easily met; but it is more difficult to deal with the objection about sickness and mortality. Commerce brings epidemics, and it is an easy matter to charge these evils, not on commerce, with its flying visits, and often leaving the seeds of deadly diseases behind it, but on Christianity, which is a permanent institution among them; while its ordinances are sacred things and its agents sacred men—the very class who are disease-makers among themselves.

August 6th, Thursday.—Yesterday a public meeting, largely attended, was held in Dr Geddie's church. It was the annual missionary meeting, for announcing the amount of contributions made for the payment of the Aneityum Scriptures—a kind of congregational soiree, with this specific difference, that the refreshments, instead of being served up in the church, and at the beginning or during the course of the meeting, were all served up outside on the green grass, when the meeting was over, and after the manner of a magnificent picnic. The Tannese came all to the church: Captain Lyons and several of his officers were present. The chaplain, the Rev. Mr Smythe, who was here two years ago, when chaplain of the "Brisk,"—a man of earnest evangelical principles, and strong in his sympathy with missions,—addressed the natives, Dr Geddie interpreting. After the meeting, as one of the three *natimariths*, or highest chiefs, on that side of the island, had not been inaugurated, this ceremony was gone through, so that the Tannese chiefs might see that to embrace Christianity was not to imperil either their power or their honour, but to secure an increase of both. The mode of inauguration was this: a wooden frame was

constructed, like a large bier; the three chiefs stood on this; it was then lifted shoulder high by the natives, flags were displayed, and the procession moved along at a slow, measured step, something between a walk and a dance,—probably after the manner of the Hebrew processions or dances, as when David brought up the ark and danced before it,—songs and choruses were sung suited to the occasion, conchs—the Aneityum trumpets—were blown, and the young men now and again fired off muskets,—a modern addition to the ceremonials. When the procession was finished, they set down the platform and “shouted till the earth rang again.” After the empty honours came the full feast—immense baskets of cooked taro, pigs, fish, cocoa-nuts, bananas, and sugar-cane. The sugar-cane was some of the finest I had ever seen. A very large portion was set apart for the Tannese; and the rest, the natives, who had collected it, divided among themselves.

To-day the Tannese were busy gathering up their food and property and getting all on board; and they return, in a small way, as the two tribes and a-half returned to the east of the Jordan; for they are laden with the good things of Aneityum. At four o'clock Captain Fraser weighed anchor, and, accompanied by Dr Geddie and Mr Neilson, and a party of skilled Aneityumese to assist in the erection of Mr Neilson's house, the “Dayspring” put to sea.

This being the Duke of Edinburgh's birthday it was duly observed on board the “Charybdis.” The vessel was fully decorated with flags; and at noon the yards were manned, and a salute was fired. The cause of their doing this was explained both to the Aneityumese and to the Tannese. They were also told that the same thing was being done over the whole world, wherever a British man-of-war was lying. The love of display, the love of visible, audible, and tangible manifestations of loyalty to the “powers that be,” is a principle that lies deep in human nature, and is to be seen from the lowest to the highest points of civilisation—from the aborigines of Aneityum to the inhabitants of the British isles: it is to be witnessed alike in the smallest of Christian commonwealths, and in the greatest of Christian empires: it was the same principle that was in operation yesterday in the inauguration of Navalab, the *Natimarid* of Umej, and to-day in the birthday celebrations for the Duke of Edinburgh. It is Dr Paley, I think, who says somewhere, that the pageantries connected with the Lord Mayor's show may be a very small matter to the Lord Mayor himself, but they may be a great matter for the apprentice boy who witnesses them, and who thinks, like Whittington, he may one day be Lord Mayor himself. No doubt, the advantages of display have been felt to be real, and to be of much the same value in all states of society.

August 13, Thursday.—My wife and I went round to Dr Geddie's station yesterday week, to be present at the missionary meeting, intending to return home on the Thursday, or the Friday at the farthest; but we were wind-bound till to-day, and have got home even now with very great difficulty, and not without danger. Such is the uncertainty of travelling in these islands.

On Friday, the "Challenger" came in from Samoa, Tongatabu, and Fiji. Troubles, it would appear, are brooding in Fiji. There is a great rage there at present for speculation in land. About a thousand white people have found their way thither—squatters, cotton growers, sugar planters, and publicans. Almost all of them have bought land from the natives. The land is good and the price small; but the native government is weak, and cannot protect them. Thakombau is recognised by foreigners as king, and the British Government, as represented by men-of-war, have found it necessary to support Thakombau's government, but it is feared they will have no easy task to perform.

On Sabbath morning the "Charybdis" sailed for Fiji, with a fair wind. I preached for Dr Geddie that day. In the afternoon the chaplain of the "Challenger," the Rev. Mr Macdowall, came to our Sabbath school and gave the natives a very suitable address, which I interpreted. Commodore Lambert is collecting all the information he can on the working of the *quasi* slavery trade among these islands. We had some very agreeable intercourse with the officers of both these vessels; some of them were much interested in mission work; to others of them it was quite a new subject. On Tuesday, the "Challenger" sailed for Tanna, Eromango, Fatè, and New Caledonia, and the harbour and island of Aneityum were left to their wonted silence and solitude, with nothing to be heard but the roaring surf, and nothing to be seen but the "melancholy main."

August 28th, Friday.—The "Dayspring" returned from Tanna last Sabbath. The Tannese proved as good as their word. It was thought advisable to strike the iron when it was hot. No time, therefore, was lost in getting up Mr Neilson's house. The "Dayspring" lay a fortnight in Port Resolution; the ship's carpenter and a seaman wrought every day, and the ship rendered important services in many ways; and as the house was all framed, and as every man wrought with a will, the work was finished before the "Dayspring" sailed. And Mr Neilson will enter a neat, comfortable, weather-boarded cottage, equal, if not superior, to any in the mission. The vessel also made a trip to Aniwa, and took a party of some sixty Tannese, chiefly from Sulphur Bay, and brought them home next day. They were very much gratified: so much so, that they applied to have either a missionary or a teacher settled among them.

The "Dayspring" has also brought another party of Tannese, of about thirty, to this island. They are chiefly from the south side of Tanna. They have been treated in all respects very much like the former party, with the exception of the anniversary, the inauguration, and the birthday displays; events which, like an eclipse of the sun, or similar celestial phenomena, being once past, cannot be repeated to gratify even the most important spectators. There has been a long established connection between the natives of Port Resolution and the natives of Dr Geddie's side of this island, and between the south side of Tanna and this side of Aneityum. Our people, therefore, look upon this party as more especially their visitors, and have treated them accordingly. In addition to a generous hospitality,

and a full return made for all the presents they had brought, they made a collection of native property, worth not less than six pounds. This, they told them, was not, according to native custom, to be repaid; it was a present, pure and simple, for the sake of the Gospel. This may be looked upon as their collection to the Foreign Mission for this year. If the Lord please to continue this state of feeling, we look forward to the settling of Mr Watt on the south side of Tanna, where Mr Matheson had his station. If he were here to-day, we could settle him next week, apparently with great ease. But how matters may stand with our mercurial, fickle neighbours, seven months hence, we cannot at present divine. The Tannese, however, have promised to our natives, that, as soon as they go home, they will make a kiln of lime for the missionary's house; and Nowanpakau and his people promise that they will go over next year and build the house; and they will accept of no payment for their work; it is to be a pure free-will offering. Whatever may become of these promises, it is matter of devout thankfulness that, at present, the Lord has so opened the hearts of both the Eromangans and the Tannese to receive His servants, that they may live and labour among them. Since his return from Tanna Dr Geddie writes me:—"The prospects, on the whole, are very encouraging; and a mission, if conducted with ordinary judgment and prudence, is likely to succeed." After so many disappointments, may we not hope that the time to favour these dark islands is now about to come.

On Monday first, the 31st inst., the "Dayspring" (p.v.) will sail for Tanna, to take home our visitors, and to settle Mr Neilson and his family at Port Resolution. She will spend September chiefly among the Loyalty Islands. October and November will be occupied chiefly in an exploratory voyage among the islands in the north of the group, in which Dr Geddie will accompany her. In December she will proceed to New Zealand. Whatever ignorant or unfriendly critics may say to the contrary, the "Dayspring" neither idles her time nor fritters away her stores among the islands. She is continually employed, and it is our constant aim to turn her services to the very best account in our power. Sailing, as she constantly is, in the vicinity of islands,—so frequently lying off and on, and entering and leaving harbours,—the skill, and care, and labour required in the working of the vessel are very great; and the number of missionary and native passengers which she is constantly carrying, draw heavily on the ship's stores. The patience and kindness displayed by the captain, the officers, and the crew, towards the natives who come on board, either as visitors or passengers, deserves the highest praise. But our work is one in which time plays an important part. Our operations cannot be safely pushed beyond a certain speed. But the work is the Lord's, and, we trust, that in answer to the many prayers by which we are sustained, and in acceptance of the generous liberality by which we are supported, the blessing of the Lord is resting on us; and that year by year the fruits of our labours will become more and more manifest.

TO SWITZERLAND AND BACK.

CHAPTER VII.

LAUTERBRUNNEN—WENGERNALP—THE JUNGFRAU—GRINDELWALD—INTERLAKEN—FREE CHURCH STATION—LAKE OF BRIENZ—BRUNIG PASS—LUCERNE—ZUG—ZURICH AND REFORMATION—HOMEWARDS.

NEXT morning we were leaving Lauterbrunnen behind us for Grindelwald, by way of the Wengernalp. Lauterbrunnen is a scattered village of wooden houses, but very much larger in size than village houses are with us. A simple looking church, with a spire, stands in its midst. A quarter of an hour's walk led us across the narrow valley down which the Lutschine flows, and we were at the foot of the mountain we proposed to ascend. We took a parting look of the Lauterbrunnen, of its black cliffs, of the snow-clad heights in which it ends, of the Staub-bach, more beautiful than ever in the morning sun, and of the pastures, that form the greater part of the valley, luxuriantly green with the rains that had fallen, when the countries through which we had travelled, until we had reached the Rhine, had been parched up under a cloudless sky and a burning sun. Our path, a well trodden one, by gentle windings, lay up the mountain side. For nearly an hour we had climbed up, until the cliffs, that had looked so terrific in the valley beneath, had nearly disappeared, and the valley itself seemed like a trench, and the Staub-bach a mere thread. With the ascent we now saw whence the Staub-bach came—that above the black cliffs over which it fell rose a lofty mountain, down whose rugged sides dashed the stream that ended in what looked from below to be a fountain springing from the very sky itself. The mountain, on its lower reaches, was clothed with forests of pine, while on its higher were pastures besprinkled with cattle and goats, and here and there a sennehütte, a rough wooden hut, roofed with boards, kept in their place by large stones, in which those in charge of the herds find shelter for the night. We heard no voice of birds. The air was silent. Nothing was heard save the purring of an occasional mountain stream, and the tinkling of the bells that hung on the necks of the cattle and goats. But once we saw a bird, and it of more than ordinary size, and it rose and rose until it was all but lost to sight. We were told it was the lämmergeier, the largest of our European birds of prey. By-and-by the valley of the Lauterbrunnen passed altogether out of sight, and we came upon an open hill side, that, with its patches of thyme and heather, as well as the blue bells that grew here and there, brought us in mind of the hill sides of our own parishes. With the pasture of the hill side a new scene came into view—a sloping meadow stretched about a mile from us, and, apparently rising from the meadow's edge, was a mountain range, more gigantic in its proportions than anything we had yet seen, streaked down its sides with snow, and, in the clear air of the lofty regions in which we now were, looking so near that it seemed a few minutes would have taken us to its heights. On its top hung a mist that was ever changing, and revealing more or less

of its form, sometimes hiding it wellnigh completely from view, and then rising up to near its summit, as if it would entirely disappear, but it was only again to roll down in thick folds and shut out the whole from our gaze. We saw enough, however, of its colossal size, and of its snows, of its ice of virgin purity, to realise in some measure how magnificent it must be in a cloudless sky.

We had now been wellnigh three hours in our ascent, so that we were by no means dissatisfied when we came in sight of an inn that bears the name of the Hotel of the Jungfrau, the mountain whose full glories we had been trying to gaze upon through the mist. Here we rested for several hours, hoping that the mist would clear away. In the hotel we found at least a dozen of other travellers waiting for the same object as ourselves, some of whom had been staying for a day or two, ever expecting that the mist on the top of the Jungfrau would clear away, but it persistently kept rolling upwards and downwards, now in one shape and now in another, but always concealing from us its full outline.

As time pressed we had again to start on our journey. Our path was still an ascent, and the grassy mountain side, bare of trees, with its blaeberry bushes and its patches of heather, had still more of the look of a Scotch hill than that over which we had already passed. The air, too, was bracing, and delightfully refreshing, after the intense heat of the preceding days upon the low grounds. An hour's further climbing brought us to the highest part of the pass, where we were 6690 feet above the level of the sea. Here another hotel for the refreshment of travellers met us; but as the mist gave no indications of speedily disappearing we pushed onwards, and now in easy descent. Our downward course was not less interesting than our upward had been. We again passed through forests of trees, some of which, of great thickness, were rotting for very age. The flowers were still much the same as at home, but the lizards, a creature rare in Scotland, that repeatedly crossed our path, and the heights above us streaked with snow, although it was in the beginning of August, reminded us how far we were out of our own country. As in ascending, we repeatedly passed companies of English people travelling like ourselves, sometimes on mules, sometimes, in the case of elderly ladies, in a thing like a Sedan chair, but as often on foot, as we were. As the valley of the Grindelwald opened out upon our view it began to rain, and soon it rained and rained with a copiousness that demonstratively explained how the Alpine mountain sides and valleys were clothed in the month of August with the rich green of early summer. It is not easy to enjoy mountain scenery, however magnificent it may be, in a pelting rain; but we saw enough of the valley of the Grindelwald, and of the lofty mountains that enclose it, to persuade us how grand all would have looked had we not been drenched to the skin. Wet and wearied with our day's toil, we were glad of the shelter of the inn, and we spent the evening gazing out from under dry cover at the immense heights—the Wetterhorn, the Mettenberg, and the Eiger—that line the valley. The plain of the Grindelwald valley is 3200 feet above the level of

the sea, but the Wetterhorn is 12,198 feet in height, and the Eiger is nearly a thousand feet higher, 13,044. All the three mountains rise abruptly, indeed almost perpendicularly, from their base, so that they rise from 9000 to 10,000 feet right up from where one stands, and hence present an appearance of extraordinary immensity and gigantic height. Their lower reaches are lined with forests, and their higher are covered with snow. At the far end of the valley, between the Wetterhorn and the Mettenberg, is the upper glacier, and between the Mettenberg and the Eiger is the lower glacier of the Grindelwald. The latter comes down into the very valley, and seemed only a few minutes walk from our hotel.

The rain of the afternoon continued through the night, but with the morning both it and the mist had cleared away, and the stupendous height of the Wetterhorn was now seen in its full proportions. Smiling fertility lay in the valley at its feet, but its sides rose up black and bare, desolate and riven, while its summits were wrapped in the snows and the ice of an eternal winter. We could have looked long enough, but our time pressed, and so we had to tear ourselves away from gazing at its immense masses. The glaciers, too, though so near, we had to leave, and to be content with seeing them a mile away.

The road from the Grindelwald back to Interlaken was little less inferior in the grandeur of its scenery than that to Lauterbrunnen. Lofty mountains lined it on either side. From one of these, the Faulhorn, the heavy rains of the past night had brought down an avalanche of some hundred cart-loads of stones and mud, that covered an acre or two of ground, and buried the road under its mass. From early dawn dozens of people, with horses and waggons, had been at work, and had succeeded in clearing a path for passengers by the time we got down. Everybody seemed to be working with a will, and as if such avalanches were nothing unusual to them. Indeed, as we got down the valley we saw repeated traces of former devastations of the same kind.

At Interlaken we had to wait for some hours, but the time was not lost, for the scenery everywhere about it is of wondrous beauty and magnificence. Interlaken is one of the preaching stations to which the Free Church sends supply in the summer months, when the concourse of English speaking visitors is very great. Indeed, during the few hours we spent in it we passed dozens of our countrymen. Frivolous, and bent on mere pleasure, as many of these visitors are, yet an earnest evangelical service is the very means by which higher thoughts may be sent into their hearts; and the pious traveller enjoys, with a special enjoyment, religious services in his own tongue in a foreign land. Every one, therefore, who has the best interests of his countrymen at heart, will wish the Free Church all success in her spirited efforts to maintain the preaching of the Gospel in the chief places on the continent where English travellers resort.

In the afternoon we took the steamer on the Lake of Brienz, a lake somewhat smaller than that of Thun, but of the same wild,

romantic beauty. Lofty mountains, clad with apparently interminable forests, rise up from its waters edge. Near its end is the far famed Giessbach, a beautiful waterfall, that dashes down from the Faulhorn above. Visitors generally go ashore and survey the upper parts of the fall, but we were tired with the day's sight-seeing, and contented ourselves with what is to be seen of it in its last twenty or thirty feet as it comes into the lake. We passed the night in Brienz, a small town situated on a ledge on the north side of the lake.

Next morning, Friday, we climbed up a hill behind our hotel, and had a beautiful view of the lake and its mountain scenery. After breakfast, the street before our hotel was all astir with preparations for the starting of the Diligence that was to take us over the Brunig Pass, by a road lately constructed, to Lucerne. There were many more passengers than the diligence could hold, but there were conveyances in abundance competing for their favour, and, by a wise regulation of the Swiss Government, at the same low fares. A diligence is a conveyance that has very much the appearance of three stage-coaches stuck together, and has a heavy lumbering look, although we found nothing to complain of in the matter of speed. Without thinking of the matter, we had on the previous evening simply taken seats, supposing one seat would be as good as another, but we found otherwise in the morning, and that our place was inside, where one narrow window circumscribed our view. But we made the best of a bad bargain; and, happily, for a good part of our journey up to the summit of the Pass, we, with the majority of the passengers, got out and walked. Our way, for a mile or two, was through a valley, but by-and-by it began to wind zig-zag up the face of the mountain by a beautifully constructed road, rising about one foot in twenty, and sometimes cut into the rock, with even the rock projecting half-way over head, and sometimes built up on the mountain side. Stones, a couple of feet in height, at a distance of two or three yards from each other, were the only parapet. Down from their edge the mountain fell sometimes almost precipitously, and at other times in a gentle slope, studded with the trees of the forest growing as thick as they could well grow. As we ascended the view increased in grandeur. At our feet was the Valley of Brienz; on the other side was the Faulhorn, and behind it the lofty and snow-capped heights of the giant mountains of the Bernese Oberland. The highest point of the Brunig Pass is 3294 feet above the level of the sea—the height of our Benlomond,—and about 1700 feet above Brienz. With the summit the scene changed, and the Pilatus, a mountain 7000 feet in height, came into view; and between it and where we were a long valley, and the hills and mountains rising up from it, covered with wood. But changed as the scene was, it was still as varied, and as wild, and as beautiful as ever, so much so, that if on the preceding day we had difficulty in determining whether the attractions of the Grindelwald were superior to those of the Lauterbrunnen, we were now in the same difficulty in determining whether the Brunig Pass was not superior to either.

Once at the highest part of the pass the driver smacked his whip, and away went the horses at a rate that, looking downwards into the valley beneath, made one dizzy to think of. At the summit of the pass we left Berne behind us, and entered the Canton of Unterwalden, *i. e.*, under forests—a most appropriate name, as the dense forests on all the heights around us, and in the distance, as far as the eye could reach, proclaimed. Berne is a Protestant canton, but Unterwalden is strictly Romish, and here and there on the roadside we passed crucifixes, as, indeed, we did in all the Romish cantons.

With our rapid descent we came into a fertile valley, the Valley of the Lungern, a small lake, and a few miles further to a larger one, the Lake of Sarnen. The country now changed in appearance. The firs of the mountains gave place to quantities of fruit trees and rich meadows. After about six hours driving, in which every few minutes brought us into some new scene of remarkable sublimity and beauty, we reached the shore of the Alpnacher See, a lake of three or four miles in length, which, at its northern end, is connected, by a strait of a hundred yards in breadth, with the Lake of Lucerne. Here we took the steamer for Lucerne. The day had been one of unbroken sunshine. The sky was almost cloudless, and scarcely a ripple disturbed the surface of the water, so that we saw the Lake of Lucerne in all its charms. It is not grander than the Lake of Thun, or even than the eastern part of the Lake of Geneva, but it has more beauty than either, and its scenery is still more varied.

As a town Lucerne is quiet and dull, and does not contain much to interest the traveller. Its never-wearying charm is the marvellous mingling of beauty, of grandeur, and of magnificence in the scenery that encompasses its lake. The River Reuss separates it into two parts, which are connected by several bridges, one of which, the Kapellbrücke, is covered over; and on the timbers that bear up its roof is a series of antique looking pictures, representing scenes in early Swiss history.

From Lucerne we got the railway to Zurich. The line took us first to Zug, an old-fashioned town, surrounded by ancient walls, and the capital of its canton, the smallest in the Confederacy. It lies upon the lake of the same name; a lake that would be regarded as beautiful, were it not near so many of surpassing attractions. The country through which we passed seemed well cultivated, and the vine again appeared in great abundance.

We reached Zurich in time to spend a couple of hours in sight-seeing ere darkness set in. Zurich lies at the north end of the Lake of Zurich. Its situation is not unlike that of Geneva, for a river, the Limmat, of water transparently clear, flows through it out of the lake, and its historical associations are mainly those of the Reformation. It is the city where Zwingli laboured for the last years of his life, and gave a character to the Reformation in Switzerland. Although of no great size—for, including its suburbs, the population is about 45,000,—it is yet a city of much commercial

activity, and is the chief seat of manufacturing industry in the Confederation. It has a fine old cathedral of the twelfth century, that is dear to memory as the church in which Zwingli preached. The house in which the Reformer lived is still pointed out in the Grosse Stadt. A new square, recently made, near the cathedral, we were pleased to see bore the name of the Reformer—*Zwingli Platz*. For a city it is very widely spread, and its suburban residences are finely situated on the surrounding high grounds, or along the shores of the lake.

The lake itself is of much beauty. The hills that rise up from it are not more than 3000 feet in height, but their slopes are gentle, and these slopes are, in their lower parts, richly cultivated, and are dotted all over with clean white houses, with a church here and there, where the houses are gathered into clusters. The whole gave a pleasant idea of the life and activity in a Protestant canton; very different from the sluggish, sleepy look of the Romish cantons of Unterwalden, Lucerne, and Zug, through which we had just gone.

Zurich very early embraced Reformed opinions. Zwingli entered upon his duties as preacher in the cathedral on the 1st of January 1519; and when he fell in the disastrous battle of Kappel, October 11, 1531, his place was soon occupied by Bullinger, who, for forty years, with kindred energy, carried on the work that the Reformer of Switzerland had so nobly begun. Within its walls Troschover printed, in 1535, for Miles Coverdale, the first edition of the English Bible. On the accession of Queen Mary, in 1553, to the throne, persecution arose, and many of the supporters of evangelical doctrine in England had to flee to other countries. Zurich became a favourite place of refuge. When Mary died, in 1558, they returned home, but they still kept up a correspondence with their friends, who had shown them so much kindness during their exile. Many of these letters are extant, and are preserved among the treasures of Zurich. Two volumes of transcripts of them were published in 1842-45 by the Parker Society. They are volumes of remarkable interest, for the insight they give into the inner character—especially the Puritan sympathies—of the leading divines of the English Church during the early part of the reign of Queen Elizabeth. Beyond question they show how alien to the opinions of the founders of the Reformed Church of England are those of modern Anglicans.

Early next morning we were upon our homeward journey. We took the railway to Heidelberg. We passed by much that was full of interest, and that made one deeply regret that we could give it only a momentary glance. Thus, at Schaffhausen, we saw the Rhine dash wildly down a series of falls, that make in a few yards a descent of a hundred feet; and at Freiburg, in Baden, the pierced spire of its cathedral, a spire of 386 feet in height, built of red sandstone, and which, for airy lightness and graceful form, seemed to carry the palm from even the renowned one we had seen at Strasburg.

At Heidelberg we rested over the Sabbath. Next day we took the train to Mainz through Darmstadt, and arrived in time for the Rhine steamer. Our sail down to Cologne was in the same favour-

able circumstances as had been the case with us a fortnight previously. The scenery was as beautiful and romantic as ever, but it had lost the charm of novelty, while the surpassing fascinations of the mountains and the lakes of Switzerland, still fresh upon our memory, made it by the comparison appear less attractive than it really was.

Tuesday took us from Cologne to Rotterdam, which we found disturbed from its usual business character by the booths, and sights, and raree-shows of its kermis, or annual fair; while Friday morning found us, after a somewhat long but pleasant voyage, at Leith, happy again to set foot on the shores of our own country, and cherishing a remembrance not likely soon to be forgotten, of the many varied scenes we had visited, rich in historic interest, or in natural beauty, or in wild grandeur, as well of the pleasant friendships we had cemented or formed on our travels "To Switzerland and Back."

LETTER FROM REV. JOSEPH COPELAND.

THE ANNUAL CONFERENCES—WORK IN FUTUNA.

FUTUNA, NEW HEBRIDES, *August 8th, 1868.*

As we expect the "Dayspring" to visit us this month, on her way to the Loyalty Islands, we are preparing letters to be forwarded by way of New Caledonia. I wrote you last from Aneityum in June, when over there attending the Annual Conference of the Mission. We returned to this island six weeks ago. We were absent much longer than we expected, owing to a visit the vessel made to Port de France before taking us home. On our return we were glad to find the natives well, and that they had molested nothing of ours during our absence. They said they were longing to see us again. It is well that we are appreciated, if not for the Gospel we preach, at least for some of the minor blessings that follow in its train. When we were at Aneityum they could get neither medicine nor fish-hooks. As I have said, the object of our visit was to attend the Annual Conference. It is then that the missionaries on the heathen islands get their holidays. All the members of the Mission meet to hear and tell all that is new, as well as to deliberate on the interests of the work of God. Our thoughts are diverted for a time, from ourselves and our stations, into new channels, and we return invigorated in body and mind, and braced up for another year's labours. The Annual Meeting affords us an opportunity of visiting the metropolis; and if we do not get the clown rubbed off, we at least can tell our wants,—can make up our deficiencies out of the superfluity of others, or out of our abundance help the brethren less fortunate than ourselves. The day was when a purse and money were not of much use on Aneityum; but since the Cotton Company's store was opened, and the number of missionaries has been increased, we can find an outlet for all our spare cash. But while the Annual Meeting is the vacation time for the missionaries from

the heathen islands, it brings additional work on the missionaries on Aneityum and their wives. There are no hotels, hence for food and lodging we are indebted to the brethren there. Often there is a good deal of boating between the two stations on our account, or on account of our goods and chattels, or on account of the teachers settled on the other islands. Once a-year, at least, a large quantity of food, amounting to some tons, is sent by the friends of the teachers, and much of it has often to be boated half-way round the island to the harbour. If we missionaries want goats, or fowls, or cattle, we apply at Aneityum. If we want wood for house-building, or if we cannot get pork on our own islands, we get supplied at Aneityum. If we want teachers to help us, we apply for them at Aneityum. If we want advice about the on-carrying of the work, we get it at Aneityum. That island stands to the others much in the relation in which Britain stands to her various colonies. In their difficulties and helplessness they look to the home country; thus do we to Aneityum. But for the hold that Christianity has there, the work on the other islands would be carried on under very much more unfavourable circumstances. But for what has been accomplished on Aneityum, so much interest would not be felt at home and in the colonies either in the mission or the mission vessel.

We brought back with us two new teachers: we have now four in all, and we expect a fifth before the close of the year. Their grand defect is ignorance of the language. In selecting teachers we must avoid two evils. If those chosen are too young, the heathen will not respect them. If they are of such an age as to command respect, they are too old to acquire a new language. Those who came last have not been settled yet, but we shall find openings for them soon, where, if they cannot do much at teaching and preaching, they can at least lead Christian lives, and obtain much local knowledge that will be of use to the missionary. We see no prospect yet of any of the Futunese being fit for being sent soon to enlighten their heathen brethren. We also brought with us a book of 16 pages in this language. It was kindly printed by Dr Geddie during the summer. Since our return seven or eight have been reading in it. They attend pretty regularly, and one or two are making satisfactory progress. We have had no additions to the attendance on Sabbaths. We have two services each Lord's day, and worship every evening in our own house, for the benefit of the natives. On the whole, the natives are not so accessible at present. This may be traced to the twofold cause of sickness and feasting. This is the cool season, and, as usual, the natives have been suffering from a kind of influenza. Three died last month, one of them a chief. Believing as they do that all sickness is caused by human agents, they held meetings all round the island for the purpose of discovering the sorcerer, and of imploring him to let go his hold of the sick. We told them that they were pursuing a shadow; but they are too ignorant to be convinced. Sickness has always an exciting and disturbing effect on them, from the fear caused by the evil influences supposed to be abroad among them.

The feasting I refer to took place very lately in connection with the circumcision of fourteen boys at different parts of the island. These boys, after the operation, were kept in seclusion for nearly three months, and no female was allowed to go near them. Persons were appointed to feed them, as it was not lawful to touch their own food with their hands. When the ceremonies were completed (it would take a long time to describe them all), a feast was made at the time they returned to their homes and their female relations. A few have ceased to attend worship since the above practice was begun.

Now that the sickness has abated and the feasting is nearly over, what new obstacle will present itself? The season for digging is fast approaching, and then they will tell us that they have no time to attend to our instructions. After that, at least if they follow last year's programme, there will be a time of quarrelling and fighting. Already that period seems to have arrived. A man is lying not far off, who got badly wounded the other day in a fight about a woman: if he die, his friends are resolved to have life for life.

While there are these not very encouraging circumstances, we think that since our return the natives are more respectful to us, and not so forward and impudent. We find life among them much more pleasant than it once was. The more they know of us, the less they trouble us.

At present we are making an enclosure of four acres of bush for the goats. We have no herd, and they stray into the low scrub and cannot be found in the evening. In a few months we shall commence preparations for a new dwelling-house. The present one is mere weather-board, without any lining, as we have not been able hitherto to get lime. Nor is the site good, as we have higher land on two sides of us.

If I can get Mark's Gospel translated in time, and if there be a prospect of our having readers for it, Mr Inglis will get it printed in New Zealand during his visit to that colony.—I am, etc.

J. COPELAND.

LETTER FROM REV. THOMAS NEILSON, JUNIOR.

PORT RESOLUTION, TANNA, *October 8th, 1868.*

It is just five weeks to-day since I was settled here. The "Day-spring" came in the night before last, and left yesterday morning before daylight. She is on her way north, with Dr Geddie on board, to visit the Shepherd group and Santo, and endeavour to make some acquaintance with the natives. By her I received your letter of 17th June, and the Magazines for June and July; and I have been having two idle days, reading home news and papers, which is a great refreshment in this far-off land. I had a pleasant evening of it last night reading the Synod minutes of the Magazine, with all its interesting details. There is this advantage in a small Church like ours, that one knows almost all the members of Synod, and that so many of them are personal friends.

We landed here, without much excitement, on the 2d of September, and, by a curious coincidence, the man who carried Mrs Neilson ashore from the boat was one who was most violent in his hostility last year, and who certainly has the countenance of a villain, if any man on Tanna has. I have been kept quite busy since my arrival finishing the house, putting up a cook-house and natives' house, and doing a hundred odd jobs of various sorts—for one has to turn his hand to everything here. The natives have been quite civil and friendly, and bring yams, fowls, eggs, and cocoa-nuts to sell us at a cheap rate. They, of course, make themselves free of the house, and strut and squat about wherever they please. Our little girl, who is just sixteen months old, and beginning to talk, is a great attraction to them, and the women and children sit chattering to her, and trying to teach her Tanna songs, for hours. Most of the natives here about the harbour know a good deal of broken English; and it is very amusing to see the airs of superior wisdom they give themselves when their friends from inland come to see them, and they bring them to see Missi's house. One will come up, saying, "I say, Missi, I bring man bush; he want see house belonga you; he no savy too much; he all the same monkey." The man bush is then led in, and everything is shown him—the looking-glass, the books, the bed, the chairs, etc. etc.,—amid his expressions of boundless astonishment and admiration; his conductor, in the meanwhile, pretending that he is quite familiar with the nature and use of every article, and expressing no small contempt of the ignorance and clownishness of his countryman.

I have brought with me two native teachers from Aneityum, one of them an old man, well known to the people here in the days of heathenism on Aneityum, and familiar with their language and customs. On Sabbath-day we have a service at 9 o'clock a.m.—as yet only two Tannamen and three women attend regularly;—after which the teachers go out and visit the neighbouring villages, and talk with the people. They return again in the afternoon, when we have another service; and in the evening meet in my house for worship and catechising. As yet they have been very well received everywhere they have gone, and the people about here generally abstain from work on Sabbath, and spend their time lolling in their houses, paddling about the bay in their canoes, or going about shooting in the woods.

There have been three white men settled here for some months back, two close beside me, and one on the other side of the bay; and a vessel from the Fijis left two more at the head of the bay last week. They employ themselves in making cocoa-nut oil, and collecting sulphur and pigs, for which they pay the natives with pipes and tobacco, muskets and gunpowder; and thus the march of civilisation progresses. They all meet in my house on Sabbath forenoon for English service, and seem friendly enough disposed toward the cause of the Mission. I do hope that nobody at home will entertain the idea that because I am settled here anything has been done in the way of evangelising the people; it will be long before I am

able to speak to them intelligibly, and still longer before I will be able to convey to them anything like a saving knowledge of the truth. It is, however, something to have gained a footing; and I trust and pray that, under God's blessing, it is one which shall not be removed till the whole island is evangelised.—I am, etc.

THOMAS NELSON, Jun.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN VICTORIA.—NEW HEBRIDES MISSION.

THE *Christian Review*, the able organ of the Presbyterian Church in Victoria, in its number for November, contains a lengthened account of the proceedings of the General Assembly at Melbourne, in November last. The Assembly sat for nine days; 99 ministers and 59 elders were present. Mr Macdonald, the convener, gave in the Report of the New Hebrides Mission. It was of the same succinct and valuable character as last year. It says—

"Mr and Mrs Paton have been greatly owned of God in their labours on Aniwa; and Mr and Mrs Cosh have been much strengthened in body and soul by the advancement of the cause in their hands on Fatè. The Committee feel that there is ground every day for great gratitude to God, that He provided for this Church, in its first effort on the Foreign Mission field, two such faithful men as Mr Paton and Mr Cosh, and two such help-mates for them as Mrs Paton and Mrs Cosh. . . .

"The Committee went to considerable expense in re-coppering and otherwise repairing the 'Dayspring,' and she is believed to be now as good as new.

"The Committee feel called on to take this public opportunity of acknowledging the great service which Captain Fraser has rendered to the mission, both as a seaman and as a Christian missionary. Mr Inglis's journal shows the kind of work Captain Fraser has to do, and the spirit in which he does it; and the Committee feel that every reasonable inducement should be given to retain Captain and Mrs Fraser in their place on the New Hebrides Mission.

"As to Funds,—The Committee have had enough to pay the salaries and the other necessary outlays from 'The New Hebrides Mission Fund.'

"The 'Dayspring' Fund has been more liberally supplied. Enough has been provided to pay for the ordinary expenses of the vessel, as well as the unusual repairs required this year. The Committee feel specially indebted to the children of the colonies for the large sums collected to keep the mission vessel afloat and at her post.

"In connection with this subject a suggestion has been made that an effort should be put forth to raise an Insurance Fund—say of £3000,—and thus save the necessity of paying away £200 a-year, which would otherwise go to maintenance. The Committee have put themselves in communication with the other Churches engaged in supporting the 'Dayspring,' and have offered, subject to the approval of the Assembly, to devote £1500 out of the Committee's Reserve Fund, on condition that the other Churches raise as much more. The Committee are in hope that they will be able to report to next Assembly the formation of the 'Dayspring' Insurance Fund."

The unanimous deliverance of the Assembly was:—

"That the Assembly adopt the report now submitted, and give their

thanks to the Committee, and especially to the convener, for their diligence in connection with this work during the past year. That the Assembly records its gratitude to the God of all grace for the success which has attended the endeavours on behalf of the New Hebrides Mission during the past year, and purposes, with God's help, to prosecute the share of mission work which falls to this Church with additional zeal for the year to come. That the Assembly approves of the action of the Committee in resolving to pay missionaries henceforth at the rate of £150 a-year, besides whatever reasonable sums may be expended on mission work; and agree to institute an insurance fund on behalf of the mission ship 'Dayspring,' pledging a sum of £1500 on behalf of the same, as the contribution of this Church; and they instruct the convener of this Committee to correspond with the other Churches engaged in supporting this mission, with a view to induce them to contribute a like sum. And they instruct the convener also to proceed to New Zealand on the occasion of the approaching visit of the 'Dayspring' to that colony, to put the affairs of the vessel and of the mission generally on a satisfactory basis. Finally, the Assembly anew commends the mission to the liberality of the Sabbath Schools of the Presbyterian Church of Victoria."

Much other business was transacted by the Assembly. In a discussion upon the Manual of Forms of Procedure, it was agreed that a congregation, in applying for a moderation, give a stipend of not less than £300 a-year, with free house. Six students were reported to be in attendance on the Theological Hall. £10,360 had been raised for the different schemes. Of this sum £389 had been raised for New Hebrides Mission, £116 for New Hebrides Native Teachers' Fund, and £2230 for the "Dayspring."

THE BLACKSMITH OF REGENBACH.

FOR THE YOUNG.

(From the German of Hoffman.)

THERE is a village called Regensburg, in the Principality of Hohenlohe-Langenburg, where, some twenty odd years ago, the following stirring and heartrending occurrence took place.

It was in the afternoon, during spring or harvest, my kind informant was not certain which, when there were seated in the public room of the tavern many men and women of Regensburg, engaged in quietly chatting with each other, no one of them dreaming of the fearful and terrible event which was to take place that day. The blacksmith also was sitting in the cheerful crowd,—a stout, robust man, with a very determined face and brave look, but at the same time with such a pleasant smile upon his lips, that every one who saw him was obliged to love him. Every tricky fellow kept out of his way; for the brave blacksmith would tolerate no injustice or wickedness; and it was poor policy to quarrel with him. His arms were like bars of iron, and his fists like sledge-hammers. There were few men who were equal to him in bodily strength.

The brave blacksmith was sitting not far from the door, chatting with a neighbour, about I know not what. Suddenly the door sprang open and a great dog came staggering into the room;—a great, strong, powerful dog, with an ugly, terrible face. He held his head down, with his dreadful, burning-red eyes, his mouth was open wide, his lead-coloured tongue was hanging out, and his tail was squeezed between his hind legs. In this way the animal came into the room, which had no other mode of egress than the one door. Scarcely had the blacksmith's neighbour—it was the

barber of the place—seen the animal, when he became pale as death, as white as the lime on the wall, and springing up, cried out in a voice of terror, "Lord Jesus, have mercy upon us. People! the dog is mad!"

Picture the terror! The room was nearly full of men and women, and the mad animal stood in front of the only door, so that no one could leave without passing by him. The beast began to snap wildly on the right and the left, and it was impossible for any one to pass him without being bitten. Then there was an agonising scream of terror! Every one sprang up and moved backwards, looking with a staring gaze, full of mortal fright, at the mad dog. Who could protect them from him?

Then the blacksmith arose, and when he saw the mortal fright that had seized every one, and it occurred to him, as quick as lightning, how many happy people might be made inconceivably miserable by the raging animal, he determined to do that which has scarcely its like in magnanimity and nobleness in the whole of history. True, his brown cheeks became slightly pale, but his eyes sparkled with true heroic fire, and a lofty resolution lighted up the forehead of the plain, simple man.

"Back! all of you!" he thundered, with his deep, powerful voice. "Let none of you stir, for no one but myself can manage the brute! There must be *some one* sacrificed, and I will offer myself! I am going to seize him, and while I do it, fly the whole of you!"

The blacksmith had scarcely spoken these words, when the brute sprang forward towards the shrieking human mass. "Now, with God's help!" cried the blacksmith, and immediately he leaped upon the raging animal, seizing him with his giant arms, and threw him upon the floor.

Oh! but that was a fearful, horrible struggle that followed! The dog bit at him fiercely, and struggled with groans and dull howls. His long teeth tore the arms and thighs of the great-souled blacksmith, but the latter did not relax his grasp. In spite of the fierce pain, in spite of the certain awful death that would follow the struggle, with a giant's strength he held the snapping, biting, howling brute down until all had fled,—until all, all were in safety except himself. Then he hurled the half-strangled brute away from him against the wall, and, dripping with blood, covered with the poisonous saliva, he left the room, and closed the door behind him. The dog was killed by a shot through the window. But what could be done for the unfortunate, brave blacksmith?

Weeping and wailing, the people whom he had saved at the expense of his own life, surrounded him.

"Be quiet, men; don't weep for me. Women and children," he said, "*one* was obliged to die in order to save the others. Do not thank me; for I have only done a sacred duty. When I am dead, remember me in love; and pray for me now that God may keep me from long or much suffering. But I must now take care that no further harm be done by me, as it is certain that I shall be attacked by the disease."

And he went right away to his shop, and there sought for heavy chains, the heaviest and strongest in his stock; then he kindled his fire and worked his bellows until the chains were made white hot, and with his own hand he fastened himself hands and feet to his anvil, which no human strength could tear away from the ground, no more than human strength could break the iron chains.

"There, now it's done," he said, after he had completed his work in silence and earnestness. "Now you are all safe, and I am harmless. As long as I am alive, bring me my food; the rest I leave to God. Into His hands I commend my spirit."

Nothing could save the brave blacksmith; not weeping, not pity, not even prayers. The disease seized him—and after nine days he must die; and after the most terrible suffering he died; but blessed, ever blessed be his

memory to us. "Greater love hath no man than this, that a man lay down his life for his friends."—(John xv. 13.) "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—(Romans v. 6-8.)

"SALUTATION TO JESUS CHRIST."

BY JOHN CALVIN.

THE following hymn is taken from Dr Schaff's newly published volume, entitled *Christ in Song*. Dr Schaff says:—"This hymn, together with eleven others (mostly translations of Psalms), written in French, was recently discovered by Felix Bovet, of Neuchatel, in an old Genevese prayer-book, and first published in the sixth volume of the new edition of the Works of Calvin, by Baum, Cunitz and Reuss, 1868. It reveals a poetic vein, and a devotional fervour and tenderness, which one would hardly have suspected in the severe logician." The English translation is by the wife of Professor Henry B. Smith, D.D., of the Union Theological Seminary, New York:—

I greet Thee, who my sure Redeemer art,
True Bridegroom and sole Saviour of my heart!

Who so much toil and wo
And pain didst undergo,
For my poor, worthless sake;
And pray Thee, from our hearts
All idle grief and smarts,
And foolish care to take.

Thou art the King of mercy and of grace,
Reigning omnipotent in every place;

So come, O King! and deign
Within our hearts to reign,
And our whole being sway;
Shine in us by Thy light,
And lead us to the height
Of Thy pure, heavenly day.

Thou art the Life by which alone we live,
And all our substance and our strength receive;

Comfort us by Thy faith
Against the pains of death:
Sustain us by Thy power;
Let not our fears prevail,
Nor our hearts faint or fail,
When comes the trying hour.

Thou art the true and perfect gentleness;
No harshness hast Thou, and no bitterness:

Make us to taste and prove,
Make us adore and love,
The sweet grace found in Thee:
With longing to abide
Ever at Thy dear side,
In Thy sweet unity.

Our hope is in no other save in Thee.
 Our faith is built upon Thy promise free ;
 Come ! and our hope increase,
 Comfort and give us peace.
 Make us so strong and sure
 That we shall conquerors be,
 And well and patiently
 Shall every ill endure.

Poor, banished exiles, wretched sons of Eve,
 Full of all sorrows, unto Thee we grieve !
 To Thee, we bring our sighs,
 Our groanings and our cries ;
 Thy pity, Lord, we crave ;
 We take the sinner's place,
 And pray Thee, of Thy grace,
 To pardon and to save.

Turn Thy sweet eyes upon our low estate,
 Our Mediator and our Advocate,
 Propitiator best !
 Give us that vision blest,
 The God of gods, Most High ?
 And let us, by Thy right,
 Enter the blessed light
 And glories of the sky !

O, pitiful and gracious as Thou art,
 The lovely Bridegroom of the holy heart,
 Lord Jesus Christ, meet Thou
 The Antichrist, our foe,
 In all his cruel ruth !
 The Spirit give, that we
 May, in true verity,
 Follow Thy word of truth.

Notes on Public Affairs.

THE BILL FOR THE DISESTABLISHMENT OF THE IRISH CHURCH.

ON Monday, the first day of March, the Prime Minister introduced the Irish Church Bill into the House of Commons, which was crowded with as intelligent and as influential an audience as ever listened to the words of a great statesman. There is a wide difference of opinion regarding the wisdom and expediency of the measure, but there is a unanimous agreement with respect to the brilliancy of the manner in which it was proposed :—A profound insight into principles; with a masterly grasp of details,—a perfect lucidity of exposition, with a grace and dignity of oratorical utterance,—the utmost generosity of feeling, with an unwavering adherence to the main purpose; and a moral earnestness and gravity most becoming in the treatment of interests so sacred as those belonging to a branch of the Church of Christ, are characteristic features of the speech which ought to recommend the chief parts of the proposals.

By this Bill, which it is believed will pass the House of Commons without material alteration, it is proposed that the present Commission be wound up at once, and a new Commission appointed, in which the property of the Irish Church shall be vested. Actual disestablishment is to be postponed till the 1st of January 1871. At that date the union between the Churches of England and Ireland would be dissolved, all ecclesiastical corporations abolished, the ecclesiastical courts would cease, and the ecclesiastical laws would be no longer binding as laws; but they would be understood to exist as the terms of the voluntary contract between clergy and laity, until they were altered by the governing body of the Disestablished Church. To assist in the re-organisation of the Church, the Convention Act would be repealed, and every facility given to the Church to constitute herself in harmony with the principles of spiritual freedom, and to assert in the fullest terms her own autonomy. With respect to disendowment, all vested interests are to be respected. A vested interest is the title of an incumbent (a designation which includes bishops and other dignitaries as well as beneficed clergymen) to receive a certain annuity out of the funds of the Church in consideration of the performance of a certain duty. The Commission would ascertain the amount of each incumbent's income, deducting what he paid for curates; and so long as he discharged that duty he would continue to receive his income, which might be commuted, subject to certain restrictions. Transitory curates would receive a gratuity, but permanent curates would be treated precisely as regular clergymen. Private endowments, dating from the Restoration in 1660, would not be touched. The churches are to be handed over, on as easy terms as possible, in the cases in which the disestablished body is ready to maintain them; but in other instances the commissioners are to dispose of the site, and of the buildings. Twelve of the more splendid structures, partaking of the character of national monuments, are to be maintained out of the national funds. The glebe houses, built partly by Parliamentary grants, and partly by private munificence, are valuable to the present occupants, but are of comparatively small worth to others. They cost £1,200,000, but are actually worth only £18,000 per annum, and are charged with a debt of £250,000. The proposal is, that the Church reimburse the building charge, buy the land at a fair valuation, and receive the house along with it. The burial-grounds are to go along with the churches, all existing rights being preserved, and other burial-grounds to be handed over to the guardians of the poor. The glebe lands pass into the hands of the State. The Presbyterian ministers receiving the *Regium Donum* are to have their interests respected in every way like those of the Irish Church; and even their assistants are to receive compensation, as a just claim arising out of expectancy. The plan proposed for winding up the connection of the State with the educational establishments of the Presbyterian and Roman Catholic communities is this:—As no one person has a vested interest in these, it is proposed to commute all claims into fourteen years purchase of the capital amount

now annually voted; and this is to wind up and close all the relations existing between these bodies and the State. The Minister concluded this part of his programme by developing a plan for the extinction of the tithe rent-charge in forty-five years. The financial results of his calculation are these:—

Tithe Rent-Charge,	-	-	-	-	£9,000,000
Lands and Perpetuity Rents,	-	-	-	-	6,250,000
Money,	-	-	-	-	750,000

Total, £16,000,000

—the present value of the property of the Anglican Establishment in Ireland. He estimated the legitimate claims as follows:—

Vested Interests of Incumbents,	-	-	-	-	£4,900,000
Lay Compensation,	-	-	-	-	900,000
Curates,	-	-	-	-	800,000
Private Endowments,	-	-	-	-	500,000
Building Charges,	-	-	-	-	250,000
Maynooth Grant and <i>Regium Donum</i> ,	-	-	-	-	1,100,000
Commission,	-	-	-	-	200,000

£8,650,000

This would leave a surplus of between seven and eight millions. How is it to be disposed of? In answering this question, he laid down a few leading principles, which must be steadily kept in view. The objects to which the money is to be devoted must be such as will benefit the Irish people, and must not be extended to England or Scotland. No portion of it must be paid to any ecclesiastical body. The arrangement must be final, and such as to open the door to no new controversy. Many suggestions had been made out of Parliament, but he did not see reason for adopting any of them. Education was a worthy object, but, in the present divisions of Ireland, it would be unwise to devote any portion of the surplus to the development of the educational machinery of the country. He rejected its application to public works as leading to jobbery, as exciting local jealousies, and as establishing an inevitable inequality. To purchase railways with the money would be too mercantile a proposal to merit the confidence of the country; and it would be unnecessary to relieve the legal obligation on property to support the poor. Seeing that these are not the objects to which this fund should be applied, it is proposed by the Government to devote it to the relief of unavoidable calamity and suffering which is not provided for by the Poor Law. This would absorb the following sums:—

Lunatic Asylums,	-	-	-	-	£185,000
Idiots,	-	-	-	-	20,000
Training Schools for the Blind, the Deaf, and the Dumb,	-	-	-	-	30,000
For training Nurses,	-	-	-	-	15,000
Reformatories,	-	-	-	-	10,000
County Infirmarys,	-	-	-	-	311,000

Such is a sketch of the leading provisions of the Bill. It seems

to us to be distinguished by completeness; for it deals with the whole subject, and is exhaustive in its treatment. It is wonderfully clear, and is capable of being apprehended by every attentive reader. "The order of procedure," says an able writer in the *Times*, "was so marshalled that the scheme was made intelligible to all." There is nothing concealed, but everything is presented with a matchless transparency, and goes straight to the mark. It possesses also the supreme merit of finality; and if it should be passed by both Houses of Legislature, and receive the Royal assent, we believe that an end would be put to the ecclesiastical complications in Ireland, which are both a scandal and a source of danger to the empire. There is, however, one part of the plan with which we cannot express our satisfaction. We refer to the arrangements regarding Maynooth College. That it is a Parliamentary necessity that the principle universally adopted in such cases be applied to Maynooth, we must admit to be a settled point. It is one part of the punishment of national wrong-doing, that it carries consequences ultimately blending themselves with claims which cannot be righteously repudiated. Some people thought it wrong to give any compensation to the slaveholders at the time of the emancipation of the slaves, and there are many earnest and zealous Protestants who will consider it criminal to give one farthing of compensation to Maynooth College. We feel sorrow and regret that the country has brought itself into this position; but if the other Churches are to have their vested interests respected, it would be impossible to obtain the sanction of Parliament to any proposal to deal differently with Maynooth, even were there no other difficulties in the case. Accordingly, the Bill is not censurable on the ground that in dealing with all existing claims, the same principle of civil equity is applied to all bodies alike. We regret, however, that it has been proposed to put Educational Establishments on a slightly different foundation from the regular ministers of the Episcopal and Presbyterian Churches. Whatever may be urged in favour of the general principle, it seems to us that there are special reasons for a different course in the present instance. The proposal to commute all claims into fourteen years purchase of the annual sum, has the aspect of re-endowment under another form; and when we remember that the Maynooth College is deeply obnoxious to the great mass of the nation, and that the objects to which the funds will be devoted are such as we consider to be adverse to true religion, to freedom, and to the general interests of the empire, we are constrained to express the earnest hope that some modification will be introduced into this part of the measure. Our great desire is, to see the ecclesiastical condition of Ireland thoroughly sound and healthy, so that the Word of the Lord may have free course and be glorified. And it is in the belief that the present measure will be productive of spiritual good, as well as prove an instrument of civil and social tranquillity, that we take so deep an interest in its success. We are accordingly all the more desirous that no part of the scheme should be open to any honourable objection, or such as to leave any root of bitterness.

Reviews and Notices.

The Church's Creed, or the Crown's Creed? A Letter to the Most Rev. Archbishop Manning, etc. By Edmund S. Ffoulkes, B.D. Pp. 66. London, 1868.

THE appearance of this Pamphlet has caused a mighty stir in England. It has fallen into the Romish camp like a bomb, scattering consternation on every side, and can hardly fail to exert a considerable influence on those of the Anglicans who have been looking wistfully over the sea and meditating flight to Rome. It is every way a notable pamphlet. The author is a man of mark—one of the crowd of English clergymen who went over to the Romish Church about the same time as John Henry Newman and Archbishop Manning. He betrays no wish to retrace his steps. To all appearance he means to spend the rest of his days among his new friends (if they will let him); and yet his pamphlet is one of the most damaging missiles that has been fired at the Papacy for a long while.

Not that Mr Ffoulkes is a Protestant. Those who take him to have Protestant aspirations have, we fear, mistaken the man. The true notion of apostolical Christianity seems to have been entirely missed by him. That souls are saved by faith,—that they are saved by simply trusting in the mercy of God, revealed in the Lord Jesus Christ,—this simple truth, so conspicuous in all the discourses and epistles of the Apostles, holds forth an idea of Christianity which he, like all the Hierarchists, has contrived not to see. The sacerdotal idea of Christianity has such entire possession of him, that one would think he had never wakened up to the fact that there can be any other. He always assumes that Christianity is a ministration of grace by means of sacramental rites,—rites, the virtue of which is not dependent on the faith of those to whom they are administered, but on their being administered by “priests” having “apostolical orders.” Assuming, moreover, that these “orders” can only come through the fingers of prelates, he accepts it not only as true, but as a kind of axiom, that outside of the Prelatic Churches there is no ordinary ministration of grace and salvation. This notion is not confined, of course, to the Church of Rome. Dr Pusey and his followers take it for most certain truth. Yet to most Protestants it has always seemed that the notion, consistently maintained, must land a man in Romanism at last.

Mr Ffoulkes, then, is far enough from Protestantism. And yet his old friend, the hard, proud, Ultramontanist Archbishop, to whom this pamphlet is addressed, must feel that the Papacy, in catching him, has caught a Tartar. Mr Ffoulkes writes in a style that reminds us of the old distinction, we are so apt to lose sight of, between a *Roman Catholic* and a *Papist*. He is a Roman Catholic; but a Papist he certainly is not. The main position which his pamphlet defends is, that, of the three great Prelatic Churches—the Anglican, the Roman, and the Greek,—no one is entitled to call itself the

Catholic Church, to the exclusion of the rest. He holds, accordingly, that the Papacy acts a most unlawful and unchristian part, in its strong refusal of communion with the Greeks and Anglicans. He goes at some length into the history of the old schism between the Greeks and Latins, and insists on these two results:—*first*, that the blame of the schism rests wholly on the Papacy; and, *secondly*, that the Popes who inserted in the Athanasian Creed the clause which the Greeks would not accept, not only acted arrogantly and illegally in making the insertion, but had not even the poor excuse of having been actuated by sincere zeal for what they took to be the truth, inasmuch as the clause was inserted merely to please the Emperor, and secure his friendship. Archbishop Manning is roundly told, that for a Papist to write letters, as he has been doing, in fierce condemnation of the English Church for its submission to the Queen in Council, is to cast stones from a glass house, inasmuch as in this very matter of submission to the civil power the Popes are more guilty than the Anglicans. The Athanasian Creed is “the Crown’s Creed, not the Church’s Creed.” The Papacy has sinned against the Greek Church; and the Pope, in summoning the Council that is to meet this year in Rome, should have invited the Greeks on equal terms, and ought, moreover, to have humbled himself before them, confessing his sins!

There is a great deal of this hard hitting against the Papacy. Thus, our author meets Newman’s allegation that the Eucharist has been ordinarily observed in England with great irreverence, by turning the tables against him in this fashion:—

“Taking our own [Roman Catholic] views of the Blessed Eucharist into account, *is there, or has there been, any tale of irreverence towards it amongst Anglicans, comparable for horrors with the history of poisoned chalices and poisoned Hosts amongst ourselves formerly*, the extent of which is made patent to this day by the special precautions taken whenever the Pope celebrates Mass most solemnly, that no such harm may befall him?”

And then he goes on to quote the law still in force at Rome, ordaining that the prelate who administers the communion to the Pope must, in the Pope’s presence, and with his face toward him, partake himself in the first instance, to make sure that there is no poison in the cup or the wafer.

“Such perversion of the life-giving Sacrament to destroy life, as had to be specially guarded against in this way whenever the Vicar of Christ pontificated, is absolutely without parallel in the Anglican Church since the Reformation. So that notwithstanding our high views of it, the worst known profanations of it have been amongst ourselves.”—(Pp. 58, 59.)

There is another passage, for part of which we must find room, as it exemplifies a line of reasoning which, when circumspectly followed, is both very Scriptural, very trustworthy, and sure to lead to important results. It is the only part of the pamphlet which gives us any hope regarding the author. The mere fact of his having dealt the Papacy some hard and telling blows, although it may cause men like Archbishop Manning great annoyance, is not, necessarily, of hopeful augury regarding the writer himself. He

gets into a more fruitful vein of thought in his remarks on the *State of Religion* in the Anglican and Romish communions respectively, and the inferences deducible with respect to the efficacy of the means of grace in the one and the other.

"My Lord, I have always been accustomed to look upon the Sacraments as so many means of grace, and to estimate their value, not by the statements of theologians, but by their effects on myself, my neighbours, and mankind at large. And the vast difference between the moral tone of society in the Christian and the Pagan worlds, I attribute not merely to the superiority of the rule of life prescribed in the Gospels, but to the inherent grace of the Sacraments enabling and assisting us to keep it to the extent we do. Taking this principle for my guide, I have been engaged constantly since I joined the Roman Communion in instituting comparisons between members of the Church of England and members of the Church of Rome generally, and between our former and our present selves in particular; or between Christianity in England and on the Continent; and the result in each case has been to confirm me in the belief which I have expressed already, that the notion of the Sacraments exercising any greater influence on the heart and life in the Church of Rome than in the Church of England—admitting the dispositions of those who frequent them to be the same in both cases,—is not merely preposterous, but as contrary both to faith and fact as is the opinion that the Pope is Antichrist and the Man of Sin. My Lord, there is no person in his sober senses who could affirm that you, for instance, began to be a devout, earnest, intelligent follower of Christ. . . . when you embraced the Roman Communion. . . . In the same way there is no ordinary person in his sober senses who could affect to discover any fundamental change for the better in you, morally or religiously, now, from what you were then. There are some, on the contrary, to my knowledge, of your existing flock who profess that they have not half the liking for the sermons which they hear you deliver, as Archbishop of Westminster, that they have for the dear old volumes which you published as Archdeacon of Chichester. . . . What people say of those generally who have become Roman Catholics in England of late years is, that they have deteriorated as a body rather than advanced. The foremost of them have not progressed in any perceptible degree,—perceptible by others, that is—beyond the high standard to which they had attained before, as their lives, their writings, and their sermons testified: others, every allowance being made for the peculiar trials to which they have been subjected, have notoriously descended to a lower level of Christianity since they became Roman Catholics, from that in which they had been working previously; and some have been driven from their moorings—in appearance at least—altogether. All this I hear said; and as far as my own experience goes, it is quite true; and for the life of me, I cannot infer anything else from it than that sacramental grace is equally derivable from the same ordinances in both communions, according to the dispositions of those who frequent them."—(Pp. 46-49.)

Mr Ffoulkes acknowledges that this view of matters had not occurred to him before he entered the Romish communion. He was so delighted to discover true piety in that communion, that he did not for a while perceive that the principles of the Papacy go much farther than claiming the existence of piety in the Papal Church—that they deny the ordinary possibility of its existence anywhere else. By-and-by this aspect of the question, and its logical consequences, did come up in his mind.

"When I came to ask myself the question, Are these, then, the only true

Christians that you have ever known in life; and till you conversed with them, had you never conversed with a true Christian before? I can scarce describe the recoil that it occasioned in me!"—(P. 49.)

Whereupon he enters on a long and striking statement of the results of his observation regarding the state of morals and religion in Spain and France as compared with England; very much to the advantage of the latter. The inference he finds irresistible, that the exclusive claim of the Papal Church to the promise of the Spirit is utterly baseless and false.

This, we say, is the one hopeful thing in Mr Ffoulkes' letter,—this, in addition, of course, to the outspoken honesty of the whole thing,—a virtue which one is so little used to expect in anything emanating from the Romish Communion. The author acknowledges that he has no personal acquaintance with the tone of sentiment prevalent in the non-prelatic communions. Should he come into contact with them in any of the Protestant Churches of Germany or France or Scotland or America, he will discover an energy of Christian piety which, if he remain faithful to the principles of this Letter of his to Archbishop Manning, will force upon him these two conclusions:—1st, That the Presbyterians and Congregationalists and Methodists, are (to say the least) as clearly enjoying the promise of the Spirit and the life-giving grace of God, as any Prelatic Church in the world; and therefore, 2dly, That the sacerdotal or Romish notion of Christianity is utterly false. The ministration of God's grace is not the exclusive prerogative of "priests,"—is not tied to so-called "apostolic orders,"—is not dependent on Prelacy, nor on outward rites and ceremonies. It takes place wherever the Gospel of the grace of God, the blessed Gospel of our Lord Jesus Christ, is known and preached and received, and it takes place nowhere else. Salvation is altogether of grace through faith. Even if Mr Ffoulkes should fail to see the conclusion to which his line of argument leads, we have hope that some of his readers may both see and embrace it.

Christian Training: a Book for Parents and Teachers. Crown 8vo. Pp. 193. Edinburgh: A. Elliot. 1868.

A **THOUGHTFUL** and readable book upon a theme that, to the end of time, can never be uninteresting. The author has not given his name, but he has no reason to be ashamed of his book, for few parents or teachers will read it without feeling both quickened in their endeavours to bring up their charge in the nurture and admonition of the Lord, as well as directed to wise ways of Christian Training.

A Commentary on the Greek Text of the Epistle of Paul to the Galatians. By John Eadie, D.D., LL.D., Professor of Biblical Literature and Exegesis to the United Presbyterian Church. 8vo. Pp. lxiii., 480. Edinburgh: T. & T. Clark. 1869.

THIS volume more than sustains Dr Eadie's well earned reputation as a Commentator upon Holy Scripture, and will henceforward be

an indispensable requisite for the study of the Epistle. Its learning is amazing, and the terse, vivid eloquence with which it expounds Justification by Faith alone, the substitutionary nature of the death of Christ, and other doctrines evolved in the Epistle, is such as will delight those who receive the teaching of the Reformers, or rather of the sacred writers themselves, as the truth of God.

The Cottager and Artizan for 1868. London: Religious Tract Society.

THE Cottager and Artizan for 1868 continues to maintain the reputation of the earlier volumes. The large type, its illustrations, and the nature of the matter, make it one of the most suitable of periodicals for the class for whose profit it is designed. It contains, however, much interesting to all readers. The series of papers entitled, "Till the doctor comes," are of more than usual value.

Obituary.

MR GEORGE RICHARDSON, LOCHMABEN.

ON the 4th day of February last, at Castle Mains Cottages, in the parish of Lochmaben, Dumfriesshire, in the 84th year of his age, MR GEORGE RICHARDSON, senior elder of the Reformed Presbyterian Congregation of Hightae. He was a farmer, for fifty years, in Millrigs, and a man of great industry, and of good natural talents, which had been carefully cultivated by reading. Religious books of a theological or devotional character he read and studied with great care; but his chief delight was in the Holy Scriptures, and this especially as his end approached. In early life he was accustomed to attend the ministry of the late Rev. James Thomson of Quarrelwood, of whom he always spoke with the most affectionate respect. For upwards of thirty years he was an elder of the Church, and attended in his turn the meetings of Presbytery and Synod. He was most regular and conscientious in attending the old Fellowship Prayer Meeting in the village of Hightae; was attentive to the sick and the dying; took a warm interest in the prosperity of the congregation, and generally took a leading part in every movement for the moral and religious improvement of the district. His house was the home of persons coming from a distance to worship, not only on Sacramental occasions, but at all times. In this respect he was of great service to the Church; and his loss cannot but be deeply felt by those who enjoyed his ever kind and cheerful hospitality.

The writer of this notice has a very pleasant remembrance of many happy days, spread over a long series of years, spent with him, in domiciliary visitation among the families and adherents of the congregation. He was well known and respected by them all; and his presence added much to the enjoyment of those pastoral visits, which were always received with affectionate kindness.

He retained, in a remarkable degree, his great natural activity, both of mind and body, till he was upwards of eighty years of age; but for somewhat more than a year his health began to fail. His hearing also became impaired, so that he could not have the same enjoyment in the services of public worship as in earlier days. This calamity he felt very deeply, as he had always, in the house of God, been a most attentive hearer. But his delight in the Word of God continued unimpaired. One of his brethren

in the session, who visited him constantly till the end, writes:—"I never saw a man so much revived by the rehearsal of God's Word. It was a great pleasure to visit him. For more than a year, say fifteen months, he loved to be much alone, that he might read and meditate on God's Word. A day before his death he said to me, that he had a great prospect before him. His end was peace."

Like most Christians, Mr Richardson had his share of trial and sorrow. He suffered family bereavements, some of them afflictive in a very great degree. His aged partner, who shared with him in the duties and trials of life, and whose kindness to the members of the Church was equal to his own, looks forward to meeting him again, after a short separation, in that better world where there is no more parting.

News of the Church.

STIRLING CONGREGATION.—PRESENTATION.

THE annual Sabbath school soiree was held in the church, on the evening of Monday, the 15th February—Dr Binnie in the chair. The annual reports relating to the Sabbath school and the Craigs Penny Bank were read by Mr Daniel Ferguson, the superintendent. From these it appeared that the attendance has averaged 70 children, under the care of 15 teachers. Addresses were delivered by the chairman, and also by the Rev. Mr Goldie of the Free South Church, and other friends. Prizes, the gift of a lady, were distributed to scholars who had excelled in attendance and proficiency. At the close of the proceedings, the chairman, in name of the members and adherents of the congregation, presented to Mr Hugh Ferguson, Henry's Commentary, in 9 volumes, and Dr M'Crie's whole Works, in 4 volumes—all handsomely bound,—in acknowledgment of the valuable services gratuitously performed by him, during a series of years, in conducting the Psalmody of the Congregation, and also as an expression of the esteem in which he is held by them.

EAGLESHAM.—PRESENTATION TO REV. J. H. THOMSON.

At a soiree, on the 25th February, of the Bible class connected with the Eaglesham congregation, Mr Alexander Petrie, in the name of the class, presented Rev. J. H. Thomson with a silver-mounted staff, in token of their gratitude for his labours among them.

PRESENTATION TO MATTHEW FAIRLEY, ESQ.

On the 8th ult., the Session of Great Hamilton Street congregation, Glasgow, met in the Cobden Hotel. After tea, Rev. W. Symington presented Matthew Fairley, Esq., preses of, and, for the last seventeen years session-clerk to, the congregation, with a bronze mantel-piece clock and a staff. The clock bore the following inscription:—"Matthew Fairley, Esq., as a token of esteem from his brother elders of Great Hamilton Street Reformed Presbyterian Session.—March 8, 1869."

PRESBYTERY OF PAISLEY.—ACCEPTANCE OF CALL.

This Presbytery met in Paisley, February 24th—Rev. J. H. Thomson, moderator.

The moderator reported that he had intimated the call to Rev. D. Taylor from the West Campbell Street congregation, Glasgow, to the Greenock congregation. The commissioners from the West Campbell Street congregation, and from the Presbytery of Glasgow, were heard in support of the call. The commissioners from Greenock were heard in reply. Rev. D. Taylor expressed his desire to accept the call. Rev. Wm. M'Lachlan moved that he be loosed from the charge of the congregation of Greenock. The motion

were unanimously agreed to, and Rev. J. Hamilton appointed to preach the church vacant on the 7th ult., and Rev. G. Clazy, moderator of Session during the vacancy.

Next meeting was appointed for Tuesday, 6th inst.

PRESBYTERY OF GLASGOW.

This Presbytery met in Glasgow on the 2d ult.

Rev. J. Edgar and J. Paton, commissioners to the Presbytery of Paisley, in support of call to Rev. D. Taylor of Greenock from West Campbell Street congregation, reported that the call had been accepted. Arrangements were made for the induction on the 18th ult.

The committee on the application from the mission station in Anderston gave in their report, when the following resolution was adopted:—"The Presbytery having heard the report of the committee appointed to make inquiries regarding the application from the mission station in Piccadilly Street, under the care of Mr Patrick, and having received a communication from the mission committee of the Wellington Street United Presbyterian congregation, embodying a minute of their meeting recently held, are unanimously agreed, while rejoicing in the success of Mr Patrick's labours, and desiring to afford him every encouragement in his work, that, in present circumstances, it would be inexpedient to entertain the prayer of the petitioners to be organised into a congregation in connection with the Reformed Presbyterian Church, seeing that this district has been so long the scene of successful operations in connection with Wellington Street congregation, with whose agencies they have no wish to interfere.

Tuesday, 13th April, was fixed for next meeting of Presbytery, after the induction.

The Presbytery met on the evening of the 18th ult., for the induction of Rev. D. Taylor to the pastoral charge of the congregation of West Campbell Street. Rev. J. Paton, Airdrie, preached; Rev. J. Edgar offered prayer; and Rev. J. Naismith addressed the newly inducted minister.

Mr Taylor was introduced to his new charge by Rev. Professor Binnie on Sabbath, the 21st ult.

DOUGLAS-WATER CONGREGATION.

The annual meeting of this congregation was held on the 26th January. The attendance was large. The Rev. J. Naismith presided. The report stated that the various agencies connected with the congregation had been in active operation during the past year, and that the Divine blessing was sought upon them. The prosecution of territorial work had told beneficially upon the attendance on ordinances. Addresses were given by Revs. John Torrance, John Edgar, and James Hunter, Glasgow; and Rev. Robert Logan, Free Church, Abingdon.

ST GEORGE'S ROAD CONGREGATION.—ANNUAL REPORT AND SOIREE.

Income for the year, £620: 7: 10. In Sabbath school the average attendance has been 154; number of teachers, 22. In the Industrial school there are 93 in attendance, and 14 teachers, half of whom attend each alternate night. 191 garments have been made, as against 187 last year. The operations have been carried on at an outlay of £14: 17s. The district mission was carried on by Miss M'Callum as Bible-woman, until the end of last autumn. Mrs Arthur, a member of Partick Free Church, has been chosen in her place, and entered on her duties in February last.

The annual soiree was held in the church on February 24th—Rev. J. Torrance in the chair. Rev. J. M'Dermid, Messrs Tait, R. G. Finlay, Merrylees, and Daly, addressed the meeting on the various interests connected with the congregation. Mr James Paterson urged the claims of the "Dayspring" on the attention of the young.

PAISLEY.—ANNUAL SOIREE.—PRESENTATION TO MR ALEXANDER GARDNER.

The annual soiree of this congregation was held, February 24th, in the church,—Rev. G. Clazy in the chair. The reports of the various schemes connected with the congregation were given in by Messrs J. Murray, J. Parlane, R. B. Parlane, J. Taylor, and J. M. Symington. Congregational Fund, £198; Session Fund for Poor and Synod Schemes, £179; Home Mission, £83; Sabbath School, £8; Library, £3. Total income, £482. Two years ago a mission hall was built, at a cost of £449, of which there remains a debt of £46, but it is hoped this will be met by the sale of a piece of ground belonging to the congregation. The meeting was also addressed by the chairman; Rev. W. Symington, Glasgow; Rev. J. H. Thomson, Eaglesham; Rev. J. Hamilton, Renton; and Mr Begg.

In the course of the evening the chairman, in the name of the congregation, presented Mr Alexander Gardner, publisher, Paisley, with a staff, and a mantel-piece clock, mounted in marble, in token of their respect for his Christian worth, and in gratitude for the many services he has rendered to the congregation, and to the cause of Christ in Paisley and in its neighbourhood.

DUMFRIES CONGREGATION.—ANNUAL MEETING.

The annual meeting was held in the hall adjoining the church, on the 22d February—Rev. R. Mackenna in the chair. After tea, addresses were delivered by the chairman; Rev. J. Kay, Castle-Douglas; Rev. W. Milroy, Penpont; Messrs M'Cormick, Scott, Moffat, M'Burney, and other members of the congregation. The various reports read showed that the funds were in a prosperous condition, and the different agencies in connection with the congregation in a state of healthy and vigorous operation.

COATBRIDGE.—HOME MISSION.

On the 11th ult., a soiree in connection with Rev. W. R. Paton's entering on the charge of the Coatbridge Home Mission was held in the Temperance Hall—Rev. J. M'Dermid, Glasgow, in the chair. The chairman said he was there as Convener of the Home Mission Committee, yet the mission originated with Rev. James Paton and the Airdrie congregation, a number of whose members resided in Coatbridge. He looked upon it as an act, in their circumstances, of not a little generosity and Christian nobleness, that they should undertake the responsibility, to some extent, of prosecuting this great and important work.

LIVERPOOL.—ANNUAL SOIREE.

The annual soiree of this congregation was held on 16th ult.—Rev. Dr Graham in the chair. After tea, which was served up in the school-room, an adjournment took place to the church. The chairman, after remarking that the present was their eighth anniversary in their present place of worship, said, that as they had held their annual business meeting two months ago they had no reports to submit. Their simple object was to spend an hour or so in brotherly intercourse, to listen to friendly counsel, and to provoke one another to good works; and it was matter for thankfulness that they had been spared for another year, and so far had been guided, sustained, and blessed as a congregation. He referred to the history of the congregation since his connection with it, now for a period of eleven years, and the changes which have taken place, and dwelt upon the blessings vouchsafed to them, which must call forth gratitude and prayer. Looking round at other Churches, he found that, whereas when he came to this town there were twelve Presbyterian congregations, there was at the present time an addition of eleven to that number. That was an average increase of one Presbyterian congregation each year in this district. It was very gratifying to find Presbyterianism in such vigour; but how much more powerful would be its influence and advancement were those 23 or 24 con-

gregations ranged beneath the same banner, joining counsels together for the vigorous prosecution of more missions, breaking up fallow ground, and standing fast in one mind and one spirit. Towards such a result he believed the events of the present day were tending, and he should not feel surprised—though not this year, but next year—to witness a consummation of the contemplated union of Presbyterians. The meeting was afterwards addressed by the Rev. W. M. Taylor, Rev. G. Thomson, Rev. Dr White, and the Rev. H. T. Howat, etc.

LETTER FROM REV. W. WATT.—PREPARATIONS FOR HIS SETTLEMENT.

Rev. W. Watt, in a private letter, kindly forwarded us, of date "Wellington, 15th December 1868," says:—" . . . I have received a very welcome letter from Mr Inglis, in which he says—'You have probably heard of Mr Neilson's settlement at Port Resolution, Tanna. We expect you to be settled, if it please Providence, on the south of Tanna, at Umairarekar, where Mr Matheson was settled. Things look all very well for such an arrangement at present. The Aneityumese teachers, and the natives of Tanna, are busy at present burning a kiln of lime to plaster your house. While I am writing this, I hear nothing but the sound of mallets beating the cocoa-nut fibre to make cinet. When we heard it first this evening my wife asked some of the natives what they were beating the fibre for. "Oh," said they, "don't you know it is for Mr Watt's house!" Nowanpakau (our principal chief on this side of the island) has given orders to-day for all the people to begin and make cinet for Mr Watt's house. Moreover, Nowanpakau has a hundred men ready, if the "Dayspring" will take as many, whenever you arrive, to go with him to put up your house on Tanna, on the sole and simple condition that they receive no payment; it is to be a pure free-will offering to the mission. I hope you and our friends in New Zealand will accept this as a token for good.' Is not that encouraging? Is it not well fitted to fill our hearts with joy to see the natives at the place taking an interest in the matter, and making preparation for our reception? May not this be the set time to favour Tanna? She has had many opportunities of embracing the Gospel, but hitherto she has thrust them from her, and preferred remaining in darkness. God grant that she may now open her ears to the message of salvation, and cast her idols from her."

MEETING OF SYNOD.

The Synod of the Reformed Presbyterian Church meets in Glasgow, in Great Hamilton Street Church, on Monday, May 3d, at seven o'clock P.M., when a sermon will be preached by the retiring moderator, Rev. C. N. M'Caig, Lochgilphead.

Papers for the Committee on Bills and Overtures require to be in the hands of the Clerk of Synod on or before Friday, the 23d inst.

MISSION BOXES.

The possessors of the Mission Boxes are reminded that the boxes must be opened, and their contents forwarded, before the close of the present month, to Mr James Paterson.

COLLECTION FOR THE SYNOD FUND.

By appointment of Synod, the Annual Collection for the Hall and Synod Fund is on the Fourth Sabbath of the present month.

THE
REFORMED PRESBYTERIAN MAGAZINE.

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MAY 1, 1869.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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HOURS WITH HOLY SCRIPTURE.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 PET. v. 1-4.

THE brotherly tone of this address is alike pleasing and instructive. The authoritative is forgotten in the fraternal. Peter founds his exhortation upon his equality as an elder, rather than upon his superiority as an Apostle. Had it been necessary, he could have magnified his office, like his "beloved brother Paul;" and exhorted the brethren with all the authority of an Apostle of Christ. Not recognising, however, in the present case, any such necessity, the simplicity and dignity of feeling produced by genuine humility, made it more congenial to him to base his exhortation on what he and his fellow-elders were in common, rather than upon ground on which he was their superior. "The elders which are among you I exhort, *who am also an elder.*"

I have no doubt that those whom Peter here exhorts were elders in regard to office. At the same time it is very probable that those invested with office among these dispersed Christians, were elders not only in the official sense, but in regard to years. There is, indeed, little doubt that, as a general rule, it would be aged and experienced Christian men who, would, at that time, be chosen to

this office. And that the Apostle—himself, too, by this time, somewhat advanced in life—had the age of such, as well as their office, before his mind, may perhaps be inferred from his subsequent address to the “younger.”

There is a fine touch of reality in the reference the Apostle here makes to himself, as having been a “*witness* of the sufferings of Christ.” This was a scene which, though long past, he continued to remember. He never, indeed, could forget it, though I daresay he never remembered it without being reminded of his own faithlessness and cowardice in connection with it; and without a renewal of the feelings that led him, under the melting look of his Master, to go out and “weep bitterly.” But this personal sense of sin and shame did not make him forget the righteousness, and grace, and honour he had received from Him against whom the sin had been committed; nor did it so overpower him as to make him feeble, or faltering, in his witness-bearing for Jesus. Far from being silent,—or cherishing any feeling that would have made him shrink from taking a bold position in defence of Him whom he had, at one time, “denied”—he displays the higher courage of unwaveringly testifying—amidst a humbling self-consciousness—of those sufferings of his Lord of which he was a “witness,” and of the vital connection of these sufferings with the believer’s salvation and glory.

He refers to them just now, apparently, for such reasons as the following:—First, He wishes to communicate the feeling that he knows what he is saying; that he is not speaking from hearsay; that he is not following any thought of his own mind, that might possibly be leading him astray, or any foolish tale or myth that he had heard some one else repeat. He is speaking as a “witness.” It is after the manner of John, who says, concerning the Incarnate Word, “That which we have seen and heard declare we unto you.” And the circumstance that these Apostles fall back so often upon the testimony of their senses, in regard to the fundamental facts of our Christian faith, as it shows the reality of their own minds, and that they could be satisfied with nothing short of unmistakable evidence for what they were believing and testifying; so it is refreshing and reassuring to our minds still, and emboldens us to walk in their steps, and to grasp with a strong faith those truths that, however mysterious, are most vital in the life of godliness. A second reason, seemingly, that Peter has for speaking of himself as a “witness of the sufferings of Christ,” is to manifest the ground of his own willingness to suffer for his Master, as well as the ground he had for exhorting others to be reconciled—cordially and

even joyfully reconciled—to any sufferings that a resolution to cleave to Jesus, and to serve Him, might demand. Another reason, still, why he brings under the notice of the elders whom he is exhorting the sufferings of Christ, of which he was a witness, is the connection there was between these sufferings and the glory that was to be revealed. These sufferings of Christ paved the way for His own mediatorial glory. Being endured, however, on behalf of His people, they opened up the way for their glorification also. The Apostle accordingly speaks of himself, as not only a “witness of the sufferings of Christ,” but also “a partaker of the glory that shall be revealed.”

The style adopted by Peter here is strikingly demonstrative of the certainty of his personal hope. The assurance that he shall be glorified with Christ is not less strong than his assurance that he had been a witness of the sufferings of Christ. Indeed, he speaks of glory as a present possession,—something that he was now participating. The sufferings of Christ had already taken place, and the glory to be revealed was yet future. The Apostle, however, speaks with equal confidence of his interest in the latter as in the former. There entered into his faith the “confidence of things hoped for,” as well as the conviction of things which he had seen.

By the bygone sufferings of Christ, then, and by His coming glory, the Apostle exhorts his fellow-elders to “feed the flock of God.” In this exhortation two designations are given to the people of God. They are called “His flock,” and “His heritage.” From the Greek term rendered heritage, has been derived our English word clergy, which, in hierarchical Churches, has been systematically appropriated by those in holy orders as distinguished from the laity. However, as the only priesthood, in the Christian Church, that has any Scriptural authority, except that of the Great High Priest Himself, is the universal priesthood of believers; so the only clergy, or heritage, that has any Christian sanction is the heritage of God’s saints. These, without distinction or exception, are His special property, His peculiar treasure. God’s husbandry—God’s building—God’s flock—God’s heritage, are just so many figurative forms of speech that represent the same persons.

The language here employed, “feed the flock of God which is *among you*,” and, in the first verse, “the elders which are *among you*,” appears to indicate a condition of things, at the time when the Epistle was written, somewhat confused and disorganised. In the inscription the Christians addressed are called “strangers,” and are said to have been “scattered” throughout Pontus, Galatia, and other neighbouring provinces.

But, whatever may have been the state of their ecclesiastical organisation, it is noticeable that the elders are addressed as "among" the flock, and the flock as "among" the elders. They are supposed to be mingling together, not with the familiarity that breeds contempt, but with the familiarity that produces mutual respect and confidence.

The manner in which these elders were to deport themselves, towards those among whom they were placed, is set before us in three forms.

1. They were to "feed" them—that is, they were to do towards them whatever a shepherd requires to do for his flock. They were to instruct the flock—to lead them in the paths of righteousness—to guide them into good pasture—to govern them with a skilful hand. This feeding is to embrace the lambs as well as the sheep; and to be adapted to the infirm, and sick, and diseased, as well as to such as are strong, and robust, and healthful. "How reasonable is it that we bestow our strength and life on that flock, which our Lord laid down His life for: that we be most ready to draw out our spirits for them, for whom He let out His blood!"

2. They were to take the "oversight" of them: to do the work of an inspector, a superintendent, a bishop. In Prelatic Churches the function of a bishop is to take the oversight of the clergy who are placed under him. It is over the shepherds of the flock, rather than over the flock itself, that he rules. But the Episcopal "oversight" here enjoined by the Apostle requires those who exercise it to concern themselves, immediately and directly, with the flock of God; and with the various classes of weak and strong, and old and young, and diseased and healthful, of which that flock consists.

3. They were to be "ensamples" to the flock. They were to rule much more by example than by force: not so much by the exercise of official authority as by the exhibition of a personal life of faith and patience, and purity and hope. The style of government over the heritage of God was to be much less in the spirit and manner of lordship, than in the spirit and bearing of one who is himself consciously under law to God; and who is showing, by his habitual life and conduct, humble subjection to the Divine government.

The motives that were to influence them in all this were to be, not the urgency of others, but a ready disposition to serve the Lord, and promote the good of His people, in this department of work. In all that they did they were to be doing heartily to the Lord, not under the constraint of men. As the Lord loveth a cheerful giver, so He loves a ready and willing worker.

If they were to be influenced by anything of the nature of

ambition, or desire of reward, it was to be the noble ambition that carried them forward to the day of the Lord's glorious appearing and kingdom; and made them covet such rewards as He is then to bestow on His faithful servants. Not looking for any crown of wealth or worldly honour—for any such laurels as deck the brow of the earthly conqueror,—they were yet to labour, and suffer, and fight, amidst all trials and temptations, in the expectation of receiving a "crown of glory" from the hands of the "chief Shepherd" at His appearing—a crown that shall sparkle with unfading lustre, that shall never grow dim with age, but that shall brighten and become more glorious as the ages of eternity roll on.

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### MY PERILS IN THE SEA.

SEVERAL years ago, after a long residence on the Island of Cuba, I was suddenly called on business to Europe. Time was not allowed me to go by New York, so I had, very much against my inclination, to take a passage in one of the mail steamers from Havannah to Spain. I had little experience in travelling of any kind, and least of all by steamer; and, in my view at least, as strange a lot of passengers, perhaps, never before sailed the ocean as started on that bright April morning. There were about five hundred Spanish soldiers, with their officers and wives, besides Americans, Italians, Frenchmen, and people, I might say, from every nation in Europe.

Accustomed to the quiet monotony of a country house for many years, the noise and confusion, together with the perfect Babel of sounds, distressed and bewildered me, and I was glad to escape to my room. On looking around for a moment, I see two beds—Phew! how close and hot it is—and two to sleep here, in this moderate sized dog kennel! Door and window open, and yet in about ten minutes I am nearly baked! I go on deck to get some fresh air; the bell is ringing furiously, people from boats and the shore are waving handkerchiefs, and all visitors leaving the ship. Presently the steam stops roaring from the top of the chimney—a few dull and measured sounds, as from a distant cannonade—while everything on board trembles visibly. I look round anxiously. What can it be? "Oh! the engines starting," says some one; and, looking over the side, I see we are beginning to move slowly through the water! A gun is fired, and we are off.

All was new and strange—a new world that I had never dreamt of at once opened to my view. However strange such ignorance may appear to any one now-a-days—travelling being the rule, staying at home the exception,—yet how the seven or eight hundred people on board that ship were to be provided for in food and sleeping accommodation, was a puzzle to me. So long as the sea kept smooth, I felt capable of enjoying the novelty thoroughly, notwithstanding a slight tendency towards sickness, especially at meal time, and when below in that stifling saloon.



A change came soon. The weather, from being fine and very warm, grew colder. As we got clear of the islands, dark heavy clouds began to gather, and hang upon the horizon—showers of rain, such as only fall within the tropics, followed—and at night vivid flashes of lightning lightened up the horizon, showing every break in the clouds, and fringing their edges everywhere. At daybreak next morning the storm burst upon us with a suddenness and fury perfectly appalling.

Of the sights and sounds on board a steamer in a storm when nearly all on board are sea-sick, and everything tumbling about in indescribable confusion, I cannot say much. To be so sick, that you have a sort of indefinite feeling that you could never by any possibility be any worse; and that, instead of the quiet and repose and attention you feel you require and should have, everything around you becomes noisier and more disagreeable, is no enviable condition. I became painfully conscious that every moveable thing had a voice of its own. The engines and screw, with their regular monotonous clatter, seemed tearing away at the ship remorselessly: the stormier the weather, the worse they were, as if remonstrating with the wind and sea for their rude conduct. I could imagine their tireless arms toiling away incessantly, as if they knew a long trackless waste lay between them and home; and that having it all to do against the wind, they were determined to do it speedily and get it over.

The following three days were spent in the most disagreeable manner. The steamer made very little progress; but we, the invalids, getting more inured to the motion of the vessel, gradually became more reconciled to our situation, as we recovered from our sickness and looked forward eagerly to a change of wind.

On the night of the fifth day out from port I retired early to bed, satisfied that my initiation to a life at sea had passed, and that, having got over sea-sickness, I would now enjoy the voyage. Still I could not sleep well, and lay tossing and half dozing on my narrow bed,—the rolling and creaking of the ship, and the measured and monotonous sound of the engines, distinctly heard all the time. Towards morning, however, I must have fallen into a sound sleep, and was dreaming of scenes of danger and suffering in which some near and dear to me were cast. With a start I awoke. It was still dark. I arose and looked out of the window. Nothing was to be seen—no stars, no sign of daybreak,—and yet a strange sort of light, fitful and red, seemed at times to illumine the darkness. I could hear a sound of hurrying feet overhead,—loud voices speaking rapidly and unintelligibly, and evidently in some alarm. I dressed myself as quickly as possible and hurried out on deck, and there a scene presented itself I shall never forget—**THE SHIP WAS ON FIRE!** By this time the wood-work around and near the chimney was blazing up fiercely; and I could see the pale faces of every one, except when a larger cloud of smoke rushed up from below. As yet few were on deck, excepting the officers and crew, who were getting out the hose pipes to lead water to the fire. I leant against the bulwarks of the ship in speechless horror for a moment, and

then looked out on the surging sea in despair. A loud voice rapidly giving orders at my side, recalled me to myself. Again I looked round, and saw the decks crowded with half naked passengers, blank despair depicted on their pallid countenances.

As usual, in all such cases, so far as I had read, everything that was required was out of the way. The two fire-engines were below the cargo, and the miserable stream of water the engines threw on deck could barely reach the fire, which, notwithstanding all efforts, rapidly gained upon us. The ship's going head on to wind seemed to increase the flames, and as we were then about 45 miles from the coast of Florida, the vessel was put about for the land. During all this time the saloon was filled to suffocation with smoke, and ladies and children were brought up from below in a fainting state. The scene on board, as day began to break, was heartrending in the extreme—men, women, and children all huddled together out of the way—many of them weeping bitterly; others in every fantastic attitude of deadly fear. One gentleman, who was returning to Europe with his hard-won earnings, after many years in the West Indies, seized his trunk, and, balancing it on the side of the ship, was with difficulty prevented from jumping overboard with it. Still the fire seemed to increase. To make matters worse, the hot water falling on the stokers from above, they were driven from their fires below. The steam, in consequence, fell, and the engines were nearly stopped. The engineers were all English, and worked well. By the chief engineer's advice the decks were cut away around the fire, to prevent it from spreading; and by this means it was kept from extending and eventually got under. So the ship was again put round, and we were once more on our way.

To say that we would all more willingly have gone back to Cuba—a certain amount of distrust having crept in amongst us,—would not be very far from the truth. Some of the deck beams, though of iron, were laid bare and bent with the intense heat; and there was an ugly appearance about the whole place where the fire had been, not very pleasant to look upon. So with the remembrance fresh upon our minds of the danger we had escaped, we were held in continual dread of some new disaster coming upon us, and tortured ourselves in consequence for two or three days; but as, in spite of our anxiety, we held on under favouring winds and smooth seas, our spirits rose, and we even began to crack jokes at one another's fears.

We were now about six days out, and with fine clear weather, westerly winds, and all sails set, we were becoming more resigned to our position. One morning, however, when the captain came down to breakfast, he told us we should have a change soon. Even then they were beginning to shorten sail, and the barometer was falling; the wind was gradually coming round to south-east, and a slight swell rising from the same quarter.

We had not long to wait for the change. When I went on deck on this particular morning the whole surface of the sea was already white with foam, and everything flying about loose among the sails.

From the hoarse shouting among the officers and sailors—the wind whistling among the cordage—the flapping of sails,—it seemed to me as if the demon of misrule had suddenly come amongst us. The sea was rising very fast; the wind seemed to lift the water in sheets, and fill the air with a heavy rain. The ship rolled and groaned in a way rather surprising to a landsman like myself. In the cabin the people were holding themselves on their seats the best way they could; while everything that had been left loose in the state rooms—crockery, glasses, camp-stools, and luggage—seemed to be all at once animated with life; and life to them was eminently a good practical joke, and great fun! How they did run riot after one another,—banging themselves to pieces against the sides of the saloon,—waiting for a few seconds to get a fresh start, and then making a rush to the other side! Two venturesome gentlemen tried to get along to go on deck, holding to a brass rail which ran along the sides of the saloon. They managed, by dodging along when they got a chance, to get about half way; but at that moment the vessel seemed to lift bodily up, and then, with a gradually increasing roll, almost lay down on her side. The treacherous rail at this juncture gave way, and our two friends lay sprawling helplessly on the table.

We had now been about five hours tumbling about. No one attempted conversation, imprisoned there in the far end of the saloon, where there were a few sofas. Nothing could be heard but the noise of the wind, and the thumping of the engines. Now and again a heavy sea striking the ship, seemed to make her stand stock-still for a few moments; then, as if gathering all her strength for another plunge, she made a rush headlong down a steep declivity, gradually to rise again to the sea; and this was repeated continually, varied only by a heavier roll sideways. The captain came down clad in oilskins, and shining all over with water. Even he had some difficulty in scrambling along to where we were. He assured us we were past the worst; that we had been on the outer edge of a cyclone, or revolving storm, and that we would soon be out of it. But there seemed to be an amount of anxiety on his brown, grave face, I could not account for. While he was speaking, one tremendous sea struck the ship, making her shiver from stem to stern. A rushing of water was heard above the storm,—the windows above the saloon went with a crash, and the sea came pouring down wholesale, flooding everything. Anon we appeared to be lifted high into the air. A loud crash followed, as if something had given way below, and the ship trembled as if she had suddenly caught the ague. The monotonous sound of the engines had ceased, and we lay a helpless log on the water. Meanwhile the captain, without speaking, had hurried on deck.

To feel that our long feared doom had come at last, we had only to look into one another's white faces. There was a dead silence, more appalling than noisy demonstrations of fear or despair. Some of us who could, determined to find our way on deck, anxious to know the worst. The ship was tumbling about fearfully. At a

short distance the captain and chief engineer stood talking. The latter went toward the stern and looked over. "What is wrong?" I asked, as he passed me. With a smile he answered, "Not very much wrong, I think." How I thanked him in my heart for those reassuring words! He went back to the captain and shook his head. The captain came towards us: "We have lost our propeller," he said. Not lost, in the full sense of the word—as I afterwards learnt,—for in that case we could have gone on well enough as a sailing ship; but it was supposed to have struck something, or to have been forcibly broken by the heavy sea. One blade was broken off by the neck, and the other turned round flat. The two blades having been let into a large ball in the centre of the propeller, and secured there by keys and tightening screws, it was thus rendered of no use for propelling, and a heavy drag upon the ship for sailing.

We were now eight days from Havannah. We could not sail against the wind, and it was still a long weary stretch to Europe. It was not at all a pleasant prospect. I went down to the saloon, and sat down among the rest of the passengers. There were no inquiries—no conversation; we sat in silence, awaiting without curiosity or anxiety, so far as I could observe, the fate that was in store for us, whatever it might be. At 4 p.m., the sea having fallen considerably, and the wind blowing a fresh breeze from the south-west, all sails were set, and we were going along about seven knots through the water. But even this faint whisper of hope failed to arouse the people from their lethargy—none amongst them seemed to care much which way they went, but simply to accept, with a sort of apathetic indifference, whatever came.

As the sun set the wind rose again, and we went along well. There was not nearly so much motion on the ship as formerly, and we felt a little more comfortable. Going on deck after dinner, and hearing some noise, as of men working in the engine-room, I went and looked down. I could see a number of men, as black as sweeps, working, with lamps to give them light, down in that horrid looking place. At one side, the captain and chief engineer were talking earnestly; and with every slight roll of the ship a large quantity of water rushed from one side to the other, carrying pieces of boards along with it,—the men sometimes up to the waist in water. They were working away, as I imagined, as noiselessly as possible, no one talking,—the chief engineer looking over occasionally to give some order, and then going back to his old post beside the captain. What could this mean now? I thought.

At last the men came up out of their places. I could see they were starting the engines, which turned swiftly and almost noiselessly round,—not with the same thumping as before,—while all bent eagerly forward over the rails watching something down below them. Then I began to comprehend our position. The ship was making water, and they were using the engines to pump it out. When was all this to end? I was tired of thinking, and would gladly have lain down to rest; but the excitement that was upon me precluded all possibility of remaining anywhere but near this

new danger. I cannot say I felt anything approaching to actual fear—that sinking of the heart, which seems to render people unfit to make an effort to save themselves from any danger,—but a morbid curiosity chained me to the place where I was standing, and compelled me to watch what was going on below. Hour after hour the engines went whirling round, and still to me there seemed no abatement in the quantity of water. I even began to speculate upon, How long it would be before the water rose to put out the fires?—and then, as day by day we saw the water rising inch by inch, How long would the ship float?

I saw the chief engineer, as he leaned over the rail, looking down intently. He stood there so long, never moving, one might have thought him a statue. At length he started up, and went away down below: in a few minutes he appeared again, spoke a short time to one of his assistants, and came on deck.

I had stood till it was now past midnight: some person touched me on the shoulder: "Who are you?" he demanded in Spanish. I turned round; it was the engineer. "Ah! I see," he added quickly, in English, "I didn't know this window was open," and shut it down. "Will you come into my room?" he inquired. I followed him. A light was burning on the table; there were shelves fixed round the room, filled with books, and everything neatly arranged. We lighted cigars and began to smoke. He lay down on the sofa, leaning on his elbow, and seemed in no humour for talking. I saw he looked very pale and ill, and was evidently suffering from some cause. I inquired if he was unwell? "Only fatigued," he replied; "besides, I lost a good deal of blood at the fire the other day, from a wound in the side. "We are having a hard time of it," he continued, "and Spanish sailors are not the most energetic people in an emergency like this." Gradually he laid aside his reserve, and I learned from him we were in no immediate danger. The ship was certainly making water—where, he expected to find out soon. Meanwhile, he had disconnected the engines from the screw-shaft, and was taking the water out with all the pumps that could be employed; and "it was coming down a little," he thought.

We smoked on in silence for a few minutes; then, as my companion fell fast asleep, I tried to read a short time, feeling it was of no use my going to bed. How long I sat there, propped up between a chest of drawers and the wall, I cannot tell, but I fell asleep at last, and dreamt of all sort of horrors. On awaking, it was some time before I could make out distinctly where I was, but found myself the sole occupant of the room. Going out on deck, I met the engineer coming out of the engine-room—"The water is considerably lower," he said; "we have found the leak, but cannot get at it. However we have full command of it. Not a word of this to the rest of the passengers, however," he added quickly. "God knows, they have quite enough on their minds already,"—and went below to the engine-room again.

It was now about daybreak, and I went down to my miserable room. As I passed, the passengers were lying about in the saloon,

on sofas and on the floor. The wind had fallen, and all was silent, save the gurgling of the water along the ship's sides. Then how I longed for the thumping of the engines, which had annoyed me so much before,—the silence speaking so strongly of our crippled state; and, thinking over the long weary distance we had before us in our utterly helpless condition, I laid myself down and slept. When I awoke the sun was high in the heavens; and the wind having freshened as the morning advanced, all sails were again set, and we were now going at the rate of nine knots an hour. I observed the engines were only working at intervals, and augured well accordingly.

The wind continuing favourable, our spirits began to revive. In a few days more we sighted "Fayal," one of the islands of the Azores; and went past it at a good speed. And then our hopes rose and fell with the wind. How anxiously we all watched to see if the sails kept full—how, as day after day, the wind still holding on, we began to approach the coast of Spain, our escape from the dreadful anxiety seemed more certain—how, when the wind fell, and we had the weather calm and hot for three days, with provisions and water getting scarce, and our fare growing somewhat meagre, our hopes fell again. At last, to our great joy, we saw Cape St Vincent in the distance, and watched several steamers passing by, bound northward. Three days after, a light wind having favoured us once more, we arrived in port, and went on shore, grateful to God for His mercy and kindness in preserving us through so many dangers. I shall never forget, while I live, the terrible length of these twenty-six days, and all their bitter thoughts and sufferings.

In the foregoing narrative, for obvious reasons, no names are given. The steam-ship is still employed on the same station—from Cadiz to Havannah,—the voyage referred to was her first run, but she has been more successful since.

C. L. F.

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## LETTER FROM MRS PATON.

### WORK IN ANIWA.

You can hardly imagine how intensely reviving is the sight of the "Dayspring," after the long summer months, when we are perhaps getting a little weary in our isolated up-hill work, and how refreshing it is to have such delightful intercourse with our own people, even if it is only through writing. The increasing kindness and truly Christian sympathy of our colonial and other friends cheer and make our hearts overflow with gratitude, while it humbles us, too, to think we are doing so little, while so many are strengthening our hands in every possible way. Then till the "Dayspring" arrives we feel anxious about the safety of our mission band. We can see three of the islands on a clear day from our shores, and many an anxious, longing thought we send across, wondering what dark deeds may be going on, or what spiritual progress may be cheering the hearts of our missionary friends on those lovely sunlit hills which rise so abruptly from the wide ocean; and it is so

relieving when the "Dayspring" comes with glad tidings from them, to say nothing of the *flour casks*, to which, I must confess, my thoughts occasionally turn. There has been quite a number of births on Aniwa lately, to the great joy of the parents, especially those of them who have sons. The fathers always come to inform us of the event, and get the usual present—a small blanket, calico, and soap; and really it is amusing to see the subdued expression of those who announce that it is "only a girl." One of my women sent a message with Mr Paton, when he was visiting at a distance one day, to say she had got a fine boy, just like the "white chief" (our Fred), and she would bring him to school with her when he was a few weeks old. They always bring their babies with them, and they are such pretty little bright-eyed things, and stay quiet till we have finished. I can't say much for the progress of the women, as it is only since my return from Port de France that I have recommenced teaching them. As usual, they come pretty well out; but I have not quite my old number, as a few have died, and only one fresh scholar has made her appearance. We sew only twice a-week now, and have reading and writing on the slate the other days. I take care not to let them know when they are to sew, or I should have them on those days only, as they hate the reading, and it seems such a task for them to apply themselves to it. Sewing they are delighted with, and have made wonderful progress both in it and writing. I try to give them a little Bible instruction; and we finish up with singing two or three of their hymns. They are so pleasant and tractable that it is a delightful two hours for me, though, of course, the heat and close disagreeable atmosphere make it exhausting. I do not see that I can do them very much good till I have a sort of boarding-school, so that the girls may be entirely under my own charge, and I can teach them everything. A number of them are orphans, staying sometimes at one village and sometimes at another, where the surrounding influence is anything but beneficial. Mrs Inglis and Mrs Geddie have always had the same on Aneityum, and I, for one, have reaped the benefit of their labours, as my position on Aniwa has been rendered so much more easy and comfortable, owing to the efficient help I have had from their trained women. Mrs Inglis sent a young married couple to Aniwa with us, who were a real comfort, and did all the rougher sort of work. The teacher and his wife, who lived beside us, were from the Geddies' side, and as Canathie had her child to mind, I did not ask her to help except on washing days. She had no idea of being idle, however, and met me at the door of the cook-house one dreadfully hot day, with a very important face. I saw she had a speech to make, and being perfectly exhausted after a long process of flour-sifting and baking, I sank down on a log of wood to rest till she delivered it, which she soon did in her best sandal-wood English, saying—"Missi, I no liket see you too much vork every day. You make him no good here" (pointing to my cheeks, which were getting a little hollow, I suppose). "Very good; you tell me make him flour." I said, "Do you know how to make loaves, Canathie?"

"Yes, Missi, I make him plenty Aneityum; Missi Geddie teach me long time." How thankfully I accepted the offer, or how welcome it was at the time, one can hardly imagine; for in those first days of settling, when so much had to be put in order, and I was not at all strong, or accustomed to the intense tropical heat, I used to have some doleful anticipations when I saw our last loaf disappearing. Canathie, however, relieved me from all these solemn prospects, and really did her teacher credit, for I never tasted better bread; and it has been a great saving of time to me, there are so many things to be done at a mission station.

Of course I shall have much teaching and responsibility when I commence the boarding-school, but I expect that, by-and-by, the girls will be a help to me in return. I must not undertake it too rashly, however, as they will not be able to appreciate my efforts unless I can look after their temporal concerns as well, so I must wait till Mr Paton gets a plantation set agoing for them, and the prospect of plenty "ki-ki" will be the strongest inducement that could be presented to them. The only drawback to this scheme is that a great deal of extra building will be required, as Mr Paton intends commencing an institution for the young men and boys at the same time, and he is getting so thin and venerable-looking with so much hard work, that I wish he had no more manual labour to do. It is an invaluable blessing, however, to have the health and strength necessary for such a situation; and we are particularly favoured in this respect on Aniwa. I often wish my missionary sisters were as well off. They say the fever and ague is a horrid thing, but I don't know what it is; and after getting over the first hot season we have not had the least sickness, and don't even know what it is to have a headache. Mr Paton has just had a lesson, however, not to presume too much upon his strength, having been laid down with severe inflammation about two months ago, from over-exertion. I think it was inflammation he called it. He was in great agony for two or three days, and I did think I was going to lose him. I hope you civilised people appreciate your medical men. What would I not have given at that time for the doctor's daily visit, and the reliable assurance that the invalid was doing well! But, perhaps, we are driven oftener to the Great Physician when we feel the want of human aid.

Two or three wild characters have come to church lately, for the first time since we came. Of course they all have worship at their own places, for Mr Paton conducts it at each village in turn, taking two or three every Sabbath, and the people are willing to be instructed; and, with the exception of perhaps eight or ten obdurate people, they all turn out to listen. We think it a decided step, however, when any one comes to the church here. I go occasionally with Mr Paton, and enjoy the little change, besides getting acquainted with the women who will not come here. The people never appear to such advantage as in their own villages, for they have some idea of politeness, and are particular about being civil and kind when we are their visitors. There was one old rebel of a



chief, who for a long time strenuously opposed "the worship," and when Mr Paton went to conduct it at his village would not allow him to open his mouth, and as the most effectual way to prevent him, he began himself in opposition, raising his savage form and voice to their full height, and pronouncing all sorts of anathemas on those who should attend "the worship," or give the slightest encouragement to the little *deceiver*, as he was pleased to call Mr Paton, who, finding he had fairly met with his match in the eloquent lecturer before him, sat quite meekly, in the hope of bringing in a few remarks at the close; but after waiting for nearly an hour, the speaker waxing more and more eloquent, he gave up hope, and came off, with Capari shouting after him, as long as he was within hearing, that he was going to make a great wind 'to bring down the church, houses, bananas, and everything belonging to the mission station and the worshippers, which kept our people in great fear for some time; for, absurd as it may seem to you, these wind and rain makers, etc., are implicitly believed in. They are cunning enough not to threaten unless there is good reason to expect a fulfilment of their prediction; and Capari, the old rogue, had every reason to expect his would be verified, for it was during the hurricane months, and when there was appearance of a coming storm. How thankful we felt as the time passed with not the slightest variation of temperature, for we knew that much depended upon it, as the whole island was on the look-out, it being the only time the missi was so openly threatened in this way. Capari's people felt ashamed of him, and two of the men came next day to apologise for his conduct, and explain that he had a sore leg, which often got very painful, and that whoever happened to come near him at the time was sure to get scolded, and that it was his leg he was angry at, not the missis. Mr Paton took occasion to shew the people the utter absurdity of such talk; but the failing of Capari's prophecy did more to shake their confidence than all that could possibly be said on the subject.

I was very curious to see the old fellow, so we all ventured to the lion's den on the next visiting day, and I must confess to having a secret hope that his limb would give him an extra twinge or two, so that we might see him in all his majesty. The women and children all turn out to accompany us when I go, so we marched along, quite a formidable body, and a very grotesque-looking one too, for you know there is every variety of taste in the way of dress here; and I am sorry to say the prevailing fashion is—none at all, except to church, and even there they seldom wear enough, for the majority of the men think they are quite respectable-looking with only a waistcoat on. On reaching the village I felt rather nervous about going inside the fence, when I saw the grim-looking old giant sitting at the entrance of his hut, staring at us as savagely as possible. There was an enormous cat sitting by him, which seemed to partake of his nature, and they both looked as if they would bid defiance to the whole world. My little Fred, however, seemed to know where he was vulnerable, and trotted right up to him with all

the fearlessness of babyhood, and seizing hold of puss laughed triumphantly in the old fellow's face, who seemed suddenly to have been transformed into a lamb, except when he turned round indignantly to the women, and asked which of them could show such a child as *that*! I think he scarcely lifted his eyes from him the whole time we were there, and everything was brought to amuse Freddy that the old man could think of. Of course he was pleasant and kind to us too, and Mr Paton might have preached for a week if he had liked. When we left he sent his wife to carry Fred to the next village, and since then he has never shown any opposition to having worship at his own village. He has been twice to look through the house, but will not deign to enter the church. His wife comes regularly, however, and sometimes to my class too, so we may hope to reach his lordship's heart some day, for he certainly must have one, as his kindness to the children indicates. Their love for children is a beautiful feature in the character of these savages. I have scarcely seen one who, although cross to us, had not a smile for the children, and yet they are sometimes cruel to their own here.

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### LETTER FROM REV. JOHN INGLIS.

VISITORS—LORD'S SUPPER—ADMISSIONS TO CHURCH—CONTRIBUTIONS  
FROM NATIVES—TANNA—CLOSE OF COTTON COMPANY'S OPERATIONS.

Rev. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

ANEITYUM, NEW HEBRIDES, Dec. 5, 1868.

MY DEAR SIR,—. . . . . I am thankful to say we are both well. For some time past we have been very busy preparing to leave our station for four months, and proceed on our voyage to New Zealand. We have been ready for sea for the last ten days; but have been detained by a gale of unusual length and severity at this season of the year.

#### DISPENSATION OF LORD'S SUPPER.

On the second Sabbath of last month I dispensed the Lord's Supper at my station. On the Saturday we had the unexpected pleasure of a visit from Mr and Mrs Cosh, who stayed with us till the Monday. They had taken advantage of the "Dayspring's" visit to go across to Lifu, to consult the French doctor there about their little boy, who had taken unwell, and whose illness was very obscure in some of its symptoms, and was causing them a good deal of uneasiness. Greatly to the relief of the parents, it was found, on examination, that there was nothing serious in the case; and when they arrived in our island they were returning home with a great load of anxiety removed from their mind. On Sabbath the services were conducted in the Aneityum, Fatè, and English languages.

#### STATISTICS.

On that occasion I admitted fifteen new members—all that I have admitted this year. I also baptised fifteen children. I have still

thirty in the candidates' class. There have been admitted in all about five hundred members on my side of the island; of these about one hundred and eighty are dead—cut off, to a large extent, by the epidemics—measles, influenza, diphtheria, and hooping-cough—that have passed over the island, leaving us about three hundred and twenty on our present list. I have twelve elders, and the same number of deacons. I read over the list of members to the session before every communion; and if any member is reported to have been acting improperly in any way, the case is at once inquired into, and the person is warned, admonished, or suspended, according as the case seems to require. Of the five hundred natives who have been admitted as members of the Church within the last fifteen years, thirty-three have been suspended from Church privileges for a longer or shorter period. Three are under suspension at present. Let none suppose, however, that we are lax disciplinarians; the tendency of the native mind is to an over-rigid, not an over-lax discipline. But I have had great comfort with my session; so far as I remember, we have never yet come to a vote on any question. Not, however, because the elders are ciphers, and have no mind of their own, but just think and say as the missionary says. They have all minds of their own, and I encourage them in the freest expression of their thoughts. As they know native character, habits, and feelings, so much better than I do, I always hear their views before I give expression to much of my own. They supply me with the facts, and I try to supply them with the principles by which those facts should be dealt with; and in this way, by following and guiding public opinion, rather than by dictating strongly, we come generally to the same practical conclusion. Most of my elders and deacons are teachers; but I have several teachers who are neither elders nor deacons, and as, in practice, we never vote, and as it is the moral and not the legal weight of our decisions that makes them to be respected, for the sake of getting the fullest information on all subjects, and of giving the greatest moral weight to all our proceedings, I always invite all my teachers to be present, and take a part in all our meetings of session, and the results have always been satisfactory. Our elders, deacons, and teachers, as a body, represent the highest attainments of the people in intelligence, prudence, and Christian character; and from their number—upwards of thirty—the decisions of our session go forth with an authority almost equal to the laws of the Medes and Persians!

In the first stages of the Mission, when the Church members were few, and Christianity was but a weak power in the land, we had the communion twice a-year on each side of the island; and it was so arranged that it was dispensed alternately once a quarter, and most of the Church members and converts, who were able, went from the one side to the other. For a number of years this arrangement answered well. It established among the native Christians a close and friendly intercourse; and it showed, both to themselves and to the heathen, the strength of the Christian party, and was followed by many good results. But when the whole island became

Christian, these gatherings were found to be too large, and evils of various kinds began to appear in connection with them, which, though repressed and modified, were ever and again re-appearing; and after the measles especially, when the dregs of that disease lingered in so many constitutions, it was found that the fatigue of travelling, and the want of proper sleeping accommodation, were often very injurious to health. In these circumstances, it was proposed to discontinue these large gatherings, and dispense the sacrament quarterly on each side of the island. About four years ago this was carried into effect; and, though fears were expressed by some, the results have been all that could be desired. The former arrangements were the best for that time; but in a transition state of society frequent changes require to be made, to meet new conditions as they arise. Heathenism had become extinct, and Christianity had become the one power on the island, and had rendered intercourse free and safe over the entire community. The new arrangements, it was found, had no tendency to divide the island: the unity of the Church of Aneityum continues as unbroken as ever. For a few times, at first, the communion at both sides was held on the same day, to put a complete stop to the large gatherings; but afterwards, various causes occurred which led to this part of the arrangement to be departed from; and hence, members from the one side of the island communicate at the other as often as opportunities allow them, but there are no general meetings. In this way the visible unity of the Church is preserved in the eyes of the natives, if such a thing were needful, while the evils of the great assemblages are all avoided.

Besides my principal station, at which considerably more than the half of the population on my side of the island meet for public worship, I have other three stations where services are conducted regularly by the elders, the deacons, and the teachers, and which I visit occasionally. At our quarterly communions the people assemble from all these places, and then we have as many as can be accommodated. Our communion seasons are very solemn, interesting, and, I trust, profitable.

#### CONTRIBUTIONS FROM NATIVES.

This year we commenced to have a contribution by the natives for the teachers on this island. The collection on my side, which was all in property, native and European, amounted in value to £55. The teachers themselves, and those connected with the Teachers' Institution, made a contribution for the teachers on the other islands, which was also in property, and amounted to £15. There are twenty-eight teachers on my side of the island. I have hitherto allowed them yearly from 20s. to 40s. worth of goods from mission boxes. This year I reduced their allowance considerably; and we hope, in a few years, to throw them entirely on the natives for their support. In proportion to their means, our natives are very liberal. Besides this contribution, they, this year, made a large present to their Tannese visitors, and a smaller one of food

to the "Dayspring;" the two amounting in value to about £10. They have also done a considerable amount of work for the mission during the year, in the way of roofing and repairing mission buildings, fencing around the mission premises, and keeping all their own schoolhouses in repair. The perishable nature of all or most of the materials employed in house building and fencing, involves a great amount of work every year to keep our mission premises in a habitable condition. But I have had great satisfaction with the chiefs, teachers, and people in these matters; I never ask them for assistance, but they cheerfully comply with my request.

#### TANNA.

They have also, this year especially, taken a very deep interest in the evangelisation of Tanna. Between a part of this side of Aneityum and the south side of Tanna there has long existed something like a mutual league of hospitality. The other side of the island is connected with Port Resolution. Since it has appeared likely that Mr Watt will be settled on the south side of Tanna, our natives have prepared a sufficient quantity of cinet to tie the roof and the thatch of his house; and one of our principal chiefs, and about a hundred men, have offered to go to Tanna and erect his house, if the "Dayspring" will take them; but it is on this condition only—that they receive no payment! It is to be a strictly gratuitous service, for the sake of the Gospel. The two teachers on that part of Tanna, both of whom are from this side of the island, have got the natives to burn a kiln of lime to plaster the missionary's house. No station on these islands, for some years past, has been so open and well prepared as this appears to be at present for Mr Watt. Other two of my chiefs are prepared to do a similar work for Mr Copeland.

Speaking of Tanna, we are rejoiced to learn that Mr Neilson has met with nothing but what has been encouraging since his settlement. We were very much disappointed last year when his settlement at Port Resolution was so decidedly opposed. There was something about it unaccountable and mysterious. Few believed that the reasons assigned by the natives were the true reasons. It was, indeed, generally suspected, though it could not then be proved, that it was foreign, and not native, influence that originated the opposition. It is now fully known that this was the case; that two white men, who had an antipathy to the mission, were at the bottom of the whole matter; and that it was not an accidental occurrence, but a preconcerted design, deliberately planned by these two men, and energetically carried out, whereby the minds of the natives were prejudiced, and rendered evil-affected towards the missionaries, and their mouths were filled with every plausible clap-trap argument that could strengthen these prejudices. This year these influences are removed. One of these men is dead, and the other has left the islands, and the opposition has entirely disappeared. In 1866 the natives were quite cordial to receive Mr Paton. In 1868 they cheerfully received Mr Neilson. How was it that they

were so opposed to Mr Neilson in 1867? Not, certainly, for the reasons they assigned. But this is not an inference merely. We have now abundance of positive proof that they acted under foreign and hostile influence.

#### CLOSE OF COTTON COMPANY'S OPERATIONS.

I am sorry to say that the operations of the Cotton Company have been brought to a close on this island. After an experiment carried on for five years, it is found that the natives cannot be brought to cultivate a sufficient quantity of cotton to clear the expenses of the company, and enable them to carry on their operations without loss. Various causes that could not be foreseen have combined to bring about this result. The successive epidemics, by which the population of the island has been considerably diminished, had a very depressing influence on the natives. But, perhaps more than anything else, of a permanent character, is this, that the cotton plant is so different from all the productions of the island, that they have never heartily taken to its cultivation. If, like taro, or yams, or bananas, or sugar-cane, the produce would come in in large quantities at once, and could be collected and sold off hand at one time, it would have suited their habits; but it requires to be collected in small quantities, and almost every day. This is to them the irksome part of the business, and where the failure has always taken place. It was not particularly difficult to get them to dig the land, and plant the seed, and perhaps weed it once or twice; but to collect the pods day after day, there lay the insuperable difficulty, and that which, perhaps, more than anything else, led to the failure of the scheme.

But it will be some consolation to the company, for the loss of money and the frustration of hopes, to know that their operations on this island have, nevertheless, been productive of much good. They have done something to develop the resources of the island, and the industry of the people; they have created, or increased, a taste for European clothing and civilisation; given the natives some distinct ideas of money, and the true principles of buying and selling. From the benefits received from the company's store,—from the facilities it afforded the natives for obtaining those articles they most wanted,—from the moderate prices at which the company's goods were sold; and from the honest and upright character, and the kind and obliging disposition, of the agent,—the closing of the company's business, and the departure of the company's agent, are both deeply lamented by the natives, even by those whose indolence and apathy have done most to produce this result. . . .

JOHN INGLIS.

#### ARRIVAL AT NEW ZEALAND.

OTAGO, Jan. 1st, 1869.

*P.S.*—We arrived here on Sabbath last, the 27th ult., after a favourable passage of seventeen days from the islands—all on board well. Mr and Mrs Watt arrived here yesterday from Wellington, *via* Canterbury, both well. We are staying under the hospitable

roof of the venerable and beloved Dr Burns. Our reception, and that of all connected with the vessel and the mission, has been marked with great kindness on the part of our Otago friends.

J. I.

## LETTER FROM REV. JOSEPH COPELAND.

### ENCOURAGING PROSPECTS.

FUTUNA, NEW HEBRIDES, *November 20th, 1868.*

MY DEAR SIR,—Five weeks ago the “Dayspring” called with several months’ mails, of which two letters from you, of March and June, formed a part. I sent off my last at the time of our Annual Meeting, and we fully expected to have another opportunity of forwarding letters, *via* the Loyalty Islands, in September, but the “Dayspring” did not call here before going to that group. If you receive letters by one or more mails about the close of the year from the other islands, but none from Futuna, I am not to blame. But for an unexpected opportunity, which so far supplies the “Dayspring’s” shortcomings, you could not hear from us before March of next year—in other words, we should have only two opportunities in the course of twelve months of sending off letters.

Among the periodicals lately received was the June number of the “Reformed Presbyterian Magazine,” containing the Annual Report of our Foreign Mission, as read at the last Meeting of Synod. My letters, I should judge from that report, and your own correspondence, are greatly more desponding about the success of the work here than I am myself. Let me assure you, that we have never doubted but that, with health, persevering effort, and God’s blessing, we shall see the fruits of our labours. If I have undervalued the preparatory work we have been doing these two years, I have done so unintentionally. I remember when on Aneityum, that as my knowledge of the language and people increased, in like proportion did my influence rise. I regard the acquisition of the language and a knowledge of the people as perfectly indispensable to future success—as the foundation on which in future years we are to build. The irksome task of learning the language I have regarded as a stepping-stone to something higher and more pleasant. If I have been very anxious for results from our short residence here, I confess to having been unreasonable in my expectations. What results, in the circumstances, could be looked for? My firm belief has all along been, that whenever an efficient and sufficient human instrumentality should come on the field, that then, but not sooner, results might reasonably be expected. That instrumentality is only now coming slowly into existence.

In my letters to the Church I have endeavoured not to raise false hopes and impressions about the work. The more I know of native character and mission work, the more cautious I feel myself becoming in my statements. If my letters for the last ten years have been faulty, it has not been from understating or underrating the

work or the natives. Had I been disposed to produce a short-lived pleasure at home, and to have placed myself in a false position, I might have written, that when we landed here in 1866, the natives at once carried up the cliff our boxes and house frame, with shouts and songs,—that we found a good many worshippers on Sabbaths, assembled in a house built by themselves, under the superintendence of the teachers,—that some of them could engage fluently in prayer in public,—that one or two observed family worship, and that the people in general were glad at our settlement among them. But then, in 1867, I should have had to report, that when we returned from Aneityum with boxes and other stuff, the natives let them lie on the beach for some time, carrying them up at last reluctantly,—that they carried off to the bush one box, the contents of which we have never recovered,—that many of the formerly Christian natives had abandoned the worship, and had taken part in heathen ceremonies, even singing heathen songs within a few yards of our house on Sabbath; and that a woman came out of her hut in a rage, with her spear poised, to finish me, for cutting down a useless tree on my own premises.

I knew that the aspect of things at the time we were settled here would not last, being in part the result of novelty; and I have all along been anxious to describe not the extraordinary but the ordinary state of matters. I may say here, that, in my humble opinion, no visitor, not even a brother missionary, can ever be in circumstances to judge more correctly of the state of the work, or its progress, than the labourer on the spot, provided the latter have a *sana mens in sano corpore*. The presence of the visitor, more particularly on new islands, has a disturbing influence for the time being. In the various letters that have gone from this island, I may have said little about our hopes for the future, and my silence on this point may have been regarded as arising from despondency. I might have closed my communications by saying that our hope was that a change would by-and-by come, or that we had faith that the Gospel would ultimately triumph; but it did not appear to me to be necessary. We all, whether missionaries or their supporters, believe that it will be even so.

I am thankful to say that we are in the enjoyment of pretty good health. Our time is occupied partly with manual and partly with (what I may call, for the want of a better term) mental labours. We are still working at the language, and far from speaking it like natives. Summer has begun. The late cool season has been fine. A drought of seven weeks has just been brought to a close by copious rains. Planting, which had been suspended, will be resumed. The natives are living quietly. We have had no epidemic, nothing more than severe colds during the cool months. The death rate has been low; but the number of births is small.

Our work is more hopeful now. We can see a change, the beginning of which we cannot precisely date. It has been quite marked for the last seven weeks. The number of readers has increased, and also the attendance on Sabbaths. Three little girls have ex-



pressed a wish to live on our premises. One man, the son of the highpriest of the island, has cut off his long hair (one of the badges of heathenism), and has begun to speak in favour of Christianity. We hold service at three new places—making six in all. We have, to supply these, five Aneityum teachers, but only one knows the language to use it with effect. He came to us last month, and we are quite glad of his assistance. He can do parts of the work that we cannot do so well; and being a native, his advice is of value in holding intercourse with the heathen. He lived for several years on the island as a teacher, but had returned to Aneityum before our settlement here. His name is Waihit. You will find mention made of him in Murray's "Western Polynesia." He was of great service to Dr Geddie in the early years of the Aneityum Mission. Mr Inglis has also promised us one of his most useful natives—a former teacher here. Till very lately we thought only of holding our own, as we could not understand the natives, nor speak intelligibly to them. To visit among them, I thought would do more harm than good, so long as I could not understand what was said to me, and answer their many queries. For those who visited us we did what we could quietly, to let them know the object of our coming among them. Now, however, we can act on the aggressive, by going to their public meetings, and by taking the Gospel to those who do not come to it. If nothing untoward befall the cause, we hope, when the season for the worship of the gods of the island comes round in February and March, that at the least they will go through their ceremonies with less heart, feeling that their glory has departed, and that their temple may not again be repaired.

And now I wish to tell you one of our felt wants—a good bell. We beat the wooden trough as loudly as we can, for church and school, but still some come late, and say, "Oh! we did not hear your *tavaka*." Perhaps some generous individual, or a congregation, might help us in this matter, and send us a bell as a token of their interest in these natives.—Yours, etc.

J. COPELAND.

## THE LAST STAGE OF THE JOURNEY.

FOR THE YOUNG.

"EIGHTY-FOUR to-day! Surely I have come very nearly to the end of this, the last stage of my journey. God has dealt with me very gently; but the longest life must close. I hope I am not impatient; still, if I might choose, I have 'a desire to depart.' But I wait the Lord's will; yet, before I go, I should like to write down a few of the Lord's dealings with me, and to recall the successive stages of the way along which He has led me. There are those who love me dearly who will be glad to read my remembrances; and, by God's blessing, it may lead some of the younger of them to trust Him with all their hearts."

So mused good old Mr Gilbert, as he sat in his easy chair in the library, after breakfast on New Year's morning, 186—. He was a retired London merchant, and lived in a pleasant little village a few miles from town. Everything about his house indicated the possession of competence. The shelves of his library were well furnished with books; a bright fire burned

in the grate; and a few volumes, evidently favourites, lay on the table. His Bible was nearest his hand; in fact, he had just laid it down. Further on were a Devotional Commentary, Baxter's Saint's Rest, Leighton on Peter, and a few other books of kindred character. His countenance bore the indications of a soul at perfect peace; and the index was a true one. He knew and loved his Saviour, and he hoped soon to be with Him.

His two daughters, with their husbands and their children, were to dine with him that day. They wished to spare him the fatigue; but he would not hear of it. "No, no," he said; "it may be the last time. Come all of you. I can leave you a little in the afternoon."

He was expecting their coming; and very likely that had something to do with the purpose he now formed. Rising from his chair after a little reflection, he took his place at the table, spread a sheet of paper before him, and begun to write. His hand had lost the command of his pen it had possessed in former days, and he wrote tremblingly; still, the characters were clear and distinct. The manuscript was found in his desk after he had gone, labelled "For my dear grandchildren."

"I have been looking back to-day on the way the Lord has led me, not forty years only, but more than twice forty. I think the end of my journey cannot be far distant; and that thought has led me to recall its successive stages. There are some things in the retrospect which revive in me very sad feelings; but the feelings that most predominate are those of heartfelt gratitude. 'Surely goodness and mercy have followed me all the days of my life.'

"The first stage of my journey—my childhood, and the earlier days of my youth—was passed in a little village far away in Northumberland, in the beautiful vale of the Coquet. I think I see it now as distinctly as though I had left it only yesterday, embosomed in the hills, with its fine old castle, and the walks by the banks of the river, and the squire's house—the only well-built house in the place. My father was a small farmer, occupying a few acres of land, just enough to afford us a mere subsistence; but never did I meet with a better man; and my mother was one of the kindest, best women, that ever lived. Tears fill my eyes even now, as I think of them; and to this day I bless God that I was born of such parents. They taught us to love the house of God, to keep the Sabbath holy; but, most of all, to believe in the Lord Jesus Christ, and to take the Bible as a guide of our whole life. I remember well the serious solemnity of our family worship, the psalms we sung, my father's very tones as he read the Word of God, and the earnestness with which he prayed. We were not a very large family—there were four of us, three brothers and a sister; but few as we were, there was no prospect of our finding occupation in H—; and so it was resolved that whilst my elder brother and my sister should remain at home, my younger brother and I should be sent out into the world. Father and mother struggled hard to give us a good education; and fortunately for us, the minister was willing to educate a few pupils with his own boys. When I was fifteen years of age, through the good offices of a friend in Newcastle, a situation was found for me in a merchant's office on the Quay-side. It was a time of mingled hopefulness and sadness when I left home. My mother had bought a new Bible for me two or three months before; and the night before I left she took me aside, put it into my hands, and made me promise that I would read a portion of it every day, and not forget to pray. Another thing she insisted on very earnestly. 'I hear,' she said, 'that in large towns they don't keep the Sabbath as we keep it here. Now, my dear boy, promise me that you will never forsake God's house, or go pleasure-taking on His day.' With all these requests I gave a ready compliance; and it proved a great safeguard to me that I did.

"My father went with me to Newcastle; but though we had to start at four o'clock in the morning, we must not think of leaving, he said, without family prayer. Oh, how he prayed for me that morning! I remember it all the more distinctly, because it was the last time I ever heard him pray at our beloved family altar. It was a long journey; but I was sorry when it was over; so kind was he, and so loving were his counsels. There was little more than he had often said in different forms before; but it seemed to me, as I thought about them afterwards, that they were the closing summary of all his teachings. He found me a humble lodging; called with me at the place of business where I was to be employed; and took me in the evening to call on a good minister, whose ministry he wished me to attend, and who promised to show me what kindness and attention were in his power. He stayed with me that night, and early the next morning he set off home again. He was a strong man, and had generally great command of his feelings. Indeed, I believe he made a point of showing them as little as possible. I never saw him overcome till that day; but then he *was* overcome. What took place afterwards caused these things to make a deeper impression on me than they might otherwise have done.

"I had now entered on the second stage of my journey. I liked my work, for there was a good deal of variety about it. I was, besides, encouraged by finding that my services were appreciated, and that I had good reason to hope that by diligence and industry I should succeed in life. Still my work was not without its temptations. It threw me amongst sailors—open-hearted, generous fellows, but too often addicted to vice. There were also young men on the Quay-side, in our own and other offices, who were anything but what they ought to have been; and they did their utmost to lead me astray. It seems most wonderful to me that I stood; for I do not think that as yet I had God's grace in my heart. There were, however, several things which helped to keep me. First of all, there were the remembrances of home. I thought of the principles which had been inculcated upon me, of the promises I had made, and of the grief into which my parents would be plunged if I did wrong. Then, I found it necessary, for the purpose of conversing with the captains of foreign vessels, that I should learn German and French; and I saw, too, that if I could master those languages I should be able to secure the post of foreign clerk. So I set to work, with what help I could get, to learn them. The minister to whom my father had taken me, too, was very kind. He had a large congregation, and he was much occupied; but he showed me a great deal of attention, which did much to keep me from evil, and for which I shall ever revere his memory. But most of all, I believe, I was indebted to the prayers of my dear parents, which, I had reason to know, were offered for me very earnestly every day.

"Yet, in spite of all these safeguards, I was once in great peril. It was about two years after I had gone to Newcastle; and this is how it happened. I had rendered some service to the captain of a French vessel, and it brought me a good deal into contact with him. He showed me great civility, and invited me, along with the clerk next above me, to visit him on board his vessel. I complied, partly because I was flattered by his attentions, and partly because I thought it would help me to improve my French. The matter, however, did not end there. He asked me to go with him to the theatre; and once or twice I yielded—I need scarcely say, with a very unquiet conscience. He was a man of polished manners, but of very loose principles. That, however, I found out only by degrees. If I had known as much about him at first as I learned afterwards, I should have been afraid to have anything to do with him. I verily believe that if I had associated with him much longer I should have been ruined. One evening, however, just as I was going out to keep an appointment with him, I re-

ceived a letter from home. A sad letter it was! fever had broken out in the village; my dear and only sister had taken it, and she was dead; and my father was very ill. They hoped he would recover; but he was in great danger. The letter had been several days on the road; so that when I received it, my sister would be buried, and it was possible my father might be dead. I cannot describe my feelings. It stung me to the quick to think that whilst they had been in such trouble, I had been doing what, had they known of it, would have increased their trouble most grievously. After the first gush of grief was over, I wrote a hurried note to my fellow-clerk, who was to have accompanied me to meet the captain, telling him what had happened, and that they must not expect me. I then put on my hat and went to the house of my employer, and begged him to let me go home. I had never had a holiday from the time of my going to business, and I pleaded that as they were in such trouble I might be spared. He consented, provided the accounts given in the next letter were not more favourable. The next letter told me that my father was dead, and that before I could possibly arrive at H—— he must be buried.

"I set off immediately. It was a sorrowful visit—the house looked very desolate; but my mother was calm and resigned. She told me about the illnesses of my sister and my father; how they had both been sustained by the hopes and comforts of the Gospel; and how my father had offered many fervent prayers for me, his absent boy, even amidst the wildness of delirium; and how almost the last words he spoke were a message which they were to convey to me. 'Tell him,' said he, 'to believe in the Lord Jesus Christ, to be a good lad, and to commit all his ways in faith and prayer to God; tell him to be kind to his mother; and tell him I hope we shall all meet in heaven.'

"I went to the graves of my father and my sister. There, with many tears, I prayed to God to forgive my sins, and, now that my earthly father was gone, to be the friend and the guide of my youth. That, I have every reason to believe, was the time of my conversion.

"At the end of a fortnight—oh, how short it seemed!—I returned to my work. My intercourse with dangerous or doubtful associates was for ever at an end. I sought for companions who feared God; and I am thankful to say I found some who became true friends, and whose friendship proved an incalculable blessing. They are all gone; and I shall soon follow them to the world of light.

"I call my coming up to London the third stage of my journey; and, so far as my worldly fortunes were concerned, it was the most eventful of all. I was then five-and-twenty. My employer seeking a wider scope for his energies, and having at his command a large capital, resolved to transfer his business to London. He asked me to go with him, and offered me a very liberal salary. London was not so accessible from the north then, as it is in these days of swift railroad travelling, and I felt much the thought of being so far separated from my widowed mother. But it seemed a providential opening, and I thought it my duty to go. Besides, I considered that my increased salary would enable me to render help to my mother, and I should have the opportunity also of putting forward my younger brother. The result proved that I acted wisely, and that the thing was of God. At first, I was chief clerk; but at the end of five years I was taken into the business as junior partner.

"That brings me to the fourth, and the longest stage of my journey. It was doubly an era in my life; for about the same time I married. I had resolved that whenever I married, I would marry 'only in the Lord;' and that I would ask God's guidance about it. I have no doubt whatever that God did guide me. Never, surely, had any man a gentler, wiser, more true-hearted wife. She was portionless—the orphan of the good minister who

had shown me such kindness in Newcastle, and I met her, seemingly, by accident, but really, I am certain, in God's good providence, at the house of a friend in London. Her Christian worth was of more value to me than the largest fortune. She soothed my cares, and at one period especially they were very heavy; she trained up her children for God; and she joined me most heartily in giving free welcome to numbers of good men whom it was our happiness to receive in our dwelling, whom we honoured for the Master's sake. We found in entertaining many of them, that we had entertained angels unawares. I thank God that He spared her to me so long; for there were times when I did not expect it. Still her death was the great sorrow of my life.

"When my partners died, the business was so left that I could, if I pleased, take the whole of it into my own hands. That afforded me the opportunity of taking my younger brother into partnership. As I think of the success with which God blessed our endeavours, raising us to a position of eminence amongst the merchants of our great city, and enabling us to give—as, according to our ability, I trust we did—that God's cause might be extended around us as in the world; and as I contrast it all with our lowly origin in that distant Northumbrian village, I am often reminded of what Jacob said, 'I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.'

"I had often resolved that if I should be spared to see my seventieth birthday, I would give up business. I always thought it a pity that men whom God had prospered, and who could retire with every comfort, should continue to toil in extreme old age. I had always made a point of having a quiet Saturday evening to spend partly with my family, but still more with God, in calm preparation for the Sabbath; and I resolved that, if possible, I would secure the Saturday evening of my life to prepare for the blessed Sabbath of the skies. I think I should have retired earlier, but for the sake of my brother, who was eight years my junior, and who wished me to continue a little longer than I had intended, that we might retire together. We did so. I never thought God would have spared me so long. This long stage of my journey was extended over fourteen years. A happy time it has been. I never found such sweetness in my Bible; I have had many cheering sights from 'the Delectable Mountains' of the heavenly city; and I thank God that I have been able to devote my leisure and my failing energies to the service of my Redeemer. I am only waiting now till He shall call me to my rest.

"And now, dear grandchildren, take an old man's last counsels. I have served Jesus nearly seventy years, and I have found His service the source of my highest joy. There are no wages like those He gives His true servants. Give Him your hearts; believe Him, love Him, serve Him. He will give you, as I can assure you He has given me, 'a peace which passeth all understanding;' and He will receive you, when this earthly life is over, to His own right hand in heaven: may your dear parents and you and I all meet there!"

Long before the next New Year's Day, the journey was ended. Just as the sun was about to set one glorious summer evening, a sorrowful group stood round his deathbed, consisting of his two daughters and their husbands, his grandchildren and his brother, who still survived. Though very feeble, he was perfectly collected. He spoke a word of counsel and farewell to each; and then told them—what, indeed, he had declared frequently in his brief illness—how near the Saviour was, and how precious, and how completely the terrors of death were gone. His pastor, who was present, said afterwards, that nothing he had ever seen reminded him so forcibly of John Bunyan's description of the end of one of his finest characters. "When

the day that he must go hence was come, many accompanied him to the river side, into which, as he went, he said, 'Death, where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."\*

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## Notes on Public Affairs.

### SIR ROUNDELL PALMER ON ECCLESIASTICAL SELF-GOVERNMENT.

THE present discussions in the Houses of Parliament are full of interest and importance. It is pleasing to find that the Legislature, when it is about to sever its legal connection with a particular Church, manifests a quickened consciousness of moral duty, and a gravity and a solemnity, in dealing with the whole subject. If the dogmatic allegiance of Parliament to a privileged Church be less than it was in former times, the moral tone which pervades the utterances of the best men is immeasurably enhanced. Several speakers might be named, whose addresses awaken our moral sympathies as well as our intellectual admiration, and we express the ardent hope that the Bench of Bishops will imitate the dignity and earnestness of the leading men in the Lower House, and let the world understand, that ministers of Christ are not inferior to statesmen in the graces of candour, generosity of feeling, and a noble elevation of purpose. These thoughts have been suggested to us by reading speeches which have been delivered both in favour of the Bill and against it, and especially by the speech of Sir Roundell Palmer. Great lawyers are not so well known to the public at large as prominent statesmen; but the Lord Chancellor, Lord Cairns, Sir R. Palmer, and Sir J. Coleridge, are as much distinguished for their high Christian character as for their legal reputation. The position of Sir R. Palmer on the Irish Church is peculiar. He is in favour of her disestablishment, and her separation from the State; but his objections to disendowment are so serious, and are held with so much tenacity, that he refused the office of Lord Chancellor. He thinks the disendowing clauses of the Bill are unnecessary, unjust, and useless, and he has given the strongest proof of the purity of his conscience, and of his superiority to selfish and personal considerations. His speech is admitted on all hands to be a masterpiece of forensic eloquence, and to have been animated by exalted feeling. We wish to bring before our readers a memorable declaration which he made in the course of that address. Referring to the difficulties which the Disestablished Irish Episcopal Church would have to encounter, in respect of effective organisation, he said:—"The Establishment Church of Scotland enjoys, in my humble opinion, a much better government, a much better organisation, than the Church of England. She has her Kirk-Sessions, her Presbyteries, her Synods, her General Assemblies; each step of self-government rising above the other, so that she has been well exer-

\* From *The Tract Magazine*, a very excellent penny monthly periodical, issued by the Religious Tract Society.

cised in the whole art and power of self-government, self-legislation, self-expansion—no State control coming in to stop her Synods from meeting. It was in the General Assemblies that the Established Church of Scotland, by legislation, by council, by deliberation, carried on a long battle against the powers of the State, and gained a great victory."

This is candid testimony, and although the learned speaker, himself a conscientious Episcopalian, employed the argument for another purpose, we are warranted in taking it as a frank and full confession that self-government in ecclesiastical affairs is inherently good; that it is enjoyed by the Presbyterian Church of Scotland in a far higher degree than by the Episcopal Church of England and Ireland; and that the wonderful success of the Free Church of Scotland is owing, in great measure, to her previous training in the habits of self-government, which is a constituent element of Presbyterianism. This testimony, borne so frankly and fearlessly, ought to deepen our confidence in the value of our system of government, and to enhance our attachment to its leading principles. These principles are founded upon, and agreeable to, the Word of God, and it is by this test that they must be tried. We do not claim a Divine right for every particular detail, but we believe that the essential elements of primitive rule are embodied in the Presbyterian order, and that wise and tender administration is all that is required to manifest its Scriptural authority. Inasmuch, however, as the other systems claim a Divine warrant, and have been advocated with an equal intelligence and zeal, it is necessary to look frankly into the character and working of the different systems, in order that we may discover how far they promote the highest ends of discipline; and if it can be proved that the advantages of one greatly surpass those of the others, the fair conclusion is, that it is most in harmony with Scriptural principles, and most in accordance with the will of the Head of the Church. Our form possesses, in our view, undeniable advantages. It embodies the complementary principles of authority and liberty, while it prevents the one from passing into tyranny, and the other from sinking into anarchy. It preserves the unity of the Church. It sympathises with the genius of representative institutions, and it is an admirable discipline of self-government, according to the testimony of a disinterested witness. If the theory is to be carried out in its fulness, there must be a sense of responsibility in all the members of the Church, and their privileges ought to be exercised for the good of the whole body. It is especially incumbent on the representatives of the Church to set before themselves high aims, and to reach them through the adoption of pure means. The publicity which attends Presbyterian Courts lays additional obligations on their members to maintain the dignity and honour of the Church of Christ, and to consult for her inward and outward prosperity. If they are only loyal to their principles, and wise in their application, we have every reason to anticipate their ultimate triumph. Scotland gives no signs of lapsing from past attainments in this matter. Ireland will soon enjoy an oppor-

tunity such as she never has possessed in the midst of the complications of the last three hundred years; and it is delightful to witness the energy and the ardour which characterise the recent developments of Presbyterianism in England.

It is often objected that our system tends to produce a dull monotony of ministerial attainment, and that is unfavourable to the cultivation of high intellect and refined scholarship; but the admitted superiority of a select number of Anglican clergymen is due to exceptional causes, and especially to their monopoly of the splendid foundations of Oxford and Cambridge. We believe that it would be an immense advantage to our Churches were some of their most eminent men able to devote themselves fully to the higher departments of theological study, and there is nothing in the nature of our system to preclude it; but the manly love of freedom, and the wisdom, tact, and judgment required for the successful administration of affairs, are no inconsiderable benefits, and these are secured and fostered by our regulated discussions. Besides, it ought to be remembered that the average scholarship of our ministers is much higher than that of the ministers of the Church of England, whose reputation rests on a comparatively few illustrious names. Of all the working clergymen of a northern diocese, a mere fraction has enjoyed the benefits of academic training.

We have often thought that there is a defect with us in respect to true Christian fellowship. We have an impression that both the Congregationalists and the Wesleyans have much to teach us, regarding the culture and manifestation of brotherly fellowship. There is a warmth and life in their relations to each other, and in their efforts to extend the Gospel, which do not exist, at least to the same extent, among us, and whose absence must be a source of weakness. The marvellous growth of the Wesleyans is a fact well worth the most serious consideration. An uncontradicted statement appeared lately to the effect that the Wesleyans outnumber the Anglicans throughout the world. While we have no desire to see their class-system adopted in our Churches, we are compelled to say that it has had something to do with their rapid progress, and that there is needed in all our Churches a greater infusion of the social spirit, directed by wisdom, and animated by a deep solicitude for the salvation of souls, and for the glory of our Lord and Redeemer.

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### Reviews and Notices.

*Discourses of Redemption.* By Rev. Stuart Robinson, D.D., lately Professor of Church Government and Pastoral Theology at Danville, Kentucky. Second Edition. 8vo. Pp. xvi., 488. Edinburgh: T. & T. Clark. 1869.

THESE discourses are not a collection of miscellaneous sermons, but a series of Biblical expositions unfolding the nature of redemption, in the order of its revelation to men. The title of the first dis-



course, "The diversity in unity of the revelation of redemption," indicates the principle illustrated throughout the book. Revelation as given at sundry times, and in divers manners, gradually developed more and more clearly a scheme of salvation which was perfect from the first. In illustrating this principle, Dr Robinson discusses redemption as revealed to the patriarchs, in the laws and ordinances of the theocratic era, through the Spirit of Christ in the Prophets, as taught by Jesus the Incarnate Word, as preached by apostles under the dispensation of the Spirit. In mode of treatment of their great theme, the discourses are as far as may be from a dry essay. While strictly expository, they are always fervid, and often eloquent in a high degree, and such as could only have come from a preacher profoundly acquainted with the scheme of redemption. Dr Robinson is a Calvinist and Presbyterian, and in keeping with his principle of the oneness of the method of salvation in all ages, he traces Presbyterianism up to the days of the patriarchs. Appended to the discourses is a long note on the place of the Church in the revealed scheme of redemption, in which there is much fresh and valuable matter, along with one or two statements not in harmony with the great excellence of the rest of the volume, such as "the rule for the guidance of the civil power in its exercise is the light of nature and reason, the law which the Author of nature reveals through reason to man; but the rule for the guidance of ecclesiastical power in its exercise, is that light, which, as Prophet of the Church, Jesus Christ has revealed in His Word." There is a sense in which the first part of this sentence is true, for magistrates must act reasonably; but in the full meaning of the words, it is directly in opposition to those many passages of Holy Writ, both in the Old and New Testaments, which, in detail, set forth the duty of rulers, and illustrate the language of the second Psalm, "Be instructed, ye judges of the earth."

The large quantity of missionary matter on hand forbids extract from the Discourses this month, but in a future number we hope to transfer to our pages a specimen of the wealth of Biblical thought they contain.

*The Church of Christ: A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church.* By the late James Bannerman, D.D., Professor of Apologetics and Pastoral Theology, New College, Edinburgh. Edited by his Son. 2 vols. 8vo. Pp. 480 and 468. Edinburgh: T. & T. Clark. 1868.

We regret that a pressure of missionary intelligence has hitherto prevented us from noticing this very valuable work of the late Dr Bannerman. His son has rendered an important service to the Christian commonwealth in preparing it for publication. We hope to notice it, at length, in an early number, and meanwhile, we shall only say that we have no modern treatise on the nature, prerogatives, and powers of the Church, in our language, that can be compared with it for comprehensiveness and thoroughness.

*The Revelation of Law in Scripture; considered with respect to its own Nature and its Relative Place in Successive Dispensations.* By Patrick Fairbairn, D.D. 8vo. Pp. xii., 484. Edinburgh: T. & T. Clark. 1868.

PRINCIPAL FAIRBAIRN has earned a chief place among modern theological writers by his previous contributions to theological science. This timeous discussion of the revelation of law in Scripture will not detract from his fame. It is a work of much interest, that will delight, as well as instruct, the Christian student. The errors of Pantheism, Positivism, Idealism, Antinomianism, he sweeps away in a masterly manner in the preliminary lecture. He then surveys the law as written on man's nature, man's failure to obey it, the law as revealed in the different stages of the divine economy of grace, its relation to the Church of Christ, and the sense in which it may be said to have been abolished. In every way it is an addition of more than ordinary value to the noble theological treatises that, in recent years, have come from the pen of Free Church Professors.

*The Presbyterian Calendar of Australasia.* Second Year of Issue. 1869. Edited by Rev. D. Macdonald, M.A. Crown 8vo. Pp. 80. Melbourne: Mason, Firth, & Co.

MR MACDONALD, in the "Presbyterian Calendar of Australasia," has produced a work full of interest, and calculated to do much service to the cause of Scriptural Church government in the Southern Hemisphere. In addition to the matter usually found in an almanac, there are full lists of the ministers of the Presbyterian Church in Australasia. Prefixed to these lists is a valuable introduction upon the leading principles of Presbyterian polity. A few pages of well selected miscellanea give the leading facts relating to Presbyterianism throughout the world. At the close is a Statistical Register, presenting information relating to the extraordinary and unparalleled social and material advancement of Victoria, which, from a population of 224 in 1836, has increased to 643,912 on January 1, 1867. The calendar is beautifully printed, and in every way reflects the highest credit on its able editor, as well as Presbyterianism in Australia, which now numbers 321 ministers. Such a calendar, unsectarian in character, is still lacking in Presbyterian Scotland.

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### Obituary.

MR JOHN DOUGLAS, DUMFRIES.

At Brickfield, in the parish of Tinwald, near Dumfries, on the 28th day of February last, Mr JOHN DOUGLAS, in the 69th year of his age. He became connected with the Reformed Presbyterian Church in the year 1817; and was for many years an elder of the congregation of Dumfries. His early associations were with the church at Quarrelwood, and with Thomson and Jeffrey, its ministers, especially the latter. When the seat of the congregation became Dumfries, he continued his attendance with the utmost regularity, although this involved a journey of fully six miles on foot; and

his character secured for him the respect and affection of all his brethren. Deep piety, large acquaintance with the Word of God and our solid old theology, a remarkable gift of prayer, and a very tender heart, made him a most valuable elder. In the courts of the Church, while adhering almost sternly by the old ways, and jealous of change, the goodness of his nature took away from this course everything of bitterness; and in the more private domestic duties of his office, his union of faithfulness with tenderness and sympathy, will not soon be forgotten by the many to whom he ministered. Strongly attached to the principles of our Church, he was by no means sectarian in his spirit, but devoted much of his time to quiet usefulness among his neighbours, by whom his loss is felt keenly, and will be felt long. Very few men occupying so humble a position in this world, have done more to commend and adorn religion by a consistent useful life. We are sure that those ministers of Dumfries who are now occupying other spheres in the Christian Church feel emotions of deep respect and tenderness awakened by his removal; and earnestly pray the All-wise and gracious Lord, who has so recently removed from that Session, James Halliday, James Paton, and John Douglas, to raise up in the congregation others on whom He has bestowed equal qualifications for usefulness. "Help, Lord; for the godly man ceaseth." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . . Mark the perfect man, and behold the upright: for the end of that man is peace." (Psalms xii. 1.; xxxvii. 25, 37.)

## News of the Church.

### GLASGOW PRESBYTERY.

THIS Presbytery met on the 13th ult. Mr William Clow and Mr James Ewing, students of Philosophy, were examined on their course of study, with a view to entering the Theological Hall in June. The examination was cordially sustained.

The reports of the triennial visitation of the congregations in the Presbytery were read.

Next meeting was appointed for the 3d inst., at six P.M.

### PRESBYTERY OF PAISLEY.

This Presbytery met at Paisley on the 6th ult.—Rev. J. H. Thomson, moderator.

A petition from the congregation of Port-Glasgow, and extracts from the minutes of congregational meetings that had been held to consider the circumstances of the congregation, were presented and read. The petitioners desired to have a junior pastor, who would undertake all the duties of the pastorate, and relieve the Rev. William M'Lachlan, amid his advancing years and growing infirmities, from active service, except in so far as was optional on his part, and proposed to give their senior minister an allowance of £50 per annum, in expectation that further aid would be obtained from the Aged and Infirm Ministers' Fund, and their junior pastor £100 per annum. Messrs W. C. B. Hamilton, A. Lowe, and J. Semple, were heard as commissioners from the congregation, in explanation and support of the petition. Rev. W. M'Lachlan was also heard. After lengthened conversation the Presbytery agreed to record their satisfaction with the prayer of the petition, and to make the necessary application to Synod for a grant from the Aged and Infirm Ministers' Fund.

The following memorial to the approaching Synod, on the Terms of Communion, was read by Rev. J. H. Thomson, Eaglesham:—

"Whereas the Terms of Christian Communion at present in use in the Reformed Presbyterian Church in Scotland have become, in some of their expres-

sions, antiquated, are (from various causes) liable to be misunderstood, and do not with sufficient clearness express the distinctive principles of the Reformed Presbyterian Church, your memorialist humbly prays that steps be taken to substitute the following, or similar terms, in their place:—

"I. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the alone infallible rule of faith and practice.

"II. The acknowledgment of the doctrine contained in the Westminster Shorter Catechism to be founded upon, and agreeable to, the Word of God.

"III. The acknowledgment of Presbyterian Church Government to be founded upon, and agreeable to, the Word of God.

"IV. The acknowledgment of the Headship of Christ over the Church, and of His moral dominion over the nations: of the supreme authority of Holy Scripture as Christ's law to Church and State; and of the duty of national allegiance to Christ.

"V. Practically adorning the doctrine of God our Saviour, by walking in all His commandments and ordinances blamelessly.

"And that instead of the following Note to the Terms of Communion,—

"Inquirers after the peculiar views and usages of the Reformed Presbyterian Church, will find information in 'Short Account of the Old Presbyterian Dissenters'—'Explanation and Defence of the Terms of Communion, adopted by the community of Dissenters'—'Act, Declaration, and Testimony for the whole of our Covenanted Reformation,' etc.—'Reformation Principles exhibited by the Reformed Presbyterian Church in the United States of America.' Besides these authorised works, information will be found in 'Summary of the History, Principles, and Testimony of the Reformed Presbyterian Church in Scotland.' Inquirers are directed for more particular information to 'Plain Reasons for Presbyterians Dissenting from the Revolution Church in Scotland,' and to 'History of the State and Sufferings of the Church in Scotland, from the Restoration to the Revolution,' by Cruikshanks, and to 'History of the Church and State of Scotland,' by Stevenson.—

"There be substituted,

"Information respecting the Reformed Presbyterian Church will be found in 'Testimony of the Reformed Presbyterian Church in Scotland; Historical and Doctrinal.'—Glasgow, 1842.

"And your memorialist firmly believes that good service will be done to the cause of truth."

After conversation, it was agreed to transmit the memorial. It was also agreed to record it as the unanimous opinion of the Presbytery, that a simplification of the Terms of Christian Communion was exceedingly desirable; and further, that the Synod be humbly recommended to take the whole question into their serious consideration at their approaching meeting.

Mr Allan M'Dougall, A.M., student of the fifth year, gave a popular sermon. Mr Allan Bayne, student of the third year, was examined on "Symington on the Atonement." Both the sermon and examination were cordially sustained.

#### PRESBYTERY OF DUMFRIES AND NEWTON-STEWART.—THE EDUCATION BILL.

This Presbytery met at Dumfries on the 31st March—Rev. M. Brown, Hightae, moderator. The following resolutions on the Education Bill were submitted by the Rev. Wm. Milroy:—

"1. The court most cordially approves the idea of a uniform, comprehensive, national system of education.

"2. It approves also of a Scottish Central Board in Edinburgh, although the composition thereof is objectionable; and its meetings ought to be public.

"3. It accepts at once a conscience clause; but maintains that, apart from those expressly availing themselves thereof, the ancient use and wont of religious teaching ought to be continued by provision made to that effect in the bill.

"4. The court desires to express in the strongest manner its dissatisfaction with the proposal to continue the parochial schools under their present

management. Either their conversion into new national schools should be made compulsory, or their management greatly liberalised and extended. This might easily be done by empowering the heads of families to elect persons in number according to the proportion which the school fees bear to the sum contributed by the heritors, which persons, together with the heritors, would form the committee to take the management of the school.

"5. If, as is generally believed, the money given by the heritors on behalf of the parochial school be not a private contribution but a public burden on the land, then any further sum required for educational purposes should be obtained by the heritors being rated equally with the general public, in addition to the sum they already contribute.

"6. It is also suggested that the school committee of a district should in no case consist of fewer than six persons—one-third to retire annually, subject, of course, to re-election."

The resolutions were unanimously adopted.

Rev. Wm. Milroy submitted the following resolutions on the elective franchise:—

"1. That, in the judgment of this Court, the change recently made on the Parliamentary Oath, takes away the grounds of objection against the use of the elective franchise, and members of the Church may now as warrantably exercise all civil rights and privileges as they certainly did during the Second Reformation.

"2. Those, however, who exercise the franchise, should do so in an intelligent and conscientious manner, having special regard to the good of the country, and the capacity, character, and principles of those soliciting their suffrages.

"3. That, for men to give their support and vote to this or that candidate through fear of pecuniary loss, mere considerations of personal friendship, or self-interest, is immoral and wrong, and certain to undermine the independence, soundness of judgment, and spirituality of character of all so acting.

"4. That where there are no moral grounds of objection, the use of the franchise is a duty as well as a privilege—a duty to be discharged without regard to the fear, favour, or frown of any, high or low,—and that when men are swayed by regard to the feelings of others, or favours conferred, rather than the merits of the case, then this is really unprincipled and corrupt, whether it do or do not come within the scope and penalty of the civil law."

The resolutions were unanimously adopted.

#### APPLICATION OF REV. P. M. MARTIN FOR ADMISSION INTO THE ENGLISH PRESBYTERIAN CHURCH.

At a meeting of the London Presbytery of the English Presbyterian Church on 6th ult., Rev. J. Matheson stated, that he had a request to make on behalf of the Rev. P. M. Martin, lately minister of the Reformed Presbyterian Church at Kilbirnie, to be received as a minister of their denomination. Mr Martin had had to leave Scotland on account of the state of his wife's health, her medical adviser recommending residence in the south of England; and it was further stated, that he was at present labouring with great acceptance at Ipswich. It was agreed, on the motion of Rev. Mr Ballantyne, to take the usual steps in cases of this kind, by forwarding the application to the Synod. In connection with this matter Professor Chalmers said, he was desirous that their rules enabled them to place brethren of the Reformed Presbyterian and United Presbyterian Churches on the same footing as those of the Free Church of Scotland, when making application for admission to their body. (From *London Weekly Review*; a valuable record of ecclesiastical news, issued under the auspices of the English Presbyterian Church.)

## GLASGOW.—SALISBURY STREET CONGREGATIONAL ANNUAL REPORT.

Ordinary Congregational Purposes, £355; Synod Schemes, £77; Dorcas Society, £5; Sabbath School, £5; Poor, £5; "Dayspring" boxes, £25. Total, £474:6:7. In 1867, £400:3:4. Increase on 1868, £74:3:3.

*Home Mission.*—In addition to the usual services on the Sabbath evening, the Home Missionary, Mr Clow, has, since August last, conducted a meeting in a school-room at the head of Abbotsford Place every Sabbath forenoon. The average attendance has been about 40, and the collection 2s. 2d., which has more than paid the rent of the room. Mr Clow reports,—

"The work every week is very much the same, and the individuals who compose his field of labour are, many of them, those who have occupied it in former years; having the same tendencies, and as little thrift, and as little thought, that one is apt to regard them as almost in a hopeless, as they are already in a helpless condition. Some of those whom one visits are remarkable for their readiness in promising to begin a better life, but equally remarkable for their tardiness in performing. None are convinced that their present life is what they would like were they to die to-day; but they are hoping it may be better, and so postponing. Some will move if one is ever pushing them on; they will come to a meeting if you call and insist on their attendance—out of deference they will comply; but they seem to think, when they have come once, that they have done all they are asked to do, and so may not be expected except again visited, and again insisted on. But to be always pushing an individual thus on, and never to have the satisfaction of seeing him take a single step heavenwards himself, is a most painful task, for which but few, if any, are equal; but even this constant urging, though continued, comes by-and-by to be utterly ineffective. There is a kind of migratory class who are constantly changing their abode; and when one finds them they are so sweet and so plausible, that he imagines he has met with material that is pliant and capable of being moulded to something better than it is; but by-and-by he discovers that his hopes have been vain, for in a week or two they are gone, their next-door neighbours cannot tell where.

"During the past year death has been busy in many of the homes. I have visited, and individuals have been removed when one might have thought, by the professions they made and the regrets they expressed, that had they been spared a little longer on earth they would have lived better. But all who were at death's door, and were anxious about their souls, and desirous to be prayed for, have not died; and with some who have recovered, spared life does not seem to be treated as a space for repentance, but as a time for sin. It is only of a few I can speak with any measure of satisfaction: they have been brought into communion with the Church, or to attend it with a degree of regularity; but they have rather been those our instrumentality prevented from lapsing, than restored from a lapsed or degraded condition."

In Penny Bank, the transactions have been 5222; amount deposited, £122; repaid, £112; transferred, £16; balance in bank, £71. New depositors, 300.

*Sabbath School.*—Scholars on roll, 355; teachers, 43; books in library, 157. In October last a branch mission school was started in Port Eglington. The attendance has been highly encouraging. Scholars on roll, 110. Teachers, 16.

## PORT-GLASGOW.—ANNUAL REPORT.

Amount raised for Congregational Purposes, including balance of £26 from last year, £180; Schemes of Church, £22; Sabbath School, £10; Poor, £13. Total, £227:3:3½.

## PORT-GLASGOW.—PRESENTATION TO MR ALEXANDER BAIRD.

On the 23d March, at a social meeting, in the Odd-Fellows' Hall, of the Bible and Sacred Music Classes connected with the congregation, Mr Matthew Guy, in the name of the Bible Class, presented Mr Alexander Baird with Stier's "Words of Jesus," in 9 vols., in token of their appreciation of his labours among them.

**GLASGOW.—WEST CAMPBELL STREET—COLLECTION, AND NEW VESTRY.**

On the occasion of the induction of Rev. D. Taylor, on March 21st, the collection amounted to £101. During the vacancy the church has been cleaned and painted, and a commodious vestry has been built in the court behind.

**BIRKENHEAD.—ST ANDREWS PRESBYTERIAN CHURCH, CONWAY STREET.**

The Rev. A. M. Symington, in sending us the obituary notice of Mr John Douglas, has kindly forwarded us, at our request, the Annual Report of St Andrews Presbyterian Congregation, Birkenhead. The report is a model of succinctness and brevity. The membership is 400; Contributions for Synod Missions, £64; Local Home Missions, £59. Total income, including a balance of £67 from preceding year, £857: 18s.

**DARVEL.—SOIREE OF BIBLE CLASS.**

On the 3d ult. the Rev. M. G. Easton's weekly Bible Class (about 60 in number), together with a number of those who had in previous years been connected with it, held their usual annual soiree—the Rev. M. G. Easton in the chair. Mr Robert Brown addressed the meeting on "Social Inter-course, its advantages and dangers;" Mr George Stirling gave a retrospective review of certain periods of Church history which had been brought under the notice of the class; Mr Hugh Lawson spoke on "The importance of seeking the acquisition of knowledge;" and Mr Hugh Young, on "The value of wisdom, in its relation at once to this life and that which is to come."

**KILMARNOCK.—PRESENTATION TO REV. T. RAMAGE.**

On the 19th ult. the Bible Class presented Rev. T. Ramage with a writing-desk, and Mrs Ramage with a pencil-case.

**DOUGLAS-WATER.—PRESENTATION TO REV. J. NAISMITH.**

On the 8th ult. the Bible Class presented Rev. James Naismith with a silver bread-basket.

**THE MISSION BOXES.**

With the new wrappers for the Mission Boxes, a small book of 16 pages in a neat cover, embellished with a frontispiece of the "Dayspring" and a useful map of the New Hebrides, has been issued to the collectors. It contains an account of the "Dayspring," and the most interesting parts of the Journal of Mr Inglis' Voyage in the "Dayspring," that appeared at length in our February, March, and April numbers.

**MEETING OF SYNOD.**

The Synod of the Reformed Presbyterian Church meets in Glasgow, in Great Hamilton Street Church, on Monday, 3d inst., at seven o'clock P.M., when a sermon will be preached by the retiring moderator, Rev. C. N. M'Caig, Lochgilphead.

**SYNOD BREAKFAST.**

The Synod Breakfast will be held in the Tontine Hotel, Trongate, on Wednesday morning, 5th inst., at eight o'clock. Members and friends of the Reformed Presbyterian Church are invited to attend.

THE  
REFORMED PRESBYTERIAN MAGAZINE.

JUNE 1, 1869.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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THE MEETING OF SYNOD.

THE Meeting of Synod had a larger amount of business to transact than has usually fallen to it for the last few years. Its Sederunts extended from Monday evening, May 3, to the evening of the following Friday. The Moderator's chair was fitly occupied by Rev. William Symington, of Glasgow. The Reports submitted were, generally speaking, of a cheering character. First in order came

THE TRIENNIAL VISITATION BY PRESBYTERIES.—This ancient practice was revived by the Synod more than twenty years ago, and has been followed by the best effects. Its primary object is, to gain an exact knowledge of the state of the congregations throughout the Church, and the result, in very many cases, has been, to lead to increased exertion, and to more fervent prayer to the Head of the Church that He would guide to new service, and bless more abundantly the means of grace we all so largely possess. The three leading Presbyterian denominations in the country have each, during late years, been making great efforts to extend their territories and influence. We cherish no jealousy towards them, for, so far as we know, they have been acting simply in the way of duty; nay, we wish them God speed in every good work. But their efforts make it all the more difficult in us, comparatively a small society, to hold our ground. The Reports, however, taken as a whole, showed no decline. Two congregations in country districts had been dissolved, and for natural enough causes; but, over the Church, the attendance on ordinances had not lessened, pecuniary liabilities had been met, and the interest in Missions had been increasing rather



than diminishing. It was with reason, therefore, that the Synod agreed to put on record its gratitude for the prosperity, spiritual and temporal, which the triennial visitation had so fully shown.

The Report of the Committee on the FORMULAS FOR THE ADMISSION OF OFFICE-BEARERS called forth some discussion. This was only what was due to the importance of the subject. It was agreed to send down the document in Overture to Sessions and Presbyteries. It has long been a general feeling, throughout the intelligent members of the Church, that the formulas at ordination call for revision and condensation, in order to be suitable to the needs of the present age. The formula at the ordination of an elder is needlessly different from that of a minister. Each formula contains something that ought to be in the other. Thus, the third question at the ordination of a ruling elder, "Are you persuaded that the Lord Jesus Christ, the alone King of His Church, hath appointed a particular form of government to take place therein, distinct from civil government, and not subordinate to the same?"—a question in substance contained in the formula of the first Seceders—is not found in that of the ordination of ministers at all. The question regarding the motives for entering on office is much more safely and becomingly stated in the elders' formula—Quest. 8—"Are not zeal for the glory of God, love to our Lord Jesus Christ, and desire of being instrumental in the edification of His body the Church, your great motives in entering into this office, and not any selfish considerations whatsoever?"—than in the corresponding question in the ministers'—Quest. 12—"Are you willing to take part in this ministry with us, and that not out of ambition, covetousness, or any other carnal design, but out of an *entire* regard to the glory of God, and the salvation of souls?" We are no admirers of Independency. We believe it to be without warrant, either in Scripture or in the practice of the early Church, and, unless where it takes a leaf out of Presbytery, and establishes a Congregational Union, that its tendency is to anarchy or to tyranny. But, notwithstanding our preference of Presbyterianism as the Scriptural form, it is going too far to class, as in Question 7th, at the ordination of ministers, Independency alongside of Popery and Arianism. Then, too, the distinctive principles of the Reformed Presbyterian Church are stated in a form, it may be, adapted for the middle of last century, but not for this. Indeed, it is the Judicial Act and Testimony of 1761, and not the Testimony of 1842, that is referred to. And there is no question that brings out, apart from human documents, our distinctive position as a Church, as testifying to our Lord's moral dominion over the nations, and to the supremacy of His law

in Church and State. It is not desirable, causelessly, to alter the language of documents that occupy so high a place in our Church procedure as our Formulas. But we have abundant cause. And our Formulas were evidently hastily compiled, and mainly out of the forms enjoined by the General Assembly in 1711, as well as those of the Associate Presbytery, while the 13th Quest., respecting ministerial duties, is very like a production of the elder Fairley, so that there need be no scruple in endeavouring to restate the truths, and the duties they set forth, in language suitable to modern modes of thought and action. Two objects were evidently before the minds of the compilers of our Formulas. They wished both to bind the office-bearers to the maintenance of truth, and to hold up before the assembled congregation—on such occasions often very large—truth that they, too, would do well to receive and uphold. These objects are still worthy of attention, and, doubtless, will be before the mind of the Presbyteries and Sessions when called to decide upon the overture.

The UNION Report occupied the Synod for a large part of two sederunts. Not that there was really any diversity of opinion, calling for much speaking ere it could be cleared away, but the interests at stake demanded that a document so important should not be passed over in silence. For six years have the members of the Joint-Committee been engaged in comparing each others modes of stating the doctrine of the Westminster Confession, and in examining into the working of each others Churches. They have satisfied themselves that their respective Churches are one in doctrine, and that the only point of difference is in regard to the application of a principle which they hold in common. They agree that the civil ruler is bound to regulate his official conduct by the law of Christ revealed in Scripture. But the one holds that circumstances may arise in which the Church may accept money aid from the State, while the other affirms that there are no such circumstances,—that the Church is ever bound to support itself out of its own resources. All the negotiating Churches, however, now support themselves out of their own resources, and with a liberality that has drawn forth the admiration of Christendom. All the Churches are capable of doing more than they have done, much as that has been—none of the Churches would accept State aid were it now offered them; and all regard the national maintenance of the present Established Churches as gross injustice to the rest of the community. The difference between the Churches is, therefore, very narrow indeed.

The Report is in two sections. The first is that of our own

Committee, and is drawn up by Dr Goold. It is a timeous and admirably put plea for the proposed Union. It is not easy to say where the doctrine of our Lord's dominion over all things to His Church is more effectively stated. The second section is the Report of the Joint-Committee, and is the completed result of its long labours. Perhaps no document, since those issued by the Westminster Assembly, has been laid before the Church, that has cost more thought, or is more worthy of the prayerful consideration of every one of its members. For this prayerful consideration it has now at length been published to the world, and with the earnest hope that the Church may find in it materials for a basis of union.

We have been charged with being eager for union, as if this were a serious crime in a Church. But we are not ashamed to say that we are eager for the union of the different branches of the Presbyterian family. To be otherwise would be unfaithfulness to our best traditions, would be alien to the spirit of our Solemn League and Covenant, would be wilfully shutting our eyes to the fact of the substantial unity that prevails among the negotiating Churches, would be seeking to oppose the manifest leadings of Providence, so far as these can be seen in the desires cherished by the holiest and the most devoted members of the Church, wherever the Church is to be found. At all events, we have no personal ends to serve in our eagerness, for by Union our small denomination would be lost in the multitude, and the new associations into which we would be introduced could never have for us the charm of the old. But the proposed Union would remove a scandal from Presbyterianism, or rather from Protestantism, would set free energies spent at home for service in the vast outlying fields in foreign lands, might revive religion among the negotiating Churches, would gladden the hearts of the people of God throughout the world, would afford an example that might stir up the divided Protestant Churches in other parts to go and do likewise, and, if words have a meaning, would be a following out of the prayer of the Head of the Church Himself, "That they all may be one."

The MISSION BOXES are no longer a novelty, for Mr Paterson had to submit the fourth annual Report, but they have not lost their popularity. They have again produced more than £300 (£326) to the Mission Funds. There can be but one opinion both with regard to the great service Mr Paterson has done to the Church in organising the scheme, and the enthusiasm with which he has carried it on from year to year.

The FOREIGN MISSION Report told of two new missionaries sent out during the year—Rev. William Watt and Rev. Peter Milne; of

efforts to put down the slave trade in the New Hebrides; and of the cordial reception of the veteran missionary, Rev. John Inglis, in New Zealand. The funds were equal to the demands made upon them. There are now eleven missionaries in the field, or on the way. There is much about the New Hebrides Mission for which we may well lift up our voice in thanksgiving. The story of the mission from the very commencement, the success with which its labours to evangelise the heathen have been crowned, the high Christian character of Mr Inglis, and those who have followed him, and their literary ability, evinced in the letters, so full of interest, that have appeared from time to time in this Magazine, the high Christian character of the noble women, their wives, their labours in strengthening the hands of the missionaries, and the marvellous power which some of them possess of telling us what they see, so as almost to bring the New Hebrides before our eyes, are all fitted to make us grateful to Him whom we love and serve, that He should so have honoured us in giving us the means and the opportunity of supporting so noble an enterprise.

THE CONDITION OF THE FREEDMEN IN THE UNITED STATES OF AMERICA formed the subject of a stirring address from David Macrae, Esq., delegate from the American Freedmen's Missionary Association. 160,000 Freedmen, who, previous to the civil war, were in bondage and in ignorance, are now in the course of instruction; and to enable them to carry on this good work until they overtake the whole of the lately slave population in the United States, the Association seek the aid of the Churches in this country. Dr Goold eloquently enforced Mr Macrae's statements. No Church could be more deeply interested in the Christian education of the Freedmen than the Reformed Presbyterian. Early in the century, Dr Alexander M'Leod of New York took up the position, that the Church could not receive the slaveholder within its communion, and this position she had been enabled to maintain during all the long stormy years that preceded the triumph of freedom in the late war. £100 were needed to support a missionary, and £50 for one of the negro students. He hoped that some means would be set on foot by which one or other or both of these objects would be attained. From the appropriate resolutions adopted by the Synod, it will be seen that the matter was remitted to the Foreign Mission Committee.

Mr Robert G. Finlay gave in the Report of the ACCOUNTS OF THE CHURCH. There had been a slight decrease on the year. The Hall and Synod Fund had not kept pace with the demands made on it. It amounted to £148, and there had been paid out £161. This is not as it should be. No fund has greater claims upon the Church,

for no fund shows greater returns for the money expended. It educates from ten to twenty theological students annually. It meets the expenses of Synod and of the Union Committee, that, from the frequency of its meetings and the large amount of printing, cannot be a trifle. Mr Finlay, after he had given in his report, resigned the office of treasurer, which he has held for the last quarter of a century. The Synod were unanimous in testifying as to the efficiency, the cheerfulness, and the energy with which, during this long period, he had discharged its onerous duties. Mr Finlay carries with him the gratitude and the respect of all who have had to do business with him. Mr Thomas Binnie was chosen as his successor, and a better choice could not easily have been made.

The **MINISTERIAL SUPPORT COMMITTEE** reported that two congregations—Douglas-Water and Whithorn—that formerly received grants, now ceased to require them. The congregations of Kelso and Lesmahagow were dissolved, and Rothesay and Dundee had been vacant. The demands upon the Committee were thus considerably lessened. Still money was needed to secure the minimum stipend of £120. From the proceedings of their last Synod, it will be seen that the United Presbyterians have reached £150, or rather £160, as a minimum, and there can be little doubt that the state of the Sustentation Fund in the Free Church will warrant the same or a larger stipend. A special contribution of a penny a month from each of the six thousand members of the Reformed Presbyterian Church would secure the same result among ourselves. Our people not less desire than the Free Church and the United Presbyterian to see their ministers in comparative comfort; and certainly they have no wish to see them occupy a lower social position than the brethren in other Churches. We are persuaded that the case has only to be put to them, and they would soon place their ministry abreast of either the Free or the United Presbyterian Church.

The **HALL COMMITTEE** had to report seventeen students in attendance upon the Professors last session; and for what a small sum—indeed, we cannot but think a discreditable small sum to the Church—these students have received their education, we must refer to the Treasurer's accounts. The Address to the Youth of the Church, on the subject of Studying for the Ministry, read by Rev. William Symington, was of much excellence. We trust its appeals will prove fruitful in more than one of our pious youth devoting themselves to the noblest of all callings—the Gospel Ministry.

The **AGED AND INFIRM MINISTERS' FUND** has taken its place among the Schemes of the Church. The Convener, the Rev. William Symington, reported, the Committee had not only met all demands,

but, especially through the donation of £100 from a generous-hearted elder, Matthew Craig, Esq., they were endeavouring to aim at the realisation of a capital fund of £1000.

The Report on *THE SIGNS OF THE TIMES*, by Rev. John Hamilton, was not done justice to, through the lateness of the hour at which it was brought forward. It is difficult to listen with satisfaction, even to eloquence, after having been already engaged in Synod for ten or eleven hours.

The resolutions on *NATIONAL EDUCATION* were calm and temperate, such as became a measure so important as that which the Duke of Argyll has now introduced to Parliament—a measure that, with the changes suggested by Synod, is imperatively needed in our large cities, especially in our western metropolis.

The *FORMULA OF QUESTIONS TO APPLICANTS FOR ADMISSION TO THE CHURCH*, proposed by the Committee appointed last year, did not receive the attention it merited, but it was late in the closing session ere it could be brought on. Hence little else could be done than to reappoint the Committee. Nothing, too, was done with regard to what is a still more crying necessity—the stating of the truths and the duties presented in our Terms of Communion in a form suitable to the age in which we live, and likely to commend them to the intelligence of our inquiring young people. But we have no doubt that this matter, which cannot be much longer deferred with safety to the best interests of the Reformed Presbyterian Church, will come up again next Synod.

There were thirty-two ministers present and twenty-seven elders—fifty-nine members in all.

## MEETING OF REFORMED PRESBYTERIAN SYNOD.

### SESSION I.

GLASGOW, 3d May 1869. 7 P.M.

THE Synod of the Reformed Presbyterian Church in Scotland met, and after Sermon by the Rev. CHARLES N. M'CAlG, Moderator, from Psalm lx. 2, "Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh," was constituted by prayer.

#### PRESENT—

##### PRESBYTERY OF KILMARNOCK.

**MINISTERS.**  
 Rev. M. G. Easton, M.A.  
 „ Thomas Ramage.  
 „ Thomas H. Lang.  
 „ Matthew Hutcheson.  
 „ John Jackson.

**ELDERS.**  
 Robert Orr.  
 David Baird.  
 Adam Ramage.  
 John Hastings.

**CONGREGATIONS.**  
 Kilbirnie.  
 Darvel.  
 Kilmarnock.  
 Ayr.  
 New Cumnock.  
 Girvan.

## UNITED PRESBYTERIES OF NEWTON-STEWART AND DUMFRIES.

| MINISTERS.                | ELDERS.        | CONGREGATIONS.  |
|---------------------------|----------------|-----------------|
| Rev. D.D. Robertson, M.A. | Adam M'Keand.  | Whithorn.       |
| " James Goold.            | John M'Keand.  | Newton-Stewart. |
| " Thomas Easton.          |                | Stranraer.      |
|                           |                | Colmonell.      |
| " Matthew Brown.          |                | Hightae.        |
| " William Milroy, B.A.    | George Kerr.   | Penpont.        |
| " James Morrison.         |                | Eskdalemuir.    |
| " Robt. M'Kenna, M.A.     | Robert Moffat. | Dumfries.       |
| " John Kay.               | George Mowatt. | Castle-Douglas. |

## PRESBYTERY OF EDINBURGH.

|                        |                |              |
|------------------------|----------------|--------------|
| Rev. Thomas Martin.    | William Whyte. | Strathmiglo. |
| " Wm. H. Goold, D.D.   | John Towert.   | Edinburgh.   |
| " Robert Naismith.     |                | Chirnside.   |
| " David Berry.         |                | Wick.        |
| " Alexander Davidson.* |                | Stromness.   |
|                        | William Watt.  | Dundee.      |
| " Walter Whyte.        |                | Carnoustie.  |

## PRESBYTERY OF PAISLEY.

|                          |                  |               |
|--------------------------|------------------|---------------|
| Rev. William M'Lachlan.* | James Semple.    | Port-Glasgow. |
|                          | Alex. M'Pherson. | Rothessay.    |
|                          | John D. Gardner. | Greenock.     |
| " Charles N. M'Caig.     |                  | Lochgilthead. |
| " George Clazy.          | James Parlane.   | Paisley.      |
| " John Hamilton.         | John Gordon.     | Ranton.       |
| " John H. Thomson.       | Henry Watson.    | Eaglesham.    |

## PRESBYTERY OF GLASGOW.

|                         |                    |                                 |
|-------------------------|--------------------|---------------------------------|
| Rev. William Symington. | James Guthrie.     | Glasgow, Great Hamilton Street. |
| " Andrew Symington.     | Archibald Lang.    | Laurieston.                     |
| " James Paton, B.A.     | Ebenezer Alison.   | Airdrie.                        |
| " William Binnie, D.D.  | Daniel Ferguson.   | Stirling.                       |
| " John M'Dermid.        | Walter Paton.      | Glasgow, South Side.            |
| " John Graham, D.D.     |                    | Liverpool.                      |
| " David Taylor.         | James Naismith.    | Glasgow, West Campbell Street.  |
| " James Naismith.       | William Hamilton.  | Douglas-Water.                  |
| " John Torrance.        | William Symington. | Glasgow, Grant St.              |
| " John Edgar.           | Thomas Binnie.     | Glasgow, Green St.              |

It was reported by the Presbytery of Kilmarnock—That the demission of his charge, laid upon the table of Presbytery at a previous meeting by the Rev. P. M. Martin, was accepted by the Court, at its meeting of 26th January 1869, and the pastoral tie between him and the Congregation of Kilbirnie dissolved.

It was reported by the Presbytery of Paisley—1. That on the 24th February 1869 Rev. D. Taylor of Greenock accepted the call to the Congregation of West Campbell Street, Glasgow, and that the pastoral tie between him and the Greenock Congregation was dissolved. 2. That on the 25th of May last the resignation of Rev. Thomas Neilson, A.M., took effect, and that the pastoral tie between him and the Congregation of Rothessay was dissolved.

It was reported by the Presbytery of Glasgow—1. That on 4th August 1868 the Rev. Andrew Clokie demitted the pastoral charge of West Campbell Street Congregation, Glasgow, and that his resignation was accepted. 2. That on 18th August 1868 the Rev. J. W. M'Meehan demitted the

\* Those ministers whose names are followed by an asterisk were absent from this meeting of Synod for reasons which were presented and sustained.

pastoral charge of Lesmahagow Congregation, and that his resignation was accepted. That on 9th February the Glasgow Presbytery recognised the dissolution of Lesmahagow Congregation, which had taken place at the time of Mr M'Meehan's resignation, and without waiting for the Presbytery's decision upon their memorial anent dissolution. 3. That on 18th March 1869 the Rev. David Taylor was inducted to the pastoral charge of West Campbell Street Congregation, Glasgow.

It was moved, seconded, and unanimously agreed, that the Rev. William Symington be elected Moderator. Mr Symington took the chair accordingly.

It was reported by the Presbytery of Edinburgh—That on the 27th October 1868 Mr Walter R. Paton was licensed to preach the Gospel.

It was reported by the Presbytery of Glasgow—That on 27th October 1868 Messrs John Dalziel and John S. Wylie were licensed to preach the Gospel.

### SESSION II.

GLASGOW, 4th May 1869. 11 A.M.

Devotional exercises were conducted, according to appointment of last night, by Rev. Thomas Martin, Rev. William Milroy, and Mr James Guthrie, ruling elder.

The Rev. Samuel B. Stevenson, of the Eastern Reformed Presbyterian Synod of Ireland, being present, was invited to take a seat in Court, which he did accordingly.

The Reports of Triennial Visitation of Congregations were given in by the Clerks of Presbyteries. Synod approves of the carefulness with which these Reports have been prepared; places upon record its thankfulness to the Great Head of the Church for the prosperity, spiritual and temporal, which said Reports bring out as existing in the Reformed Presbyterian Church in Scotland, and would feel stimulated thereby to still greater exertion in the maintenance and propagation of the Gospel of Jesus.

The Convener of the Committee appointed to consider "The Formula for Ordination of Ministers, Probationers, and Elders," gave in the Report of the Committee. Synod received the Report, thanked the Committee for the care and attention which they have given to the subject remitted to them, and approve generally of the Report in its character and aims. Synod also agreed to send down, in Overture, the "Draft of Ordination Formulas, as Revised by Committee of Synod," to Sessions and Presbyteries, with instructions that they send in their reports to the Convener of the Committee before the 1st of January 1870.

The Committee was reappointed, consisting of Dr Goold, Dr Binnie, Dr Graham, Mr Martin, Mr M. G. Easton, Mr M'Dermid, Mr W. Symington, Mr James Naismith, Mr Thomas Easton, and Mr William Milroy, *Ministers*; with Messrs Merrilees and William Strang, *Ruling Elders*,—Dr Binnie, Convener.

Synod now proceeded to take up "Protest and Appeal by Rev. D. D. Robertson against decision of the United Presbyteries of Newton-Stewart and Dumfries." The minutes of Presbytery were read, and Mr Robertson heard in support of his protest, when the hour of adjournment having arrived, it was agreed to resume consideration of this case at the morning sederunt of to-morrow.

### SESSION III.

GLASGOW, 4th May 1869. 6.30 P.M.

The Committee on "Christian Finance" gave in its Report, which was received. The Committee was reappointed—to consist of Revs. Messrs



Taylor, Thomson, Ramage, Robertson, Robert Naismith, and Torrance; with Messrs Daly, Binnie, W. Strang, and Wm. M'Cormick,—Mr Torrance, Convener.

The Report of the Committee on Union was read by the Convener (Dr GOULD).

#### REPORT OF THE COMMITTEE ON UNION.

On receiving the Report of this Committee for 1868, the Reformed Presbyterian Synod was pleased unanimously to adopt a motion, in which they "express their unabated interest in the cause of Union; rejoice in the amount of agreement which has been ascertained regarding the Seventh and Ninth Heads of the Programme; reappoint the Committee, with their original instructions, in the hope that the Supreme Courts of the other Churches will continue their Committees, with a view to prosecute these negotiations to a conclusion; and recommend to the Church the suggestions contained in the Report regarding united prayer meetings and larger ministerial intercourse."

The hope thus expressed in regard to the reappointment of the Committees of the other Churches was duly fulfilled. The Conferences of past years were again resumed, and, on a review of all that has occurred in them during the six occasions on which they were held, there is reason to thank God and take courage. There has been invariably maintained a spirit of courtesy and Christian affection, while the amount of unanimity on the more important questions at issue has been very gratifying.

No addition had been suggested by any of the Supreme Courts to the eleven subjects embraced in the original Programme. The fact is worthy of note, as indicating that the Joint-Committee has not been chargeable with any desire to evade real difficulties, or omit questions of importance. They may have erred in their conclusions on some or all of the Heads of the Programme, but they have brought before the public mind, distinctly and honestly, the points requiring consideration. No member of the Joint-Committee, no separate Committee of the negotiating Churches, and no Supreme Court, has called attention hitherto to any vital matter demanding attention in these negotiations, but as yet entirely overlooked.

Not, by any means, that the Joint-Committee would take credit for its work as immaculate. On the contrary, its chief business during the last year has been to revise the different findings already reported to the Supreme Courts. Although the subjects to which these findings related had often been under the review of the Joint-Committee during all the years of negotiation, they felt that they were worthy of renewed consideration; and that the conclusions reached in reference to them, however correct in substance, were susceptible of improvement, both in the shape which they had received, and in the terms in which they were expressed. The Joint-Committee have kept their minds open to any suggestions that might be made in the course of public discussion, and have been ready at all times to avail themselves of any hint deserving their attention. It was an important feature, besides, in their later deliberations, that several respected brethren, for the first time, were members of the Conferences; and, while it was due to them that the old ground should be again traversed, in order to satisfy them as to the validity of the conclu-

sions formerly adopted, there was ample compensation for the delay that might thus be occasioned, in the deeper conviction which the Joint-Committee have been led to feel, that their findings have been essentially just and sound, and in the great improvement in the form of some of the more important findings which was made at the instance of the new members.

Accordingly, there is a necessity in this Report to explain the nature of the changes to which allusion has now been made. They are apparent mostly in the First and Second Heads of the Programme, which treat of the province of the Civil Magistrate in religion, and those matters of Doctrine on which mutual explanation was required. The findings on the other Heads of the Programme have been altered only in regard to the phraseology employed, except in some matters of detail, which will be best understood by comparison of the findings as they now stand, with the findings as given in former Reports.

As regards Christian Doctrine and National Religion, it is right that fuller explanation should be offered as to the new form under which the findings on these—the Second and First Heads of the Programme—are now presented to the Churches.\*

Taking Christian doctrine first—as in reality the most important,—it was felt due to the Churches, that the ground on which the conclusion under this head was reached should be stated. In the statement made with this view, the course taken in order to arrive at a just conclusion is described and vindicated. A twofold proposition is submitted, asserting, first, the good faith in which all the negotiating Churches adopt the Confession of Faith, and require subscription to it; and, secondly, the unity of view entertained by them on the points regarding which any supposition might exist that they were at variance. On subjects so very solemn, so replete with mystery, and requiring so much of the grace of humility in order to comprehend them aright, it was not to be expected that every mind should see them exactly with the same eye, and in the same light; but any difference which emerged was not a difference between the Churches, but between some members in all the Churches; and it was a difference, as indicated in the finding on it, which precluded no member of the Conference from intimating cordial assent to all that was contained in the Confession of Faith on the subject. The general conclusion now submitted, while it renews the testimony of Scottish Presbyterianism against all Pelagian and Arminian tendencies, still further commends itself as pleading for the free offer of Christ to every sinner of our race. It was this free offer of the Gospel that kept alive the flame of vital piety in Scotland in dark times, and was the main instrument in the hands of our fathers by which they counteracted the essential and destructive error of *Moderatism*—the error according to which men were to be instructed how to save themselves, rather than to accept of a salvation divinely provided for them. It is with peculiar satisfaction, therefore, that your Committee record their belief that all the toil and anxiety of these Conferences have been amply rewarded with the discovery and proclamation, that all the

\* See in the Appendix to this Report the Revised and Completed Findings of the Joint-Committee.—Page 233.

negotiating Churches, in spite of the wayward tendencies of human thought in our day, are unswerving in their adherence to the doctrine of a free salvation by Divine grace alone.

On the First Head of the Programme—the subject of the Civil Magistrate,—there are three alterations in the form in which it appears. (1.) The title is changed. It is obviously nearer the truth to represent the propositions under it as common principles, already and all along held, rather than Articles of Agreement to which, as it might seem, for the first time, and for the sake of union, the Churches were willing to assent. (2.) Moreover, a formal Statement of the bearing or practical application of what were termed “distinctive principles,” in opposition to the Established Church, seemed unnecessary in a document prepared in the interests of union, and not in a spirit of antagonism to any other denomination. (3.) Formerly, between the “Articles of Agreement,” or Common Principles, as they are now called, and “the Statements as to the relation of the several negotiating Churches to the existing Establishment in Scotland,” there were inserted “distinctive principles.” These are now merged in a fuller statement, exhibiting the application of the common principles, and their bearing on the present duty of the negotiating Churches. While the substance, and, indeed, the very words, of “the distinctive principles” have been retained, the statement now given traces the circumstances historically through which the Churches have come to be in a state of separation,—declares frankly the amount of difference in their views regarding the province of the Civil Magistrate,—and provides, that, should the Churches unite on the basis of the principles held in common, none of them shall be compromised as to the views of each on the one point of difference, or precluded from future and free action in accordance with these views, should they ever require practical application.

As the findings under the other Heads are not likely to be urged by any as a bar to Union, the whole question may be regarded as narrowed to the one point of the Magistrate's province. If it be true, accordingly, that there is sufficient harmony to guarantee co-operation as one Church,—if the point of difference, though the most may be made of it, resolve itself into a difference, not about Scriptural principle, but about one out of manifold applications of that principle,—if a human application of a principle ought never to be elevated to the rank of a term of communion,—and if that practical application not only depends, at all times, on various contingencies, but admits of indefinite postponement to a distant future and to circumstances at present altogether improbable, it will take much to satisfy the Christian conscience, really anxious to fulfil the Scriptural duty of walking together so far as we are agreed, that there is no sin in continued disunion. It is not for your Committee to decide this question; it is assuredly competent for them, in the very terms of their appointment, to indicate what the decision of it really involves.

The Headship of Christ over the nations, out of which the question about the Civil Magistrate arises, is the doctrine which has imparted a peculiar and distinctive character to our Church. It did not secede from the Establishment on the ground of any abuses in its administration. Before the

Revolution it had taken its position, and witnessed for the principle, that in civil affairs the magistrate should be bound to act in subjection to Christ, and in accordance with His Word. So early as the coronation of Charles at Scone, 1652, the officiating minister selected on that occasion, as the text for public exhortation, the remarkable expression—1 Chron. xxix. 23,—"Solomon sat on the throne of the Lord as king." "It is the Lord's throne," he said. "Remember you have a King above you, the King of kings, the Lord of lords, who commandeth thrones. He setteth kings on thrones, and dethroneth at His pleasure. Be thankful to Him who hath brought you through many wanderings to set you on this throne. Kiss the Son lest He be angry, and learn to serve Him with fear who is terrible to the kings of the earth." Hallowed to us in the noblest contentings of our fathers, as well as vividly prominent in Revelation, it is a doctrine on which it is believed the Reformed Presbyterian Church would brook no compromise. Negotiations for union would be broken up the moment any tampering with it was perceptible. Large allowance for difference of phraseology, and in the way of putting it, may be made; but as to the Scriptural doctrine itself, it is supremely needful to satisfy the Church that it is fully embraced within the principles held in common by the negotiating Churches.

The view asserted in the Testimony of our Church has been, that while there is an essential kingdom belonging to the Lord Jesus as God, and a spiritual kingdom belonging to Him as Mediator, there is a dominion which He exercises over all things, over all flesh, over angels, principalities and powers. This dominion is connected with mediatorial arrangements, for it is donative—given by the Father, received by the Son; and different, consequently, from the essential kingdom of the latter as God. To the Church invisible, Christ is the head of vital influence; to the Church visible, He is the head of moral authority. There is this analogy between His Headship over the visible Church, and His Headship over the nations, that they both, though essentially distinguishable from each other in important respects, imply moral authority belonging to Christ,—moral obligation to acknowledge that authority resting upon those over whom it extends. Perhaps it might save ambiguity if different terms could be employed, but in the same Epistle in which Christ is spoken of as "the head of the body, the Church," He is also spoken of as "the head of all principality and power." His mediatorial dominion, as "Head over all things," is not physical control over them in virtue of His divine omnipotence; nor, on the other hand, the mere providential subserviency of all things to the interests of His Church. It implies a moral claim, which all intelligent beings are bound to recognise,—"a name given, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord." Men, accordingly, in every capacity and relation they sustain, are not simply overruled in providence, so as not to hinder but advance the cause of Christ; but they are bound, on principles of moral obligation, to kiss the Son, and take His law for their guidance, to the full extent of its application to official and private duty.

That this is the doctrine of the Reformed Presbyterian Testimony is clear from one passage,—“All intelligent creatures, in every possible relation, are placed in subjection to the Mediator, and are bound to acknowledge and obey His revealed will when made known to them. The Mediator possesses a power, not only of universal providential government, but of unlimited moral dominion, giving Him a claim to the voluntary obedience of every creature capable of yielding it. His authority is extended to all angels and men; to men as individuals, and in all the relations of life; to communities, and their representatives and office-bearers; to judges, to governors, and to the whole family of the nations of the world. He only is excepted who did put all things under Him.”

It is not affirmed, or implied, in all this statement, that magistracy is founded in grace, or that it is transformed into an ecclesiastical ordinance. On the contrary, under either of these erroneous views the doctrine would be subverted; in other words, the doctrine, properly understood, is the best antidote to them. It takes civil things, *as civil things*, within the sphere of the mediatorial dominion. Reduce them to an ecclesiastical character, and Christ would have no kingdom beyond His Church.

Your Committee beg this Court, under the light of these considerations, and, through this Court, every member of the Church, to ponder the signally clear and explicit statement of the doctrine in the first two paragraphs under the First Head of the Programme, and under the title, “Principles which the negotiating Churches hold in common.” These two paragraphs state the doctrine, and also the necessary qualifications of it, to which we have referred, in those words relating to the civil magistrate, “his office is civil, and not spiritual.” On any fair and just comparison of the doctrine of our Testimony with the doctrine contained in the two paragraphs in question, it seems beyond all dispute clear, that, in any union on such a basis, our Church would not resile by a hair's-breadth from the position which it has hitherto been honoured to maintain, so far as this truth of Scripture is concerned.

It will always be of practical importance that this doctrine be maintained. It is on the principle of co-ordinate jurisdiction that the spiritual independence of the Church of Christ is illustrated and defended. But unless there is an obligation on the part of the magistrate to respect the law of Christ, it could not be proved that he had no right to interfere with the liberties of the Church, and that he ought to leave unrestricted the autonomy conferred upon it by its Head.

It is indeed true, that in regard to certain inferences deducible from this doctrine a difference of view exists. So far from any concealment of this fact, special attention is called to it in the documents herewith submitted to the Church. It is expressly stated, in regard to the United Presbyterian Church, that, while Voluntaryism is not a term of communion, or test of office in it, its members generally hold that “it is not competent to the Civil Magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion.” But that Church, as represented in the negotiations for union, is prepared to concur in the general doctrine asserted in the common principles. On the other hand,

it is not for the first time, and in these conferences about union only, that the Reformed Presbyterian Church has insisted that the connection of the Church with the State depends on circumstances,—not merely on the terms of the alliance, but also the character of the ally,—and that, while in the very general terms of the Testimony the magistrate “ought to make regulations for the external support and welfare of the Church of Christ,” there are circumstances which forbid the connection, and that these circumstances are at present in universal operation throughout the world. Lest it should be supposed or assumed that any deviation from the old principles of the Reformed Presbyterian Church is implied in this view, it may be well to quote the following remark from the doctrinal part of the Testimony:—“In certain states of the Church and the world, it may be difficult to point out the manner and extent in which he [*i. e.*, the civil ruler] may be lawfully and constitutionally authorised to exercise his power for the visible interests of religion.” In the judgment of our Church it has all along been held, that any civil ratification of a creed should be the outcome and expression of a nation’s religious convictions; otherwise it cannot be an act of national homage to Christ, and as little a benefit to His cause.

That some jealousy on this head is natural on the part of the members of our Church may be readily conceded. In 1863 a change took place, in consequence of which three ministers, joined ultimately by a fourth, left our communion. In one of the Standards of the Church—the “Explanation of the Terms of Communion,”—prepared so far back as last century, it was declared to be “the leading and general principle” of this Church, that its members should not “submit unto any such things as, strictly speaking, imply an approbation of the present constitution.” The object was to keep the conscience free from homologating anything evil and Erastian in the constitution; while at the same time the members of the Church were explicitly enjoined to submit to all public burdens, and maintain the interests of law and order in the community. On ascertaining, as the result of careful inquiry, that the oath of allegiance was not understood to implicate any man who took it in an approbation of the constitution as a whole, nor precluded him from seeking the removal of any evil or abuse, it was, in 1863, agreed that no discipline could legitimately be exercised on the members of the Church who, on the evidence collected, felt that they could now take the oath in consistency with what had been authoritatively declared to be “the leading and general principle” of the denomination. The result left no difference between them and the members of other Churches, so far as the individual relations of life and political action were concerned. But, in its collective capacity, the Church remained, as formerly, under obligation to eschew all connection with a State extending its patronage to systems busy in the inculcation of deadly error, and at the same time equally bound to insist on the loyalty of civil rulers to the Lord Jesus. Had the peculiar objection to civil establishments of religion involved the surrender of this latter principle, it would have been a serious, perhaps insurmountable, difficulty in the way of union. It is true, moreover, that a small point in the mere application of a doctrine has often been, in the contentings of the Church of Christ, the field on which the battle

for the doctrine itself has been fought; and however small the point might seem, to abandon it might have involved the surrender of a great principle. But it is a happy circumstance, in the present case, that the very contrary may be affirmed. The objection to civil establishments is not based on a denial, or urged for the subversion of the truth respecting Christ's mediatorial dominion over all things. On the contrary, it is connected with an explicit avowal of faith in it. As exhibited in the common principles, under the First Head of the Programme, it has been accepted on all hands with unqualified and unreserved cordiality. Different inferences may be drawn from, and different applications made of, the same principle. But this variety of inference on the part of conscientious and Christian men only justifies the conclusion, that such inferences on both sides are not among those "necessary consequences deduced from Scripture," by which, according to the Confession of Faith, we are to be bound, as well as by "the things expressly set down in Scripture." It follows that, in any circumstances, it would be questionable procedure to constitute a recognition of civil establishments of religion a term of communion; and while greater knowledge may be justly exacted of office-bearers, it may be doubted if conflicting principles can be exacted from members on the one hand, and office-bearers on the other. It is difficult to see why a Church, on any article of faith, can require as a test of office what it may not require as a term of communion. At all events, when there is no proposal to establish all or any of the negotiating Churches, and when no such proposal is ever likely to be submitted, it may well be asked, whether such a question ought to prevent or delay union, when the coldness, distrust, and alienation that form the real difficulties in effecting it, yield such melancholy evidence of the evils of disunion?

It only remains to add, that while, on the part of one of the negotiating Churches, objection is taken to a particular mode by which the magistrate may further the interests of true religion, there is an agreement—honest and cordial,—that the magistrate *MAY* and *OUGHT* to further them; instances are given in which he may act for this end; and there is, this year, added a special finding to the effect, that, in specifying these instances, it is not meant to supply an exhaustive statement of all the measures which the magistrate may adopt for the general interests of the Christian cause. It is clear, accordingly, that the principles declared to be held in common are accepted by the representatives of the various Churches in good faith,—that the lucid and comprehensive statement of them is to be no dead letter,—that, in one word, the mediatorial supremacy of the Lord Jesus over all things is distinctly affirmed.

The value of this fact may be seen by a reference to the Confession of Faith. With all our veneration for that symbol of the Church, we cannot shut our eyes to the fact, that it contains no such exhibition of Scriptural truth, on this subject, as is given in the findings of the Joint-Committee. Not to take the ground that the doctrine of Christ's Headship over the nations was excluded from the Westminster Confession, that doctrine, if found in it at all, is found only in the clause in which, with reference to Christ as Mediator, it is said, "which office He took not unto Himself, but

was thereunto called by His Father, who *put all power and judgment into His hand, and gave Him commandment to execute the same.*" This clause may mean nothing more than that, as Christ is finally to be the judge, so meanwhile He has all power to enforce providentially His mediatorial designs. The moral obligation of nations and their rulers to own and obey Him, as the Prince to whom is given "dominion, that all people, nations, and languages should serve Him," is not necessarily contained in the words of the Confession. It cannot but be gratifying to the Reformed Presbyterian Church, that in any union consummated on the basis of these common principles they would be committed, as hitherto, to a doctrine so very precious, not by remote and shadowy implication, but in terms direct and distinct, in some measure corresponding to the frequency and vividness with which the doctrine brightens the pages of Holy Writ.

There are two courses which, at this stage of the negotiations, the Synod may adopt. It might reappoint the Committee, with the special instruction to engage in the preparation of a basis of union, on the footing of the findings now reported to it in their revised and completed form. There are no other matters requiring investigation, nor is it likely that, after the labour of six years, any material change could be made on the conclusions of the Joint-Committee. If there are no vital differences of principle to bar the hope of union, it would follow that such differences as confessedly exist are of a practical nature, to be best adjusted when union is resolved upon, or after it has been effected. The one difference of principle, as we have seen, consists in the conviction, conscientiously entertained by one party, that there should be no legal ratification of a creed, in the way of setting up a civil establishment of religion by the magistrate. The difference lies not in a doctrine of Scripture, but in the practical development or application of a doctrine. If it were a difference, like Church government, that would interfere with unity and common action in the Church, for the ends and purposes essential to its character and prosperity, it would involve an obstacle serious and insurmountable to any union of the Churches. But if the difference is not of this nature, lies outside of the Church, and may never involve any practical question very urgent and serious in its nature, can the various Churches remain in estrangement without the guilt of schism? As with an individual, so with a collective body—sin harboured in comparative ignorance or unconsciousness, will work mischief; but sin, to which the mind has been awakened, if still wilfully harboured and committed, has a tenfold power to corrupt and destroy.

It has been the duty of your Committee to bring out the truth, in its most solemn bearings, as faithfully and distinctly as they could, with reference to the serious business intrusted to their charge. Still they are not disposed to urge any precipitancy of movement, or to insist on the immediate preparation of a basis of union. Under various considerations, they are led to believe that, while as a Committee they can be of little further service in clearing up the relations of the different Churches to each other, it is of some importance that the Churches themselves have time distinctly and fully to ponder the results of the Joint-Committee's protracted deli-



berations. The more they are weighed and sifted, the greater is the likelihood of a sound and unanimous conclusion. The cause of truth invariably gains from discussion and inquiry. Meanwhile, under any disappointment that may be caused by delay, there are substantial grounds of encouragement. The foundation is laid, in the conclusions of the Joint-Committee, for an ultimate union. Your Committee cannot believe that their labours, conducted in love and sanctified by prayer, have been or will be fruitless. Moreover, it is their belief, that in expiscating the real amount of difference they have but elicited the vast amount of harmony,—harmony to a degree that really proves the Churches to be, in a most important sense, already one, and on the footing of which the most close and brotherly communion may be justified. And finally, though it is the point of least importance, under these Conferences, no small advantage has accrued to our own Church, when, in opposition to perverse misconceptions, springing from ignorance of its principles and history, it has been shown that it is as devoted and strenuous as ever in attachment to the central truth of all that is distinctive in its Testimony.

In the past year we have again had admonitions to be diligent in any work to which we may be summoned in Providence. The Joint-Committee had to place on their records a respectful notice of two of its members, called away by death,—the Rev. Dr Duncan, and W. S. Turnbull, Esq. Both of them swayed peculiar influence in the spheres in which they moved,—both of them had at heart the true interests and unity of the Church of God. May their decease, bringing us near to the eternal world, be so sanctified to us as to raise our minds above the jealousies which mar communion on earth, and foster in us more and more of the brotherhood that reigns in heaven!

It was moved and seconded :—

“That Synod agree to receive the Report, and to thank the Committee, and especially its Convener, for the wisdom, diligence, and fidelity with which they have discharged the trust committed to them in this important matter. Seeing, moreover, that the Report now presented is, in some respects, a final one, the Synod, after taking the whole matter into earnest and prayerful consideration, resolve as follows :—

“I. Calling to remembrance the communications laid on their table on the 4th of May 1864, in which the Synod of the United Presbyterian Church, the General Assembly of the Free Church, and the Joint Union Committee of both Churches, invited them to enter into conference with a view to the union of all the unendowed Presbyterians of Scotland—which invitation, so cordially and unanimously presented, they as cordially and unanimously accepted, and thereupon appointed a Committee to meet with the Committees of the other Churches,—this Synod, reviewing the course of affairs during the five years that have since elapsed, see no reason to regret the step they then took, or to recall their expressions of desire and hope with respect to this great Union movement, but, on the contrary, feel bound to render thanks to God for their having been, by the invitation of their brethren, induced to enter on the deliberations which have at last reached so important a stage.

“II. The Synod, while not omitting to acknowledge the uniform courtesy with which the Committees of the other negotiating Churches have borne themselves in relation to this Church during the five years conferences,

desire especially to record the high satisfaction and gratitude to the Great Head of the Church, with which they learn from the Report now presented, that all the matters embraced in the original Programme, or subsequently suggested by the Committee of this Church, have been maturely discussed, and that the result has been to bring out an amount of agreement amongst the several Committees very gratifying in itself, and exceeding the expectations which were entertained prior to these deliberations.

"III. The Synod, on a careful review of the Findings of the Joint Committee, especially on the subjects of Evangelical Doctrine and the Duty of the Civil Magistrate, rejoice to find, that, on the former subject, all the negotiating Churches unreservedly hold the same Confession of Faith—a Confession, with the adequacy of which this Synod is perfectly satisfied,—and that, on the latter subject, the Statement now given of principles held in common, includes a recognition not only of Christ's sole Headship over the Church, but of that moral dominion over the nations which has been given to Him of the Father—principles for which this Church has always contended, and which are very precious to her. In view of this ascertained agreement, the Synod feel themselves shut up to the conclusion that the Findings of the Committee, should these be accepted by the respective Churches, disclose no such difference of principle as would justify this Court in refusing to go forward in this movement, with a view to the preparation in due time of a Basis of Union, and the termination of the separations existing among the non-established branches of the Scottish Reformed Church.

"IV. Since the intelligent consent of the general membership of the Churches is indispensable in order to any real union, the Synod resolve to send down the completed Report to the Kirk-Sessions for their information; reappoint the Committee, with instructions to have the Report, and also the Revised and Completed Findings of the Joint-Committee, circulated among the members of the Church; and authorise the said Committee to confer with any similar Committees that may be appointed by the other negotiating Churches, and to take what steps may seem necessary for the purpose of carrying forward this great movement, which the Synod once more commends into the hand of the All-wise Head of the Church, with the earnest prayer that He would speedily heal the divisions of His Church in our beloved land."

The Clerk of Synod was instructed to furnish a copy of this Minute to the General Assembly of the Free Church, the Synod of the United Presbyterian Church, and the Synod of the English Presbyterian Church.

As it is desirable that fuller opportunity be given for the perusal of the Report and of the appended documents, as also for a full expression of opinion by the members of Court thereanent, it agreed to resume consideration of the whole subject at the sederunt of Thursday forenoon.

The Report of the Church Building Committee (henceforth to be designated the Committee on Church Property) was read by the Convener.

#### REPORT OF THE CHURCH BUILDING COMMITTEE.

By a resolution adopted at last meeting of Synod this Committee was charged with the investment of the £550 received from the sale of the Kelso Church and Manse. The money was recently lent upon good heritable security, and it will now regularly yield five per cent. interest.

No plans for new buildings have been submitted to the Committee during the year.

The circumstances attending the receipt of the money just mentioned, and the recent disposal of the Church and Manse belonging to another

congregation, have induced the Committee to give some consideration to the conditions on which Congregational properties are usually held. The titles are very varied; but so far as is known to this Committee, none of them provides that the consent of the Synod shall be obtained before the property can be alienated. It seems very desirable that some such provision should be introduced into all titles of Church property; or the object contemplated might be attained in some more simple manner. The Committee recommend Synod to give this subject serious consideration, as it does not seem right that a congregation should have power to dispose of its whole property without being required to repay any portion of the sums which may have been given from Synodical funds for the erection of church or manse, or for the payment of debt upon them. While grants for the support of ordinances may in some measure be regarded as free gifts, grants for building or for liquidation of debt should rather be regarded as investments, in respect of which Synod should be entitled to claim a voice in the disposal of the property for which such grants were made.

The Report was received, with thanks to the Committee, and especially to the Convener, Mr T. Binnie. The Committee was reappointed, and the matters referred to in the Report remitted to its consideration, with instructions to report at next meeting of Synod in regard to them, as also on the Tenure of Church Property throughout the Church—the Committee to consist of Revs. William Symington, John Torrance, James Naismith, and David Taylor; with Messrs R. G. Finlay, John Robertson, John M. Robertson, and James Parlane, sen.—Mr John M. Robertson, Convener.

The Committee on Foreign Correspondence stated, that they had received during the past year no communications from other Churches requiring them to meet. The Report was received, and the Committee was reappointed, consisting of Revs. Dr Graham, John M'Dermid, Wm. Milroy, and John H. Thomson; with M. S. Tait, Esq.—Rev. John M'Dermid, Convener.

The Report from the Presbytery of Edinburgh, in reference to the Church Property at Kelso, was laid upon the table, and read. Synod receive the Report, and learn with satisfaction that for the proceeds of the said property (amounting to £550) a good and safe investment had been found, and arrange for said proceeds being applied according to the wishes of the members of the Congregation of Kelso, which is now dissolved.

#### SESSION IV.

GLASGOW, 5th May 1869. 11 P.M.

Mr Finlay, Treasurer, intimated his intention of resigning, during this meeting of Synod, the office of Treasurer for the Funds of the Church. The Court learn Mr Finlay's intention with much regret, and appoint the Moderator and Clerk of Synod, with Dr Graham and Mr Hamilton, a Committee to prepare a minute expressive of Synod's high appreciation of the services which Mr Finlay has rendered to the Church, and to report as to the appointment of a successor.

Synod resumed consideration of the Protest and Appeal taken by Rev. D. D. Robertson against decision of the United Presbyteries of Newton-Stewart and Dumfries, when, parties having been heard and removed, the following motion was agreed to:—"This Court, while acknowledging that the proceedings of the Presbytery in the case were in form strictly correct,

yet, on the ground that Mr Robertson had withdrawn the paper in which they originated, and that all members admitted to the Church by any of its ministers are admitted on the principles of its Testimony, agree to dismiss the case."

From this decision Mr Kay and six other members of the Presbytery dissented.

## SESSION V.

GLASGOW, 5th May 1869. 6.30 P.M.

The Overture from the Presbytery of Paisley, left upon the table from last meeting of Synod, anent "Proxy Votes and Mandates," was taken up. After discussion, it was agreed to remit the Overture to the following Committee, with instructions to report at next meeting of Synod—the Committee to consist of Revs. John M'Dermid, William Milroy, and J. H. Thomson; with Mr James Parlane,—Mr Thomson, Convener.

The Report of Children's Contributions for the Support of the "Dayspring" was submitted by JAMES PATERSON, Esq. Synod feels gratified to find that this Scheme has been so liberally supported by the children of the Church, and hereby tenders them its warmest thanks; commends the Scheme again to the efforts of the young; and expresses its hearty thanks to Mr Paterson for his devotedness to this work, and for the labour bestowed upon it; and feels that the fact of £1283 having been contributed, during the past four years, by the youth of the Church, is ground of gratitude to the Head of the Church, and will serve to encourage still further Mr Paterson and the other members of the Foreign Mission Committee.

The Report of the Committee on Foreign Missions was read by Rev. JOHN KAY, Convener.

The Report was adopted, and the thanks of the Synod cordially tendered to the Convener.

The following Deliverances were given by Synod in reference to the various points brought up in the Report:—

"I. The recommendation of the Foreign Mission Committee, that, while heartily approving of the object contemplated by the Insurance Fund for the 'Dayspring,' the Committee of Management in Melbourne be requested to deduct from the £250 sent annually by Synod for the support of the mission vessel, Synod's proportion of the insurance as at present paid, and add it to the Capital Fund, till a sum equal to that requested shall have been attained.

"II. That the question of Missionaries' Salaries be remitted to the Committee on Foreign Missions, with power to decide the question, availing themselves of the suggestions of Synod.

"III. That the Committee continue, as during the past year, to give their best attention to the question of the Slave Trade, as brought up in the Annual Report; that the Government be memorialised in name of Synod; and that no effort be spared to urge the interference of Government, for the purpose of putting a stop to this inhuman and degrading practice. Synod also express their sympathy for their Missionaries in the difficulties which they are called to encounter in connection with this system, and in the injury which may result to the Mission through the feelings of hostility excited by the practice of manstealing, as carried on among the islands of the Western Pacific. They also instruct the Committee, in name of Synod, to memorialise the Colonial Government of Queensland, as having, it may be unwittingly, given rise to slavery, in a very odious form, in a part of Her Majesty's dominions.

"IV. Synod heartily responds to the suggestion of the Committee on

Foreign Missions, that its best thanks are due to the Honourable Arthur Kinnaird, M.P., for the warm interest manifested by him in the above mentioned and other matters referred to in the Report; and hereby instructs its Clerk to forward to Mr Kinnaird a copy of this Minute, together with Extract from the Report laid this evening on their table."

The Committee was reappointed, consisting of Revs. John M'Dermid, William Symington, George Clazy, John H. Thomson, David Taylor, Dr Graham, Dr Goold, John Torrance, James Naismith, John Kay,—Rev. Samuel B. Stevenson, of Milford, Ireland, Honorary Member; with Messrs R. G. Finlay, M. S. Tait, James Paterson, and Thomas Binnie,—Rev. John Kay, Convener and Secretary.

Synod proceeded to hear David Macrae, Esq., whose commission from the American Missionary Association was laid upon the table, and read. After hearing Mr Macrae, Synod unanimously agreed to the following Resolutions:—

"I. That Synod, having respect to the historical position which the Reformed Presbyterian Churches in America, and in this country, have from the first taken up in reference to slavery, cannot but sympathise in the object for which Mr Macrae has appeared, and expresses its thankfulness to God that, even though it has been by a war unparalleled in the history of the world, the fetters have been struck from off four millions of their coloured brethren, and the prospect opened up of their social and religious amelioration.

"II. That Synod has listened with deep interest to the account which Mr Macrae has given of the operations of the Missionary Association of America among the Freedmen, and heartily sympathises with that Association in its labours, and commends its operations to the blessing and favour of Him who of old brought His chosen people out of bondage.

"III. That Synod rejoices to learn that, through the education of the freed black population of America, the prospect is afforded, that they who were so long in bondage will be enabled to discharge, for the good of the Church, the duties of Christian membership, and, for the good of the State, the duties of good and useful citizens.

"IV. That Synod recommends to the prayers and to the liberality of the Church the cause which the Missionary Association of America seeks to promote, and, in order to the better outcarrying of this Resolution, remits to its Foreign Mission Committee to take such steps as may secure some of the objects suggested by Mr Macrae.

"V. That Synod tenders, through its Moderator, its cordial thanks for the very able, interesting, and eloquent address delivered by Mr Macrae in advocacy of the operations of the above mentioned Missionary Association of America."

The Moderator, accordingly, conveyed from the chair to Mr Macrae the thanks of Synod.

## SESSION VI.

GLASGOW, 6th May 1869. 10 A.M.

Conference upon the state of religion throughout the Church was then entered upon. At the close of the conference, it was agreed to record satisfaction with the conversation held; and appoint a Committee to consider the whole question of Synodical conferences, the manner in which they should be conducted, and the subjects upon which they should enter, together with the circumstances in which they should be held—the Committee to consist of Revs. Mr Martin, Mr Robt. Naismith, Mr Thomas Easton, and Mr Edgar,—Mr Martin, Convener.

Rev. John Edgar reported for the deputation appointed last year to visit the Eastern Reformed Presbyterian Synod of Ireland, and introduced the Rev. Mr Stevenson, deputy from that Synod, who addressed the Court.

Synod having heard the Rev. Mr Stevenson, the deputy from the sister Church in Ireland, resolved to record—1. Their continued and unabated sympathy with the brethren in Ireland, and their deep sense of the importance of their labours amid the peculiar difficulties by which they are surrounded. 2. Their thanks to Mr Stevenson for his interesting address, and their desire that he should convey their fraternal greetings to the Church which he represents, and the expression of their most fervent desires for the prosperity and comfort of that Church in the work of the Lord. At the same time, Synod record their thanks to the Eastern Reformed Presbyterian Synod for the interest they have expressed in the Mission to the New Hebrides, in their agreeing to send contributions to its funds, and desire Mr Stevenson to report accordingly to his brethren; and nominate Mr Stevenson an honorary member of their Foreign Mission Committee.

Synod also instructs the Secretary of the Foreign Mission Committee to take steps for affording to the Eastern Synod in Ireland all the information possible, in reference to this Church's Foreign Mission operations. They also appoint the Moderator and Rev. Mr M'Kenna as a deputation to the next meeting of the Eastern Reformed Presbyterian Synod of Ireland.

Synod resumed consideration of the Report on Union, when the motion and resolutions tabled on this subject were unanimously adopted, and the Clerk instructed to forward copies of the same to the General Assembly of the Free Church, to the Synod of the United Presbyterian Church, and to the Synod of the English Presbyterian Church.

The Committee was reappointed—to consist of the following ministers and elders, viz.:—Revs. Dr Graham, Dr Goold, John M'Dermid, Thomas Martin, William Symington, Dr Binnie, John Kay, George Clazy, M. G. Easton, and John H. Thomson, *Ministers*; with Messrs J. M. Symington, M. S. Tait, Matthew Fairley, Thomas Rowatt, George M'Kie, and James Knox, *Ruling Elders*,—Dr Goold, Convener.

The Convener of the Committee appointed to consider Formula for Admission of Members, gave in the Report of the Committee. The Report was received, and thereafter "a Memorial anent the Terms of Communion," transmitted by the Presbytery of Paisley; Overture from United Presbyteries of Newton-Stewart and Dumfries, anent Synod's Committee on Terms of Communion; and a Petition from Mr James Robertson, anent Terms of Communion, were read. As the hour of adjournment is so near that it would not be possible to dispose of the Report and other papers now read, it was agreed to resume consideration of these at the forenoon sederunt of to-morrow.

The Convener of the Home Mission Committee (Rev. JOHN M'DERMID) gave in the Report of the Committee.

The Report was received, with thanks to the Convener and Committee. The Committee was reappointed—to consist of Revs. John M'Dermid, Andrew Symington, John Edgar, William Milroy, David Taylor, and Charles N. M'Caig; with Messrs John Robertson, James Reid, and Matthew Fairley,—Rev. John M'Dermid, Convener.

## SESSION VII.

GLASGOW, 6th May 1869. 6.30 P.M.

It was agreed that the Public Collections appointed by Synod for this year be the following, viz.:—For Ministerial Support Fund, on first Sab-

bath of October 1869; for Foreign Mission Fund, on second Sabbath of March 1870; and for Hall and Synod Fund, on fourth Sabbath of April 1870. As the collection in behalf of the last mentioned Scheme is this year of a more special nature than usual, the Clerk of Synod is instructed to send to each of the Congregations, about two weeks previously to the collection, an intimation of the same, with the reasons for bringing it specially before the Church.

The Clerks of Presbyteries, with the Clerk of Synod, Convener, were appointed a Committee on Bills and Overtures. Synod enjoin that all papers for the Committee be in the hands of the Convener ten clear days before the meeting of Synod.

The Treasurer (R. G. FINLAY, Esq.) gave in his Report. The Report was adopted. The following gentlemen were appointed a Committee to audit all the accounts in Mr Finlay's hands, viz.:—Messrs William Symington, John Alexander, and James Guthrie,—Mr Alexander, Convener.

The following Minute, in reference to the resignation of the Treasurer, is laid upon the table by the Committee appointed to prepare such a document:—

“In accepting of the resignation of Mr Finlay, the Synod cannot but express their regret that he has felt it necessary to take this step, while at the same time they fully appreciate the grounds on which he has formed his determination, and the spirit which has characterised it. They feel constrained, moreover, to record their unanimous testimony on behalf of the singularly efficient manner in which, for a quarter of a century, Mr Finlay has discharged the duties of his office as Treasurer to this Synod. During that period the demands made on his time and attention by the varied and increasing financial interests of the Church,—involving the most anxious and careful arrangements, and very considerable correspondence,—have been met by him with such a degree of readiness, cheerfulness, and ability, as has gained for him the respect, affection, and gratitude of all who have had an opportunity of judging of his labours. It is not merely the great accuracy and faithfulness which has marked his management of the moneys handled by him, that the Court feel called upon to commend, but also, and especially, the warm and generous interest he has ever manifested in the prosperity of the Church, in relation to all her undertakings, and particularly to her Foreign Missions, and the uniform Christian courtesy and kindness with which his official intercourse with others has been conducted. In dissolving this relation, which has been hallowed by so many solemn and interesting associations, the members of Synod earnestly desire and pray that their beloved friend and brother may be blessed with the enjoyment of continued happiness, temporal and spiritual, and be honoured with growing usefulness in the Church of Christ, and that, when his work on earth is accomplished, he may receive the reward of the righteous, even an everlasting memorial.”

The Clerk of Synod is instructed to forward a copy of this Minute to Mr Finlay.

The Committee next reported as to the appointment of a successor to Mr Finlay. They state that they had agreed to recommend for that important office Thomas Binnie, Esq.\* Synod unanimously adopt the recommendation of the Committee, and request Mr Binnie to undertake the office of their Treasurer. Mr Binnie expresses himself as honoured by the request of Synod, but states that he cannot see his way clear to the acceptance of the office. Synod request Mr Binnie to reconsider his decision; and defer any further action in the matter till the sederunt of to-morrow forenoon.

\* Address—T. Binnie, Esq., 1 Nicholson Street, Glasgow.

The Secretary of the Ministerial Support Committee gave in his Report, which was received, with thanks to the Committee and Convener.

#### REPORT OF COMMITTEE ON MINISTERIAL SUPPORT.

The Twenty-Second Annual Report of the Ministerial Support Committee, which has now to be submitted, will be very brief. During the past year no change was made upon the principles for regulating the grants which were adopted two years ago, and submitted to and approved by Synod at its last meeting. The only changes which fall to be reported are administrative, resulting from the altered circumstances of congregations. These have been exceptionally numerous. Two of the congregations formerly receiving grants have ceased to require them. These congregations are Douglas-Water and Whithorn, the ministers of which now receive the minimum stipend without aid from this fund. Two congregations, Kelso and Lesmahagow, have been dissolved; and two charges, Rothesay and Dundee, have been vacant during the year. The congregation in Ayr, the claims of which were previously overlooked, through some defect in the information supplied to us, has now been added to our list, and received a small grant.

The changes were, upon the whole, such as very considerably to diminish the charge upon our funds. In the year 1867-68 the grants amounted to £400. In the year now reported on they only amounted to £295. The balance of the previous year's contributions remaining on hand at May last, and the ordinary contributions then received, were quite sufficient to enable the Committee to meet all claims; and although it is probable that during the coming year some of the charges now vacant will be filled up, and the demands upon our funds correspondingly increased, it is hoped that the ordinary income will prove sufficient to meet the increased expenditure. There would be no doubt upon this point, were we all to realise, as we should, the importance of the object at the time the annual collection is made. Were the work of this Committee interrupted, we do not see how several of our congregations could be maintained. Humanly speaking, three of our congregations depend on this fund for their continued existence; and several others, without the aid derived from the fund, would be seriously crippled.

The Committee is keeping in view the desirability of endeavouring to raise still further the minimum stipend, and will not fail to make a fresh movement in this direction so soon as it is thought likely that such an effort will be attended with success. At present, the depressing effects of long-continued commercial stagnation forbid such a hope, and make us feel thankful that we have been enabled, without any difficulty, to continue our operations as during the previous year.

The Committee was reappointed—to consist of the following members:—Revs. George Clazy, John Torrance, David Taylor, John M'Dermid, William Symington, and John Hamilton; with Messrs John Robertson, Thomas Rowatt, R. G. Finlay, Matthew Fairley, and William Strang,—John Robertson, Esq., Convener, and William Strang, Esq., Secretary.

A Petition from the Congregation of Rothesay, requesting that pecuniary aid should be given them from any of the funds under the control of Synod,



so that a minister might be settled among them, was laid upon the table, and read.

A Reference from Presbytery of Edinburgh anent Petition from Dundee Congregation for moderation of a call, was taken up. Extracts of Minutes of Edinburgh Presbytery, and the above mentioned Petition, were read.

It was agreed that the Petition of the Congregation of Rothessay be remitted to the Home Mission Committee, with instructions, that whatever assistance be rendered to the Congregation shall come from that Fund; and that the Petition of the Congregation of Dundee be remitted to the Ministerial Support Committee, and assistance to the Congregation be granted from their funds; and that the Committee deal with Dundee on the ground of a special and exceptional case.

The Report of the Hall Committee was read by the Convener (Rev. WILLIAM SYMINGTON), as also Draft of an Address to the Youth of the Church.

#### REPORT OF HALL COMMITTEE.

The last Session of Hall met on Tuesday, 2d June, and terminated on July 24 of last year. There were seventeen regular students in attendance. (Their names will be found in the "Reformed Presbyterian Magazine" for July 1868, p. 243.)

There were also in attendance on the lectures by the Professors two students from Hungary—Francis Barath and Gustavus Nagy.

On the day of the opening of the Hall the students were examined on the usual subjects of intercessional study, and, according to the reports of the examiners, acquitted themselves most satisfactorily. One or two of the students, from a variety of circumstances, were not present on the opening day. Their absence was accounted for, and excused by the Committee. The opening lecture was delivered by Professor Binnie, on "The Rule of Faith." In the department of *Systematic Theology*, Professor Binnie delivered twenty-four lectures (in the second year of his course), on the Doctrine of the Trinity, the Creation of Man, the Moral Relations of Man, and the Doctrine of Sin. The students were also examined on certain relative chapters in Hodge's "Outlines." The students attended with very great regularity. Eight were never absent a single hour during the Session; other three were only absent once. All the Vacation Exercises were given in, except by one student, and in that case there were satisfactory reasons given for their absence.

In the department of *Biblical Criticism and Church History*, Professor Gould delivered twenty-six lectures, on the Types, and on Quotations in the New Testament from the Old. He also delivered eight lectures in Church History. There were five written examinations held on the subjects of study. The students also read, and were examined on portions of the Greek New Testament, and on all the Songs of Degrees. Prayer-meetings were regularly kept up by the students. Two prizes, one of two guineas, and one of one guinea, were given to students who, by the votes of their fellow-students, excelled in reading the English Scriptures.

Both of the Professors reported their lively satisfaction with the conduct of the students, who acquitted themselves on all occasions with the utmost propriety, and in a manner befitting their position as students of theology,

and as looking forward to being engaged in the solemn work of the Christian ministry.

As to the Theological Library connected with the Hall, the energetic and careful librarian reported, that when the Hall opened 151 books were out of the Library, 36 of these being in the hands of ministers; and that 24 volumes had been added to the Library since last report.

|                                           |           |
|-------------------------------------------|-----------|
| The INCOME was—From the Students, - - -   | £17 17 0. |
| The EXPENDITURE was—Students' Fees, - - - | £4 5 0    |
| Welsh Bequest, - - -                      | 2 0 0     |
| Librarian's Salary, - - -                 | 2 0 0     |
|                                           | <hr/>     |
|                                           | 8 5 0     |
| Paid to Dr Goold, as Treasurer, - - -     | £9 12 0   |

Taking into account arrears from last year, there are now due to the treasurer about £11. The ordinary income of the library is inadequate at present to meet this deficiency. Their income is almost wholly needed for the serial works received into the Library, such as the new edition of Calvin, Clark's Theological Library, etc.; and therefore the Committee would take leave to suggest to the Synod the propriety of making a grant to meet this deficiency, or of adopting some plan by which it might be met.

The Committee have to thank the following ministers, who kindly supplied the Professors' pulpits during the Session of Hall, viz. :—*At Stirling*—Messrs Martin, J. Naismith, R. Naismith, M. G. Easton. *At Edinburgh*—Messrs White, Edgar, Kay, Paton, Milroy, and M'Kenna.

The next Session of Hall commences on Tuesday, 1st June, at 12 o'clock. The Introductory Lecture to be delivered by Dr Goold. The Committee meets on the same day, at 11.30 A.M.

The Draft of an Address to the Youth of the Church, on devoting themselves to the ministry, was submitted by the Convener, and unanimously approved by Synod, and ordered to be printed and circulated.\*

The Report was adopted; and Synod express their hearty gratitude to the Convener for the admirable Paper which he has laid upon the table; and the Committee is instructed to see that it be circulated throughout the families of the Church. The Committee was reappointed, consisting of the Professors, with Revs. William Symington, M. G. Easton, Thomas Martin, John H. Thomson, James Morrison, John Hamilton, and John M'Dermid,—Rev. William Symington, Convener.

The Report of the Committee on Aged and Infirm Ministers' Fund (Rev. WILLIAM SYMINGTON, Convener) was laid upon the table, and read.

#### REPORT OF COMMITTEE OF AGED AND INFIRM MINISTERS' FUND.

At last meeting of Synod, when the Report of this Committee was given in, it was followed up by a "suggestion," which met with the approval of Synod, and the carrying out of which was devolved on the Committee, to the following effect:—

"That as it appears additional demands on this Fund are now being made, with a view to its increase and stability, it should henceforth assume

\* This Address, from the pressure of other matter, we must hold over to another number.

the form of a 'Fund,' to which, as designed for their special benefit, the ministers, in the first instance, be expected annually to contribute, supplemented, however, by the membership of the Church at large; it being understood, that after existing claims are met the surplus raised each year should be allowed to accumulate, with the view of meeting, without additional effort, future claims that may arise."

As it appeared from this suggestion that it was the mind of Synod to have this Scheme placed on a somewhat different footing from that which it had previously occupied, it seems to be proper at this time to recall to the minds of brethren the circumstances in which the Fund originated, and the principle on which it has hitherto been managed.

It originated in a recommendation embodied in the Report of the Ministerial Support Committee for 1865, and the suggestion then made was, that an effort should be made to raise a Capital Fund of £1000. On more mature consideration this idea was departed from; and in the first Report of the Committee of the Aged and Infirm Ministers' Fund, submitted to Synod in the following year (1866), it was stated, that "for various reasons it was thought inadvisable, in present circumstances, to make an effort to raise such a Capital Fund; and that the object for which the Committee had been appointed would be better accomplished by the collection from members of the Church, from year to year, of such a sum as might be needed to meet present emergencies."

This mode of procedure was unanimously approved by the Synod as the best under the circumstances, and on this principle the Committee have acted up to last year, when new claims came under consideration. Sufficient funds were obtained, during these years, to enable the Committee to carry out the arrangement which had been entered into with the Congregation of Port-Glasgow. At last Synod, the recommendation from the Presbytery of Paisley as to Mr Neilson of Rothesay, and the Memorial from Port-Glasgow, were also remitted to this Committee, "with instructions to make what provision they deem meet in the meantime, and to report that provision to next meeting of Synod."

Your Committee, accordingly, have now to report that all these instructions have been duly complied with. In July of last year, a Circular was prepared and issued, in name of the Committee, to all the ministers of our Church, representing the claims of this Fund on their support. The appeal thus made was very generally responded to, and the result has been, that contributions have been received from the ministers to the amount of £46 : 19s. From other friends (not ministers) we have obtained subscriptions or donations to the amount of £104 : 2s.—in all, £151 : 1s. Grants were made, during the past year, to Rev. Thomas Neilson, of £50, and to Rev. William M'Lachlan, of £40. Deducting these sums, there now remains a balance in hand of £61 : 1s.

Seeing that this Scheme is likely to assume a more permanent form, it is the opinion of the Committee that this balance should now be paid into the hands of the Synod's Treasurer, Mr R. G. Finlay; and that henceforward all contributions intended for its support should be payable to him, and all authorised grants from it pass through his hands. In addition to his invaluable services in connection with other Schemes, Mr Finlay has kindly

consented to undertake the duties of Treasurer to this also,—still looking, of course, to the members of this Committee, and to the Church at large, to take the necessary means for securing its stability and prosperity.

The best thanks of the Committee are due, and are hereby tendered, to those generous friends, both within and without the Church, by whose liberality they have been enabled in so far to accomplish the object they had at heart, and by Synod intrusted to their charge, and to do something towards promoting the comfort, in the evening of their life, of fathers who have spent their strength and energy in the service of the Church.

Since the above Report was drawn up, there has been put into the hands of the Convener a donation to this Fund, from a worthy elder of the Church, long and deservedly esteemed for his remarkable liberality, of £100, accompanied with the condition, that within two years a Capital Fund should be formed. The donor is Matthew Craig, Esq.

The following is a Statement of the Fund for 1868-69 :—

|                                                                            |     |    |   |      |   |   |
|----------------------------------------------------------------------------|-----|----|---|------|---|---|
| Matthew Craig, Esq., annual subscription,                                  | -   | -  | - | £5   | 0 | 0 |
| Do., Donation (if within two years a Capital Fund be formed),              | 100 | 0  | 0 |      |   |   |
| Miss M'Alister, Renton, - - - - -                                          | -   | -  | - | 50   | 0 | 0 |
| A Friend, by Rev. William Symington, - - - - -                             | -   | -  | - | 20   | 0 | 0 |
| William Strang, Esq., - - - - -                                            | -   | -  | - | 5    | 0 | 0 |
| James Reid, Esq., annual subscription, - - - - -                           | -   | -  | - | 5    | 0 | 0 |
| James Knox, Esq., - - - - -                                                | -   | -  | - | 5    | 0 | 0 |
| Matthew Mowat, Esq., per Rev. William Symington, - - - - -                 | -   | -  | - | 5    | 0 | 0 |
| John M. Symington, Esq., - - - - -                                         | -   | -  | - | 5    | 0 | 0 |
| M. S. Tait, Esq., annual subscription, - - - - -                           | -   | -  | - | 1    | 0 | 0 |
| John M'Kenna, Esq., annual subscription, - - - - -                         | -   | -  | - | 1    | 0 | 0 |
| Frederick Close, Esq., Middleborough, by Rev. William Symington, - - - - - | 2   | 2  | 0 |      |   |   |
| Contributions from Ministers of the Reformed Presbyterian Church,          | 46  | 19 | 0 |      |   |   |
|                                                                            |     |    |   | £251 | 1 | 0 |
| Paid to Rev. Thomas Neilson, A.M., Rothesay, - - - - -                     | £50 | 0  | 0 |      |   |   |
| Port-Glasgow Congregation, - - - - -                                       | 40  | 0  | 0 |      |   |   |
|                                                                            |     |    |   | 90   | 0 | 0 |
|                                                                            |     |    |   | £161 | 1 | 0 |

The Report was adopted, with the special thanks of the Committee to the Convener for his exertions in connection with this Fund. Synod also feel encouraged by the spirit of liberality which has been so largely poured out upon the contributors to this Fund, and especially upon the kind friends whose names are mentioned in the Report, and at the head of the Subscription List read by the Convener.

The Committee was reappointed—to consist of Revs. William Symington, John Hamilton, John M'Dermid, and James Naismith; with Messrs M. S. Tait, James Knox, Alexander Brown, and John M. Symington,—Rev. William Symington, Convener.

An application from the Congregation of Port-Glasgow was read. The Congregation request that a grant of £50 per annum to the Rev. William M'Lachlan be made from the Aged and Infirm Ministers' Fund. The request was granted. Synod also sanction the arrangement proposed in reference to a colleague and successor for Rev. William M'Lachlan, and instruct the Presbytery of Paisley to carry it out.

The Report of the Committee on the "Signs of the Times" was read by the Convener, Rev. JOHN HAMILTON.

The Report was received, and the thanks of the Court cordially tendered to the Conveher for the care and attention bestowed by him upon those public questions in which this Synod takes a lively interest. It was agreed to remit the questions of National Education and of the Marriage Affinity Bill to the Committee, with instructions to prepare Resolutions on both subjects, and to submit the same to Synod at next sederunt. The Committee was reappointed—to consist of Revs. J. M'Dermid, James Goold, John Hamilton, and Dr Binnie; with Mr William Strang,—Mr Hamilton, Conveher.

The Presbytery of Edinburgh requested leave to meet on the first Tuesday of June. Leave was granted.

### SESSION VIII.

GLASGOW, 7th May 1869. 11 A.M.

Thomas Binnie, Esq., intimated to the Court that he had reconsidered the request of Synod, and that he accepts the office of Treasurer to the Synod. The Committee appointed in reference to the office of Treasurer is continued till next meeting of Synod.

The Conveher of the Committee on the "Signs of the Times" read the following Resolutions:—

#### RESOLUTIONS AGAINST THE "MARRIAGE AFFINITY BILL."

"I. This Court sees no reason to depart from the conviction which it shares with all the Presbyterian Churches in Scotland, that marriage with a deceased wife's sister is not sanctioned by the Word of God.

"II. That it has marked with deep regret that the agitation of this question has been revived, and that steps have been taken in the House of Commons towards a change of the law.

"III. That, in the judgment of this Court, the recognition of such marriages by the civil law would require a repeal of the Confession of Faith, which is part of the Statute law of Scotland, and be fruitful of mischief, in leading to unseemly conflicts between the civil law and the laws of the religious bodies with which the great majority of the people are connected, and in producing deplorable collisions between the decisions of the civil courts and the decisions of conscience in the case of persons who have or may have thoughtlessly contracted such marriages.

"IV. That this Court has the less hesitation in petitioning against the Bill, inasmuch as no one is obliged by the present law to act contrary to the dictates of his conscience."

#### RESOLUTIONS ON EDUCATION.

"I. That this Court is in favour of a system of National Education.

"II. That while it would desire to see in the Bill now before the House of Lords a recognition of the principle of religious teaching, it has confidence that it may be safely intrusted to the Local Boards, provided there be secured in these a due representation of the parents, on whom the primary responsibility in this matter must ever rest.

"III. That while it has no objection in principle to a conscience clause, yet, taking into account the unanimity with which the rights of conscience have been all along respected in the use and wont of Scotland, it thinks it unnecessary and even unfair, as implying an imputation on the nation.

"IV. That it views with disfavour the proposal that the National Board sit with closed doors."

The above Resolutions are adopted by Synod, and the Committee instructed to throw those against the Marriage Affinity Bill into the form of a Petition, to be signed, in name of Synod, by the Moderator, and for-

warded for presentation to the House of Commons; and that a copy of those on Education be sent to the Duke of Argyll.\*

Synod resume consideration of the Report of the Committee upon a Series of Questions which may be proposed to Applicants for Admission to the Membership of the Church. Mr Jas. Robertson was heard in support of his Petition; and the United Presbyteries of Dumfries and Newton-Stewart, and Mr Thomson, were heard respectively in support of their Overtures.

Synod having heard all parties, and having considered the various points brought up, hereby reappoint the Committee upon a Series of Questions to Applicants for Admission, with thanks to the Committee for their valuable labours in this whole question, and instruct them to take into consideration, during the coming year, the suggestion contained in the Overture from the United Presbyteries of Newton-Stewart and Dumfries; and Synod meanwhile, for the guidance of Sessions in the admission of members, and with a view of relieving such conscientious scruples as those expressed in the Petition submitted by Mr Robertson, direct the attention of the Church to the following statement, taken from the "Explanation and Defence of the Terms of Communion":—"In proposing the above Terms of Communion, we wish a difference to be made between persons holding, proclaiming, and propagating sentiments in religion opposite to those which are recognised by our Terms, and persons who may be comparatively ignorant, or having private views of their own, but are willing to be farther instructed. The former must be positively debarred from Church-fellowship, whereas milder treatment is due to the latter."

The Committee to consist of the same members as those composing the Committee on Formulas of Ordination,—Dr Binnie, Convener.

Synod next took up the Dissent and Complaint against decision of the Presbytery of Kilmarnock. Parties in the case were heard and removed, when the following motion was made, and unanimously agreed to:—"Synod, without regard to previous proceedings in Session of Girvan and in the Presbytery of Kilmarnock, are glad to find that nothing has appeared in the proceedings involving any reflection upon the Christian character of the Elders-Elect; instruct the Session of Girvan to have a new Election of Elders, if deemed expedient; and, inasmuch as the unanimity and harmony of the Congregation have been disturbed by the proceedings that have taken place, recommend that, in the event of a new Election being thought expedient, a period of six months should elapse between this date and said Election; and, meanwhile, exhort all parties in the Congregation to cultivate those things which make for peace, and wherewith one may edify another; and instruct the Kilmarnock Presbytery to appoint one of its number to act as Assessor with the Session of Girvan in conducting a new Election to its issue."

The next meeting of Synod was appointed to be held in Edinburgh, on the Monday after the first Sabbath of May 1870, at 7 o'clock P.M.

The Moderator closed the proceedings with prayer, praise, and the apostolic benediction.

\* The following replies have since been received:—

"1 NEW STREET, SPRING GARDENS, May 12, 1869.

"SIR,—The Lord Advocate desires me to acknowledge your letter of yesterday's date, and the Petition of your Synod which accompanied it, and to say that he will present it to the House of Commons.—I am, Sir, your obedient Servant,

"The Rev. Dr. Symington."

"STAIR AGNEW."

"INDIA OFFICE, 14th May 1869.

"SIR,—I am desired by the Duke of Argyll to acknowledge the receipt of your letter of the 11th inst., and to thank you for the Resolutions on the subject of National Education which you have forwarded to his Grace, on behalf of the Synod of the Reformed Presbyterian Church of Scotland.—I am, Sir, your obedt. Servant,

"The Rev. W. Symington."

"W. H. BENTHALL."

## LETTER FROM REV. THOMAS NEILSON, JUNIOR.

PORT RESOLUTION, TANNA, November 13th, 1868.

REV. AND DEAR SIR,—I wrote you about a month ago by the "Maid of Riverton," and as I expect the "Dayspring" here in a day or two, for the last time this season, I must tell you how things stand with us at present. We have had rather an unsettled time here during the last month. A vessel was in here from the Fijis, collecting natives for labourers there; and, as the usual practice is, they took a native with them from this harbour, for the purpose of assisting them in getting men from the other parts of this island. This man's name is Youfanga, and a very smart active man he is; among the traders he goes by the name of "Washerwoman," from his having been accustomed in times past to make something for himself by washing sailors' clothes in the hot springs on the other side of the harbour. While he was stealing men for the vessel, he also stole for himself three young women, and brought them round here with him, besides receiving, as his pay, two muskets and some ammunition. On the following Sabbath, viz., 11th October, wishing, probably, to try his weapons, he took some of his men and went and fired some shots at the Sulphur Bay people, who live about five or six miles from here; he, however, did no damage. This was the first breaking of the truce that had been made on my settlement here. The next day, a man who goes by the name of "Monday,"—a man whom I know well, and whom I had with me at Aneityum in the "Dayspring,"—knowing nothing of what had transpired, was walking about near the village of Impetoka (which was friendly to the Sulphur Bay people), when three bullets came whizzing past him, one of which passed through the fleshy part of his thigh, traversing it for about 7 inches, but fortunately not injuring the bone or any of the large vessels. The next day the village of Impetoka, consisting of about twenty or thirty houses, was attacked and burned, the plantations destroyed, the pigs and property carried off, the people driven away, and one man badly wounded in the leg a little above the ankle, the tibia being splintered by the bullet. A part of the people took refuge at Sulphur Bay, and a part with the people on this side of the harbour, and thus we were in a fair way for having a general quarrel. Things continued in this state till last week, when the people on this side had a great haul of fish, more than they could eat themselves, and as they had no means of preserving them they took them over as a peace-offering to the people on the other side, taking their fish in the one hand and their muskets in the other, and thus, like the Roman ambassadors in the Senate of Carthage, offering them either peace or war. The fish were accepted and feasted upon, and some pigs given as a present in return; and in order to ratify the peace, the people on the other side, which is called Anakahe, were invited by the people on this side, which is called Samoa, to a feast on Sabbath last. I remonstrated with them for having their feast on Sabbath, but they said that the women

would cook all the food on Saturday; that they were not going to work, only to eat, to talk, and to sleep—not an uncommon way of spending the Sabbath in other places besides Tanna. The feast prepared on Saturday, however, was destined not to be eaten by the guests for whom it was prepared; for at daybreak on Sabbath morning, the Anakahe people heard that the people of Sulphur Bay were on their way to burn their houses, and destroy their plantations while they were away feasting at Samoa. They immediately set off to meet them, and while on their way were saluted by a volley of bullets from people concealed in the bush. One man, Kapikane by name, a brother of Washerwoman's, was shot dead on the spot, the bullet passing in under one ear, and out under the other. Another, Kassai by name, was very badly wounded while in the act of presenting his musket, the bullet passing through between the bones of the right fore-arm a little above the wrist, entering the left hand at the upper joint of the thumb, breaking the bone, and passing in an oblique direction through the muscles of the back of the hand, and out near the wrist. I saw the man who was killed two or three hours after his death; he looked composed, with no distortion of the features, and perfectly life-like. His face was painted red and his body black, a red ribbon was tied round his long flowing hair, and about a dozen women were raising the death wail around his corpse. Meantime his friends have cut off their long hair and painted their faces black, until they have revenge by slaying one of the opposite party. Meantime I have been kept busy, as you may suppose, in attending to the wounded, and, so far, I am thankful to say, with success. Monday, who was the first man wounded, is now almost quite recovered. I found him yesterday morning about two miles from his house, he having come down to the hot springs to wash; he presented me with a pig, a fowl, and a yam, in token of his gratitude for my attendance. Bohta, who was wounded in the leg, is also going on well, and will soon, I think, be able to limp about. I am more doubtful about the recovery of Kassai, as if mortification should set in, I should scarcely like to venture on amputation. I trust, however, that he, too, may eventually recover.

Meantime the practical commentary of the traders on these goings on is, that it is good for trade—that there is a great demand for muskets, powder, and bullets—that they have taken in twenty or thirty tons of sulphur during the last month,—when it is their accursed man-stealing, and muskets, and powder, and shot, that are at the bottom of the whole mischief.

Since my coming here the two principal chiefs, Nauca on this side, and Mukoro on the other, have been sick with a kind of fever and debility, resulting in abscesses, which I have had to open. Nauca is now quite well, and Mukoro almost so. They are both very friendly to me, as, indeed, are all the people; and even when the people on one side of the harbour will not venture to take me across to the other in their canoes, I pass with perfect safety in my own boat, and dress the wounds of friend and foe.

One of the teachers from the south side paid me a visit this week;



he came round in his canoe, with a young chief who is favourable to Christianity. They are expecting Mr Watt to settle there, and I hope will not be disappointed, as they seem much more open to good influences there than here.

I have not done much to the language yet; it is rather a disadvantage, in this respect, to be in a place where so many of them understand a little English, as the temptation is almost irresistible at the first to jabber to them in a kind of broken English. Besides, the first two or three months in a new settlement is almost inevitably taken up with a good deal of manual labour, which, in a climate like this, is very exhausting, and does not leave one much inclination for study. I must, however, if spared, set to immediately to acquire the language, as little can be done without it.

We have enjoyed very good health since coming here; in fact, since I entered the mission field I have not been confined to the house for a single day by sickness, a matter in which I have great ground for thankfulness. The heat at present is rather oppressive—the thermometer is 90° in the shade, and 120° to 130° in the sun,—and it will increase as the season advances. It is not diminished, as you may believe, by a dozen or so of natives coming into our small house by the door and windows, and squatting and sleeping about on the chairs and on the floor. You will see from what I have written you that Tanna is Tanna still; and one would need a hopeful spirit to see much prospect of any speedy change for the better; and one would need not only a hopeful, but a trustful, and a prayerful, and a brave spirit, to enter on so dark and discouraging a field. But the hand of the Lord is not shortened that it cannot save; He holdeth the hearts of all men in His hands, and turneth them like the rivers of water; and who knows but the day of mercy and of grace may be near for this dark and benighted land. We may yet live to see this desert rejoicing and blossoming as the rose.

On the 18th of this month, nine-and-twenty years ago, John Williams landed in this harbour, and left Samoan teachers; two days afterwards he was murdered at Eromango. I have frequently within the last few days passed the graves of these humble missionaries, and the thought strikes me that already, by the graves of these humble Christians, and of our own beloved missionaries, whose bodies rest in hope, awaiting the glorious resurrection morn, hath the soil of Tanna been consecrated, and, as it were, taken possession of in the name of Christ. And as it is recorded of the Romans that they often lost a battle, but that they never lost a war; so in time to come may it be recorded of this island, that, though once and again the standard of truth has been torn down and trampled in the dust, yet once and again, and a third time, has it been raised aloft to flutter in the breeze, until at last it has trampled down all opposition, and Tanna is won for Christ. Let us work and pray for this glorious consummation.—I am, etc. THOMAS NEILSON, Jun.

## Reviews and Notices.

*Sermons on the Eighth Chapter of the Epistle to the Romans, Verses 1-4.* By Thomas Jacomb, D.D. Royal 8vo. Pp. xi., 381. Edinburgh: James Nichol. 1868.

JACOMB was one of the noble men of whom England was not worthy, that had to leave the Established Church in 1662. He was one of the divines that completed Poole's Annotations. He died at the Countess of Exeter's, to whom he had latterly become chaplain, "leaving an incomparable library of the most valuable books in all kinds of learning, which were sold by auction for £1300."

The sermons extend only to the fourth verse of the chapter, but they are not tedious. Dr Smith, the editor of the volume, truly says, "they are at once learned and practical, the production of an erudite theologian and an earnest Christian."

*Margaret, the Pearl of Navarre.* 18mo. Pp. 202. Edinburgh: W. Oliphant & Co.

THIS beautiful volume tells the story of one of the noblest of the many noble women French Protestantism has produced.

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## News of the Church.

### ACCOUNTS OF THE CHURCH.

THE Accounts of the Church, and other Synod Reports, for which we have not had room, we hope to give in our next number.

### PRESENTATION TO REV. JOHN HAMILTON, RENTON.

On the 26th April a deputation from the Presbytery of Paisley visited the congregation of Renton. At the close of the visitation, Rev. J. H. Thomson of Eaglesham was called to the chair, when Mr John Gordon, in the name of the ladies of the congregation, presented Rev. John Hamilton with a purse containing seventy-three sovereigns.

### SYNOD BREAKFAST.—THE "REFORMED PRESBYTERIAN MAGAZINE."

The Annual Synod Breakfast was held on 5th ult., in the Tontine Hotel, Glasgow. Rev. William Symington, moderator of Synod, occupied the chair. There was a large number of the members of Synod present. After breakfast and worship, Rev. William Symington, Rev. John M'Dermid, Professor Goold, Professor Binnie, M. S. Tait, Esq., W. Strang, Esq., etc., addressed the meeting. Rev. J. H. Thomson, Eaglesham, submitted the following Annual Report regarding the "Reformed Presbyterian Magazine":—

The circulation of the "Reformed Presbyterian Magazine" during the past twelve months has been much the same as during the preceding year. As many have been sold as have paid necessary expenses. It is matter of congratulation that it is so, for gentlemen well acquainted with such matters tell me, that with more than one magazine, in these days of abounding periodical literature, it is the very reverse. Although I say it, there can be no doubt the "Reformed Presbyterian Magazine" is worthy of still larger

support, large as is the support the Church already affords it. I shall not speak of my own contributions further than to say, that my object has been to keep in mind Dr Arnold's words, that we do not so much need religious books, as books upon general subjects written in a religious spirit. I have travelled much in, and seen much of my own as well as other countries, and I have told somewhat of what I have seen, not, however, for mere description's sake, but that, in the telling, I might throw in here and there seeds of truth regarding the precious things for which our Reformers and Martyrs contended, and, maybe, stir up some of our people to cherish still more ardently the principles, and to prize still more lovingly the privileges, the confessions of the doctrines of the Reformation have bequeathed to us, their children. The same object has been before my brother, Mr Hamilton of Renton, in his admirable "Notes upon Public Affairs." It has been to write of such matters in the tone of a Christian man, who values the things around him, but ever sees in them the stepping-stones to something higher and better.

As in former years I have been well supported by contributors and other kind friends. Mr Thomas Binnie has again given us a photograph to adorn our pages—the excellent one of our revered missionary, Rev. John Inglis, that appeared in the October number. Intelligence from the missionaries has flowed in upon the Magazine in great abundance. On comparing the last twelve months with the twelve preceding my first year of management—excluding the Synod number,—I find we had more than 120 pages of missionary matter last year, while in 1864 there were scarcely 40. All of us know how remarkable much of this intelligence has been for two qualities, seldom found combined—deep interest and great literary ability. Indeed, I feel it to be a great honour, that, in common with my predecessor in the conducting of the Magazine, our Foreign Mission Secretary, Mr Kay, I should be in any way concerned in giving forth this intelligence to the world. The news of our own Church have also largely increased. Last year we had fully one-half more than in 1864. I have to thank the brethren for their kindness and promptitude in sending this intelligence. I daresay some friends will think that, occasionally, I draw the pen through too many lines in their notes of news. But sometimes there is not room for everything, and at other times I may have felt that compression would add value to their contributions, and wherever I have found I could do this favour to a friend, I have not hesitated to confer it. I always remember the precept of a noble teacher, at whose feet, in common with some of my brethren, I had the privilege of sitting as a student, "Gentlemen, never say in three words what you can in two." If, therefore, I have erred in this matter, the light that has led me astray has been light from the greatest of Scottish philosophers, Sir William Hamilton.

I need scarcely say that the conducting of a Magazine is a source of no small toil, and that the writing of papers is not a very profitable labour. I know the gentlemen who have so kindly furnished me with their valuable contributions have found it so. I have no bashfulness, therefore, in urging the claims of the Magazine upon the attention of the Church. It is our aim that it be a worthy exponent of the principles of the Reformed Church of Scotland. We seek to serve the cause of Christ's Crown and Covenant, but on another field than that of battle. Our warfare is largely that of peace, but we not the less need your support, that in any measure it may be effective and do service to Him whose servants we all are.

## APPENDIX.

## JOINT COMMITTEE ON UNION.

## REVISED AND COMPLETED

## FINDINGS OF THE COMMITTEE

## ON THE

## SEVERAL HEADS OF THE PROGRAMME.

FIRST HEAD.—*The extent to which the Churches agree as to the province of the Civil Magistrate in relation to religion and the Christian Church.*

## 1. PRINCIPLES WHICH THE NEGOTIATING CHURCHES HOLD IN COMMON.

(1.) That civil government is an ordinance of God, for His own glory and the public good; that to the Lord Jesus Christ is given all power in heaven and on earth; and that all men in their several places and relations, and therefore civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word.

(2.) That the civil magistrate ought himself to embrace and profess the religion of Christ: and though his office is civil, and not spiritual, yet, like other Christians in their places and relations, he ought, acting in his public capacity as a magistrate, to further the interests of the religion of the Lord Jesus Christ among his subjects, in every way consistent with its spirit and enactments; and that he ought to be ruled by it in the making of laws, the administration of justice, the swearing of oaths, and other matters of civil jurisdiction.

(3.) That while the civil magistrate, in legislating as to matters within his own province, may and ought, for his own guidance, to judge what is agreeable to the Word of God: yet, inasmuch as he has no authority in spiritual things, and as in these the employment of force is opposed to the spirit and precepts of Christianity, which disclaim and prohibit all persecution, it is not within his province authoritatively to prescribe to his subjects, or to impose upon them, a creed or form of worship, or to interfere with that government which the Lord Jesus Christ has appointed in His Church, in the hands of Church officers, or to invade any of the rights and liberties which Christ has conferred on His Church, and which accordingly all powers on earth ought to hold sacred; it being the exclusive prerogative of the Lord Jesus to rule in matters of faith, worship, and discipline.

(4.) That marriage, the Sabbath, and the appointment of days of humiliation and thanksgiving, are practical instances to which these principles apply.

(1.) In regard to marriage, the civil magistrate may and ought to frame his marriage laws according to the rule of the Divine Word. (2.) In regard to the Sabbath, the civil magistrate,—recognising its perpetual obligation according to the rule of the Divine Word, especially as contained in the original institution of the Sabbath, in the fourth commandment, and in the teaching and example of our Lord and His apostles, and recognising also its inestimable value in many ways to human society,—may and ought in his administration to respect its sacred character, to legislate in the matter of its outward observance, and to

protect the people in the enjoyment of the privilege of resting from their week-day occupations, and devoting the day to the public and private exercises of Divine worship. (3.) The civil magistrate may, and on suitable occasions ought, to appoint days on which his subjects shall be invited to engage in acts of humiliation or of thanksgiving; but without authoritatively prescribing or enforcing any special form of religious service, or otherwise interposing his authority beyond securing to them the opportunity of exercising their free discretion for these purposes.

(5.) That the Church and the State being ordinances of God, distinct from each other, they are capable of existing without either of them intruding into the proper province of the other, and ought not so to intrude. Erastian supremacy of the State over the Church, and anti-Christian domination of the Church over the State, ought to be condemned; and all schemes of connexion involving or tending to either are, therefore, to be avoided. The Church has a spiritual authority over such of the subjects and rulers of earthly kingdoms as are in her communion; and the civil powers have the same secular authority over the members and office-bearers of the Church as over the rest of their subjects. The Church has no power over earthly kingdoms in their collective and civil capacity; nor have they any power over her as a Church. But, though thus distinct, the Church and the State owe mutual duties to each other, and, acting within their respective spheres, may be signally subservient to each other's welfare.

(6.) That the Church cannot lawfully surrender or compromise her spiritual independence for any worldly consideration or advantage whatsoever. And further, the Church must ever maintain the essential and perpetual obligation which Christ has laid on all His people to support and extend His Church by free-will offerings.

## 2. STATEMENT as to the application of the preceding principles, and their bearing on the present duty of the negotiating Churches.

The Reformed Church of Scotland held it to be the duty of the State, not only to protect the persons, liberties, and property of church-officers and members in the due exercise of their spiritual functions, and generally to recognise the Church as a divine institution; but also to give legislative sanction to her creed and jurisdiction, and to provide, so far as necessary, for the support of her ministers and ordinances. But it was not held that the sanction and support of the State were essential to the existence of the Church, or to the validity of her acts; nor was it deemed lawful to accept of legislative countenance and material aid from the State on the condition of surrendering the Church's spiritual independence.

These views are clearly marked in connexion with the origin and history of the several bodies now engaged in conference.

They were maintained by the fathers of the *Reformed Presbyterian Church* when they refused to recognise the Revolution Settlement, because in their judgment it did not present a scriptural and faithful adjustment of the relations between the Church and the State, and involved a departure in several important particulars from the Covenanted Reformation; and they are still maintained by that Church. The *Reformed Presbyterian Church* holds that, while friendly alliance ought always to be kept in view as the normal relation of the Church and the State, the question whether, or to what extent, the realization of it, in any given case, ought to be attempted, cannot lawfully or safely be determined without taking into account the circumstances, character, and attainments of both, particularly the degree of unity which the Church has attained, and the extent to which the State has become Christian. In her published testimony this Church gives a full exhibition of the sense in which she adheres to the Covenanted Reformation: declaring, at the same time, that she is "not pledged to defend every sentiment or expression" to be found in the Covenants and the Westminster Standards; and explicitly asserting that "to employ civil coercion of any kind for the purpose of inducing men to renounce an erroneous creed, or to espouse and profess a sound scriptural one, is incompatible with the nature of true religion and must ever prove ineffectual in practice."

They were also generally held by the fathers of the several bodies now represented by the *United Presbyterian Church*, when they separated from the judicatories of the Established Church, because of the defections of the prevailing party, the

suppression of ministerial freedom in testifying against their errors, and their violation of the rights of the Christian people.

They were maintained in the claim of right and the protest of the *Free Church* when she separated from connexion with the State, and voluntarily relinquished her temporalities by reason of the encroachments of the civil courts on the spiritual rights and liberties of her office-bearers and members; and they have been asserted since then in various Acts of the Assembly of that Church. It is held that, as an act of national homage to Christ, the civil magistrate ought, when necessary and expedient, to afford aid from the national resources to the Church of Christ; provided always that in doing so, while reserving full control over his own gift, he abstain from all authoritative interference in the internal government of the Church. It is held that it must always be a question to be judged of according to times and circumstances, whether or not such aid ought to be given by the civil magistrate, as well as whether or not it ought to be accepted; and that the question must, in every instance, be decided by each of the two parties judging for itself, on its own responsibility. In the Act on the Formula, the Free Church disclaims intolerant and persecuting principles, and repudiates as ungrounded any exposition of the Confession according to which it should be understood to favour intolerance or persecution, or to inculcate principles inconsistent with liberty of conscience and the right of private judgment.

The *English Presbyterian Church* has always expressed adherence to the same views, and at the period of the Disruption in 1843, her countenance, sympathy, and friendly aid were cordially given to the Free Church.

It is well known that at an early period in the history of the bodies now composing the *United Presbyterian Church*, difficulties began to be felt as to the province assigned by the Reformed Church of Scotland to the civil magistrate in relation to religion and the Christian Church. These difficulties were met by introducing into their formulas the following clause:—"It being understood that you are not required to approve of anything in these documents (the Westminster Standards) which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion." More recently, views adverse to Church establishments have prevailed. Uniformity of opinion on this subject has not been made a term of communion or a test of admission to office in the *United Presbyterian Church*; but her office-bearers and members generally hold that such institutions are unscriptural. They hold that it is not competent to the civil magistrate to give legislative sanction to any creed, in the way of setting up a civil establishment of religion; and that it is not within his province to provide for the expense of the ministrations of the Church out of the national resources; that Jesus Christ, as sole King and Head of His Church, has enjoined upon his people to provide for maintaining and extending it by free-will offerings; that this being the ordinance of Christ, it excludes State aid for these purposes; and that adherence to it is the true safeguard of the Church's independence.

As to the bearing of these facts on the present duty of the negotiating Churches, the circumstance of our common separation, on grounds of principle, from State connexion forms a strong *prima facie* argument for our aiming at an incorporative union, if it be attainable on sound principles. Holding in common the general principles already set forth, it is also important to observe that there is no question as to their practical application, in the direction in which we avowedly differ, pressing at present for solution. Again, all the aspects of Providence,—the divided state of religious opinion in the country, the Erastianism of the existing Established Churches, the maintenance and exercise of the royal supremacy in all causes spiritual and ecclesiastical, the open and determined avowal of Erastian sentiments by leading Statesmen, and specially the gracious dealings of the Lord with us in our disestablished state,—clearly indicate that whatever views any of us may hold as to the lawfulness and advantages of civil establishments of religion and State endowments to the Church, it is our present imperative duty, in faithfulness to our Divine Head and to the interests of true religion, to remain as Churches, entirely free of State connexion. All the negotiating Churches, it is believed, are at one in this view of present duty; and also in regarding it as of the highest importance for the more efficient prosecution of the practical work of the Church, that a sound scriptural union should be attained. If, therefore,

the findings under the First Head of the Programme should prove to be satisfactory to the negotiating Churches, and if by God's blessing these Churches should find themselves on common ground as to the other important subjects of inquiry, and should thus see their way to Union, this conclusion must be held on the distinct understanding that it will be the duty of the United Church freely to consider and decide on any question which may arise in the course of Providence as to the future practical application of the above principles; and that neither Office-bearers nor Members in any of the Churches shall be held as compromised with respect to the sentiments which they have hitherto maintained as to the duties of the Church and the State respectively with reference to the public interests of Christ's kingdom.

17th March 1869.

At the request of a member of Committee, it was minuted, that a question had been put as to the sense in which the terms "religion of Christ," and "the Church," are used in the Statement of Principles heretofore called "Articles of Agreement;" and that this question was answered, with the unanimous assent of the Committee, to the effect that these terms are, of course, employed in the sense in which they are used in the common Confession of the negotiating Churches.

It was further asked whether the magistrate, in "furthering the religion of the Lord Jesus," is understood to have a right to do anything in behalf of Christ's true Church which he ought not to do for every religious society. It was answered, with the unanimous assent of the Committee, that the second, third, and fourth heads of the Statement of Principles afford instances of duties which the magistrate is to perform, that in their very nature promote the interests of the Church, and not of all religious societies indiscriminately. To give any exhaustive enumeration of all that may or may not fall within the magistrate's competency in this respect is not possible; for this reason, among others, because the circumstances in which the principle has to be applied are variable, and what is suitable at one time is not suitable at another. And the Committee are not to be understood as meaning that there are no circumstances in which the magistrate might not, in other ways additional to those specified in the Statement, manifest his recognition of the claims of Christ's truth, and Christ's Church, without leaving his own province or trespassing on the rights of conscience.

**SECOND HEAD.**—*Any other matter of Doctrine about which explanations on either side may seem to be called for.*

In taking up the Second Head of the Programme, the Joint-Committee had much earnest consultation as to the right way of dealing with it, according to their instructions. They felt that they must at the outset start from the fact that all the negotiating Churches accept the Westminster Confession, and require subscription to it, without qualification, reservation, or explanation, beyond what is embraced in the First Head of the Programme. Plainly, therefore, any difference, under the Second Head, must turn on the interpretation of doctrinal statements in the Westminster Confession.

Several modes of dealing with the problem were seriously considered.

Thus the Committee might go back upon questions of controversy in the several Churches touching points of doctrine; and might give and receive explanations about the sentiments expressed, and the decisions reached, in the several cases that might have thus come under review. There was no shrinking on any side from the fullest and freest discussion of all such matters, and the most minute investigation of details. On the contrary, there was perfect willingness on all sides to open up all the past; and there was, in fact, a pretty thorough opening up of it. But in the end, the Committee came to be of the mind that the attempt to harmonize and reconcile former proceedings of the several Churches, and former utterances of their members under exciting circumstances, was scarcely within the scope of their appointment, and was not in itself fitted to elicit the truth as to the present state of opinion in the Churches.

Another course was,—that on the doctrinal questions which had been raised in the

several Churches in cases of discipline or in debate (all of them turning, not on the authority, but on the interpretation of the Confession), an interpretation might be given, such as the Committee could concur in adopting, and could venture to indorse as one in which their respective constituents would acquiesce. That might have been a satisfactory result in one view. But it would have been dangerous in another view. It would have been virtually the suggestion of a new confession. There are many, in all the Churches, quite prepared to subscribe to the confession as it stands, who would object to be bound by any newly-imposed or newly-declared interpretation of its statements, given forth otherwise than in the necessary exercise of discipline. To formulate new modes of expressing the meaning of the Confession is at once to supersede, so far, the Confession itself, and to embarrass its subscribers.

These objections being generally held to be insuperable, either in the way of bringing up for re-hearing and re-adjustment old controversies and their accompaniments, or in the way of agreeing upon new and unauthorized interpretations of passages in the Confession, one other method suggested itself. The Committee fixed their attention on the passages in the Confession about the meaning of which questions had been raised, specially as regards the doctrine of the atonement, and doctrines connected therewith. They had repeated consultations regarding them, in the full and free light of ecclesiastical controversies, ancient and modern, foreign and domestic. They came to be of opinion, after the most careful comparing of the different views stated by the brethren of the negotiating Churches, that they would best embody the result of their conferences in the twofold proposition:—

1. That the Committee are thoroughly satisfied that the several Churches adopt the Confession, and require subscription to it, in the same entire good faith; and,

2. That in the particular statements quoted below—the only statements about the meaning of which a difference could be supposed to exist—the Committee have ascertained, after full mutual inquiry and interchange of opinion, that the negotiating Churches are cordially at one as to the views which the Confession gives of the teachings of the Word of God.

It has come out clearly, in these negotiations, that amid whatever difficulties may have been caused by untoward discussions, or by individual peculiarities, all the Churches, as their history proves, have manifested a strong determination to maintain Calvinistic doctrine; on the one hand resisting Pelagian and Arminian tendencies, and on the other hand manifesting the utmost anxiety for the full and free proclamation of the Gospel, and hearty offer of Christ and his benefits to all sinners of mankind. More especially in regard to the extent of the atonement, after explanations given and received, it has been clearly ascertained, that the general expressions, more or less used on this subject in all the Churches, are simply different modes of stating the truth held by all the negotiating Churches, that the atonement is sufficient for all and adapted to all, and that its benefits are freely offered to all to whom the Gospel comes.

*First*, As to Man's Fallen State; in particular, on Guilt, Depravity, and Inability, as set forth in Chapters VI. and IX. of the Confession, in the following terms:—

Chap. VI., § 2.—“By this sin” [eating the forbidden fruit] “they” [our first parents] “fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.”

§ 3.—“They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.”

§ 4.—“From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.”

Chap. IX., § 3.—“Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto.”

§ 4.—“When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good.”



*Second*, As to Christ the Mediator ; in particular, with reference to the Nature, Sufficiency, and Extent of the Atonement, as set forth in Chapters VII. and VIII. of the Confession, in the following terms :—

Chap. VII., § 3.—“ Man by his fall having made himself incapable of life by that Covenant,” [viz., the Covenant of Works,] “ the Lord was pleased to make a second, commonly called the Covenant of Grace : whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved ; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.”

Chap. VIII., § 4.—“ This office” [the office of Mediator] “ the Lord Jesus did most willingly undertake, which, that he may discharge, he was made under the law, and did perfectly fulfil it ; endured most grievous torments immediately in his soul, and most painful sufferings in his body ; was crucified, and died ; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered ; with which also he ascended into heaven, and there sitteth on the right hand of his Father, making intercession ; and shall return to judge men and angels at the end of the world.”

§ 5.—“ The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the Eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father ; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.”

§ 8.—“ To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same ; making intercession for them ; and revealing unto them, in and by the Word, the mysteries of salvation ; effectually persuading them by his Spirit to believe and obey ; and governing their hearts by his Word and Spirit ; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.”

*Third*, As to the Application of Redemption ; and in particular, with reference to the Necessity, Sovereignty, and Efficacy of the Spirit's Work therein, as set forth in Chapters VIII., IX., X., XI., and XIV. of the Confession of Faith, in the following terms :—

Chap. IX., § 3.—“ Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.”

Chap. VIII., § 8.—“ To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same ; making intercession for them ; and revealing unto them, in and by the Word, the mysteries of salvation ; effectually persuading them by his Spirit to believe and obey ; and governing their hearts by his Word and Spirit ; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.”

Chap. X., § 1.—“ All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh ; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ ; yet so as they come most freely, being made willing by his grace.”

2.—“ This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.”

Chap. XI., § 1.—“ Those whom God effectually calleth he also freely justifieth ; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous ; not for anything wrought in them, or done by them, but for Christ's sake alone ; not by imputing faith

itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God."

Chap. XIV., § 2.— "The principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the Covenant of Grace."

Although the subject of the third chapter of the Confession has given rise to no discussion or difference of opinion in the conferences of the Committee, it was agreed, for the sake of illustration, that the last clause of the sixth section of that chapter should be added as follows, viz. :—

Chapter III. § 6 :—"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved but the elect only."

It was further agreed, for the like purpose, to add the following quotations from the Larger Catechism, though it is not a standard of the Free Church to which its ministers and elders are bound by subscription :—

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery? A. God doth not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first covenant, commonly called the Covenant of Works; but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation, by the second covenant, commonly called the Covenant of Grace.

Q. 31. With whom was the Covenant of Grace made? A. The Covenant of Grace was made with Christ, as the Second Adam, and in him with all the elect as his seed.

Q. 32. How is the grace of God manifested in the second covenant? A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him; and requiring faith as the condition to interest them in him, promiseth and giveth his Holy Spirit to all his elect to work in them that faith, with all other saving graces; and to enable them unto all holy obedience, as the evidence of the truth of their faith and thankfulness to God, and as the way which he hath appointed them to salvation.

### THIRD HEAD.—*Theological Curriculum, and the Training and Licensing of Students, and arrangements regarding Probationers.*

After full consideration, the Committee rejoice to find that the Churches severally represented by the members are entirely at one in the desire for both an educated and a pious ministry; that their plans for this purpose are substantially the same; that, in particular, they all require the same amount of preparation before entering the Theological Hall, and the prosecution of the same studies within the Hall; and that they are also agreed in the substance of the arrangements made for the distribution of probationers.

The Committee find that there are differences with respect to the question of the Separation of Professors from Pastoral Charges, and the question of the duration of the Sessions in the Theological Halls. The Committee are satisfied that these differences might be easily adjusted, but that the time for the adjustment will not arrive till the Union has been resolved on or completed.

The Committee do not deem it requisite to come to any further deliverance at present on the subject of Theological Education and the Distribution of Probationers, than that of resolving, as they hereby do resolve, to report to their constituents their great satisfaction with the harmony of view which prevails in all the four Churches on the topics embraced under this third head of the programme.

FOURTH HEAD.—*Election of Office-bearers, Constitution of the Church Courts, and the relation of these Courts to one another, and Forms of Ecclesiastical Procedure.*

In reviewing the whole subject of the Fourth Head of the Programme, the Committee find, with much satisfaction, that there is great harmony of opinion and practice in all the four Churches with respect to the principles which should regulate the nomination, the election, the judgment as to qualifications, and the ordination both of elders and ministers; and that a similar harmony prevails regarding the constitution and functions of the several Church Courts, there being no difference of any consequence except what arises from the representative character of the Free Church General Assembly, as compared with the cumulative character of the Synods of the United Presbyterian, the Reformed Presbyterian, and the English Presbyterian Churches respectively. The Committee further find, with equal satisfaction, that the four Churches are agreed in the principles upon which the forms of procedure are based for the admission of members and office-bearers, and for the licensing of probationers, while their views and practice are also the same in substance as to the objects of discipline and the modes of exercising it, both in the Subordinate and in the Supreme Courts.

The Committee rejoice greatly in this ascertained harmony with relation to the fourth head of the programme, and see no probability of any hindrance to the proposed union arising under the department of Presbyterian order which it embraces.

FIFTH HEAD.—*Law and Practice of the Churches as to Public Worship.*

The Committee having carefully considered the whole subjects requiring attention under the fifth head of the programme, find that there is, on the whole, much harmony both of principle and practice with relation to those subjects in all the four Churches. They all agree in declaring, according to the language of the last sentence of section 1 of chapter xxi. of the Westminster Confession, "That the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture." They all agree also in declaring, according to the language of first sentence of section 2, chapter xx. of the same Confession, that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship." They all further agree in the subordinate principle that uniformity of practice in public worship, so far as the Church may regard it as conducive to edification, ought to be observed, and divisive courses avoided according to the ordination engagements of ministers and elders in all the four Churches. The Committee find that the three principles thus adverted to regulate the practice of all the four Churches, and that all the matters under this head of the programme are subject in these Churches to the regulation of the Church Courts.

The Committee find that there is substantial agreement in all the four Churches in the conduct of public prayer, in the order of public worship, in the arrangements for the singing of God's praise, and in the mode of administering the ordinances of Baptism and the Lord's Supper. There is some diversity of practice in particular arrangements connected with the observance of these ordinances, and as to the use of paraphrases or hymns in public worship; but there is no such difference either in those arrangements, or in any other matter under this head of the programme, as is likely to stand in the way of an incorporative union.

SIXTH HEAD.—*Extent of Difference of the Churches as to Education, with special reference to Government Grants.*

1. The Committee find that the Churches are all agreed in approving of a national system of education, and in holding that the education of the young ought to be based upon the Word of God, and pervaded by the inculcation of moral and religious truth as therein revealed.

2. That as regards the part which it belongs to the State to take in providing for the religious instruction of the young, there is, among the negotiating Churches, a difference of view, similar to that which, under the First Head of the Programme, has been shown to exist in reference to State aid for the support of the ordinances of the Christian Church.

3. That, as regards Government grants in aid of education, it is believed that no objection on the ground of conscience exists in any of the Churches to the acceptance of such grants, when made in aid of the secular branches of education only; and when no right is claimed by the State to interfere in any way with the liberty of the school managers to provide religious instruction.

4. That with respect to any action which might affect existing arrangements in any of the Churches in connexion with Government school grants, the United Church should be left to decide.

In view of these findings, the Committee record their satisfaction that any difficulty which is likely to arise under this head of the Programme may be solved in a manner which will prevent it from becoming a bar to union among the negotiating Churches.

SEVENTH HEAD.—*Finance and Church Property; including such matters as the Free Church Sustentation Fund, Titles, Administration of Secular Affairs by Managers or by Deacons' Courts.*

As regards the Sustentation Fund :—

Without, at the present stage, proposing any series of Financial Regulations for a United Church, the Committee suggest the following as parts of a Declaration :—

I. We agree that there should be a minimum stipend fixed for the ordinary Charges of the Church, and that this minimum stipend ought to be not less than £150.

II. We agree that there ought to be a Central Fund for the purpose of securing this minimum stipend, so as that the strong may be enabled to help the weak in a systematic as well as a brotherly manner, and the Church to maintain gospel ordinances throughout the country.

III. We agree that the Supreme Court of the United Church ought to take such steps as may be within its competency for securing that there shall be an Association in every Congregation for the support of the Central Fund.

IV. We agree that every Congregation ought to be self-supporting up to the amount of the minimum stipend, if it means enable it to be so.

V. We agree that the Supreme Court of the United Church should aim at bringing the practice of all the Congregations, with respect to the support of the Ministry and the maintenance and use of the Central Fund, into as uniform a state as practicable.

VI. We agree that, on the supposition of an association being formed in every Congregation for the support of the Central Fund, the ordinary Congregations of the Church, with a view to the uniformity that is so desirable, may be, in the first instance, divided into the following classes, viz. :—

1. Aid-receiving Congregations, that is, Congregations which send the proceeds of the Associations and other contributions for stipend to the Central Fund, but which require and receive more from that fund than they contribute to it, in order to make up the Minimum Stipend or Equal Dividend for their Ministers.

2. Self-supporting Congregations, which send the proceeds of Associations to the Central Fund, and receive from it the Minimum Stipend or Equal Dividend for their Ministers, to whom they may give such supplement as they please out of other Congregational Funds.

3. Self-supporting Congregations which send the proceeds of Associations to the Central Fund, and receive no dividend out of it, but pay the full stipend of their Ministers out of the other Congregational Funds; said payment being duly reported to the Committee having charge of the Central Fund, and the Congregations being credited and debited to the amount of the Minimum Stipend in the books of the Committee.

VII. We agree that the Supreme Court of the United Church ought to adopt such steps as may, previously to the Union, have been found efficient in any one of the separate Churches, and may appear to the United Church itself constitutional and advisable for enforcing upon Congregations the duty of raising the Minimum stipend by their own contributions, if they can do so; for pressing upon Congregations that are not self-supporting the duty of contributing to the Central Fund, as a primary duty, which, with needful Congregational expenses and the support of Missions and Education, should take precedence of other objects; and for leading all Congregations to the exercise of liberality toward the support of that Fund, in a reasonable proportion to their resources.

VIII. We agree that it is of vital importance that arrangements should exist in the United Church for adding to it Mission and Church Extension Charges, and for connecting them with the Central Fund; but the Joint-Committee do not at present deem it necessary to enter into details as to the provisions that may be suitable and requisite for carrying these arrangements into practical effect.

The Committee entered into conversation with respect to the likelihood of raising a Minimum Stipend of £150 or more in the United Church. The Committee were of opinion that ample resources might be found in the several Churches for the purpose.

#### As to Deacons and Managers:—

The Committee proceeded to consider the question as to the administration of Funds by Managers or Deacons' Courts, and the relative position of Church Courts and Congregations thereanent. It was found that there was no difference of opinion as to scriptural principle on this subject; and that the only practical difference of any consequence in the procedure of the several Churches related either to the *amount* of direct action allowed to Congregations; or to the position of Deacons or Managers as elected for life, or only for a time, or as being set solemnly apart to their functions by an act of the Session, or being simply appointed by Congregations.

All the negotiating Churches are agreed that the office of Deacon is of Divine institution, and are substantially at one as to the functions proper to the office. In all the Churches there are Congregations that have Deacons. In the Free Church they are found in almost every Congregation,—and in that Church, it is by the Deacons, in conjunction with the Elders, and sitting as a Deacons' Court, that the secular affairs of Congregations are administered. In the other Churches, especially in the United Presbyterian and Reformed Presbyterian, Deacons are comparatively few. In these Churches, the secular affairs of the Congregations are, for the most part, under the charge of Managers. These Managers are chosen by the Members of the Congregations at a Congregational Meeting held for the purpose. The election is for a limited period, and no one is eligible who is not at the time a member of the Congregation. On ceasing to be such, the Manager, *ipso facto*, vacates his office.

#### As to Property and Titles:—

The Committee do not think there can be a complete Report at the present stage from the nature of the case. But for the illustration of the subject, they refer to the Report of a Sub-Committee appended hereto.

The Joint-Committee, looking to these findings on the Seventh Head of the

Programme, do not see any difficulty therein which should prevent an incorporative union.

**EIGHTH HEAD.**—*Principles on which admission to Sealing Ordinances is regulated in the Churches.*

After conversation, the Committee find that there is substantial agreement with reference to the terms and modes of admission to Sealing Ordinances.

**NINTH HEAD.**—*Relation of the Churches, if united, to Ministers and Congregations beyond the limits of Scotland.*

It being understood that any proposal made by this Committee, on this, as on other heads of the Programme, does not assume to be final, nor to anticipate the ultimate decisions of the Supreme Courts to which it may be submitted, but only to indicate the apparent elements of a satisfactory settlement, when the time for that shall arrive, the Committee place on record the following as the conclusions in which they are agreed.

1st. That in any union of the negotiating Churches which may be formed, it will be desirable that there be separate and independent jurisdiction in the portions of the uniting Churches, situated in Scotland and England respectively.

2d. That under any adjustment of these two portions which may be proposed, it will be necessary to make manifest and maintain their unity.

The following would seem to be the best way of giving practical effect to these conclusions :—

I. That the Churches now negotiating should frame a basis of union which all shall accept, and in this respect constitute one Church.

II. That for the Churches thus uniting, there shall be two separate judicatories in England and Scotland respectively, each having independent jurisdiction ; and that in this respect they shall constitute two Churches, one in England, the other in Scotland.

III. That the unity of these two Churches might be made manifest by some such means as the following :—similarity of name ; mutual recognition of license, ordination and membership ; co-operation in missions ; interchange of corresponding members of Supreme Courts ; and a council to meet at stated intervals, or as occasion might require, with functions carefully defined in harmony with the independent jurisdiction of the separate judicatories.

**TENTH HEAD.**—*The bearing of the contemplated Union upon the working of the Foreign Missions of the various Churches.*

As the result of conference on this subject, it was found that all the negotiating Churches do, in their corporate ecclesiastical capacity, recognise God's eternal purpose with regard to the evangelization of a lost and ruined world, as indicated in very many passages of Holy Writ ; as also their own correlative obligation to do what in them lies, in humble dependence upon the Divine blessing, to promote this glorious object, in accordance with the spirit and intent of the Saviour's intercessory prayer, and the binding force of his last solemn command ; that all of them have Foreign Missions, or Missions to the unevangelized nations and tribes of earth ; that they are entirely agreed as to the principles on which such Missions should be conducted ; that the fields of labour of these Missions have been so chosen as to avoid all interference with each other's operations ; that in all cases in which intercourse between the Missionaries of the several Churches was practicable, their relations have been of the most brotherly kind ; that all the Missions are maintained chiefly by annual contributions ; and that there appears to be nothing, in connexion with this Head of the Programme, of a nature to hinder union.

ELEVENTH HEAD.—*The relation of the United Church, in its component parts, to the past Ecclesiastical History of this Country; particularly with reference to the duty and desirableness of effecting the Union on a basis that would identify it with the Reformed Church of Scotland.*

The Statement appended to the Principles held in common under the First Head of Programme, appears to supply all that is necessary in the way of historical reference at the present stage of the negotiations, and if anything fuller and more detailed be considered needful, the preparation of it should be deferred till a basis of union has been framed and adopted.

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#### FINDING ON THE SUBJECT OF FORMULAS.

The Joint-Committee entered into conversation on the subject of formulas used in the several Churches, and relative questions, in connexion with the report of the Free Church Committee thereanent. After comparing the statements in the several formulas, and questions put to office-bearers at ordination and admission, as well as to students, previously to their being licensed as probationers, and after conversation thereanent, the Joint-Committee hereby record their gratification at finding that there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith, and that there does not appear to be any difficulty connected with that diversity, as to an agreement by the several Churches in a common formula. In this finding the Committee do not embrace any definite conclusion as to the manner in which the views of the several Churches on the subject of the relation of the civil magistrate to religion and the Church are at present expressed in their respective formulas, or in which they ought to be dealt with in the formula of the proposed United Church. The fitting time for framing such a formula will not arrive till a basis of union shall have been agreed on.

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#### GENERAL FINDING.

Having now carefully gone over the whole heads of inquiry embraced in their programme, and having revised the findings arrived at regarding the various important matters which it includes, the Joint Union Committee desire humbly and thankfully to recognise the good hand of their God upon them, in the great progress thus made towards the completion of the work which they have had in hand. They further resolved to record it as their earnest hope that when these results of the Committee's labours shall have been reported to the supreme courts of the negotiating Churches, these courts may see cause to publish them for the information of the Courts and Congregations of the respective Churches, and for their prayerful deliberation thereupon; so that by these, or by such other means as it may seem good to the supreme courts of the several Churches to adopt, the mind of all the Churches may be ripened for taking thereafter such action as may be necessary for finally disposing of the momentous question with reference to which these Union negotiations were solemnly and unanimously entered on six years ago.

## APPENDIX TO THE FINDINGS OF THE COMMITTEE.

## REPORT OF SUB-COMMITTEE AS TO PROPERTY, TITLES, AND FUNDS.

I. In regard to the property belonging to the Free Church, a Memorandum was lodged in July 1865 with the Secretary of the Committee on Union, in regard to the funds and property then belonging to the Free Church, and to the manner in which they were invested; and to that document the Sub-Committee beg to refer. The funds belonging to the Church at 31st March 1865, including the capital of the Widows' Fund, amounted to £287,841, 19s. 9d., and at 31st March 1867 to £326,763, 18s. 1d.

The Memorandum further bears that no approximation could be made to the value of the real property belonging to the Church, and that there was also an amount of property, consisting of libraries, manuscripts, and museums, throughout the country, and at some of the stations abroad, of which the pecuniary value could not be stated. Several churches, mansees, and schools have been erected since July 1865; but the Sub-Committee are unable to state either the number of them or their value. When that Memorandum was lodged, the titles of 443 churches, 392 mansees, and 176 schools had been deposited in a place of safety provided by the Church in the Free College, but there were still 364 localities where there were churches of which the titles had not been sent up for deposit.

The Sub-Committee have ascertained from the custodian of the titles that the titles of 22 churches, 14 mansees, and 7 schools have been placed in the repository for titles since July 1865.

The Sub-Committee are unable to state accurately how many of the churches and other erections belonging to the Church have been taken in terms of the model deed; but they think that, from the general information they have received, they may state with some confidence that that deed has been used to a very large extent in completing the titles to the properties.

As it appears from recent discussions in the newspapers that some misapprehension exists as to the title vested in disponees under deeds which have been framed in accordance with the model deed, it may be proper here to state briefly the import of the purposes of that deed.

From the copy of the model deed laid before the Union Committee, it will be seen that the first purpose of the trust, in the case of churches, is that they are to be used in all time coming as a place of religious worship by a congregation of the body of Christians called the Free Church of Scotland, or of any united body of Christians composed of them, and of such other body or bodies of Christians as the Free Church may associate with themselves under the name of the Free Church of Scotland, or whatever name or designation they may assume.

The second purpose of the trust declares that no one shall have right to pursue the trustees for the purpose of obtaining permission to preach, etc., within the church, with the object of controlling the trustees in reference to the use of the church, unless with the express consent of the General Assembly of the said body or united body, or of its Commission.

Other clauses follow regulating the occupation and management of the churches held under the terms of the model deed.

The ninth purpose of the trust provides for a separation in the following manner, viz.,—That if one-third, or any larger number, of the whole ordained ministers, having the charge of congregations of the said body or united body, shall simultaneously, or within a consecutive period not exceeding three calendar months, not only publicly separate from the said body or united body, but at the same time publicly claim and profess to hold truly and *bona fide* the principles of the Protest of 18th May 1843, and to be carrying out the objects of the said Protest more faithfully than the majority of the said body or united body, and shall unite in forming one body of Christians having kirk-sessions, presbyteries, etc., it shall be competent to a majority of the congregation in the occupation of the said church to provide and declare, by a deed of declaration, that the church



and the ground shall be held as in connexion with the body of Christians adhering to the ministers who shall have separated, and to require the trustees to convey the property to three or more trustees named in the deed of declaration, to be held by such new trustees; and which new deed of trust shall be, *mutatis mutandis*, as nearly as possible in the terms and of the import of the conveyance in favour of the original trustees, and to have for its object the placing of the separating congregation and its elders, etc., and the body of Christians who have separated, and its kirk-sessions, etc., in the same relation to the property conveyed as was held before the granting of the new deed of trust by the congregation then using it, and by its minister and the original body or united body, and its kirk-sessions, etc.

The tenth purpose of the trust declares, that in the event of such new deed of trust being executed, the parties signing the deed of declaration shall pay to the minority of the congregation, and for behoof of the said body or united body with whom they were previously connected, a proportion of the net value of the subjects corresponding to the number of such minority.

This form of deed was approved of by Act of Assembly XVIII. of 1844, on the Report of a Committee of which Dr. Begg was convener. It is obvious that one main object of the deed was to exclude, in the event of any split in the body, any question being raised before the Court of Session as to which party most truly were carrying out the principles of the Free Church, and to secure the power of deciding that question to each separate congregation, with reference to their own place of worship or other property. If the split should be made by the withdrawal of a smaller proportion than one-third of the whole ministers of the said body, the property was to remain in the possession of the majority. But in the event of one-third of the ministers withdrawing from the majority, and professing to carry out more faithfully than the majority the principles and objects of the Free Church, then each congregation was secured in the power of carrying with them, by the votes of a majority of the members, the property of the congregation to whichever of the divisions of the body they might prefer to adhere. The model deed was framed under the advice of the late Lord Rutherford and Mr. Dunlop, legal adviser of the Church, specially for accomplishing this object, and these counsel, after anxiously considering its terms, were satisfied that the object would be attained by the deed as so framed. Your Sub-Committee therefore consider that as regards all the property held under the model trust-deed, the Committee may proceed confidently on the assumption that unless in the event of not less than one-third of the ordained ministers separating simultaneously, or within a period of three months, and professing to be carrying out more faithfully than the majority the objects and principles of the Free Church, no question can arise as to which party carries out these principles most faithfully and fully; and that if a secession of at least one-third should occur, each congregation will have power to decide for themselves, and to carry their property with them to the division of the body to which they adhere, as most truly carrying out these principles and objects, but at the same time, they will have to pay to the minority a proportion of the value of the property corresponding to the number of the minority.

II. In regard to the funds and property belonging to the United Presbyterian Church.

The Sub-Committee beg to state that in 1865 there was lodged with the clerk to the Union Committee a statement by that Church, in which will be found an abstract of the whole funds, local and general, raised by the Church during the year 1864, amounting to £251,961, 0s. 8d., and which was devoted to distinct objects therein set forth. The whole of that sum, with the exception of a single item, was for the annual support of ordinances, missions, etc., and has thus been expended, and new funds raised in their room.

The funds raised during the last year (1867) exceed in amount the sums reported in said State by about thirty thousand pounds.

A capital sum of about £23,000 is held for behoof of the Aged and Infirm Ministers' Fund, and is vested in trustees for behoof of the existing Synod, "or

of any Synod or Assembly which may be formed by the Union of the said Synod or majority thereof, with any other Synod or Assembly or Presbytery of Ministers and elders of the Presbyterian persuasion." Another capital sum of £10,500 is also held for scholarships or bursaries, which is also vested in trustees for behoof of the Synod in similar terms. And the treasurer's accounts for 1868 show other balances on hand, for missions, building manses, liquidating debt on weak congregations, and church extension, to the amount of about £62,000, to be gradually expended. The Synod have also claims to the residue of several trust-estates which will soon fall in to the amount of at least £25,000, to be also appropriated gradually for these purposes.

The Sub-Committee is not in a position to state the number of churches and manses belonging to this Church, or to give an approximate value of them.

It appears from the document already referred to that the titles of the heritable properties belonging to congregations have been framed after three different forms, which are very clearly stated in that document. The greater part of the older congregations have the title-deeds taken simply in trust for the congregation variously therein designed, according to the name it originally had. A good many of these have been renewed, and have adopted the name assumed by the congregation in consequence of the unions which were entered into.

In a second, but much smaller class, there is such a reference in the title to the Synod of the denomination, as the governing body, as might be held to vest the property in trust for the congregation only while it remains in connexion with the governing body specified in the deed.

The third class have their titles framed according to one or other of the two forms of trust-conveyances referred to in the document, which were prepared with some care. Both these forms have the effect of connecting the properties with given proportions of the congregations in the event of splits taking place in the congregation or in the Synod, in regard to unions or otherwise. The rules laid down in reference to such contingencies in the one form differ somewhat from those in the other, but both of them seem to exclude the question of adherence to original principles from the consideration of a Civil Court in the event of dispute.

The Sub-Committee has no information to enable them to report what portion of the congregations have the titles of their churches and manses framed according to the forms last mentioned. They believe that no more than 200 are so framed, and that the great majority are conceived simply in favour of the congregation, designed either by its original name or as a congregation of the United Presbyterian Church.

It may be mentioned that the Rev. Dr. R. S. Scott of Manchester, in a letter to the Conveners, states that, as regards the property in the Manchester district belonging to the United Presbyterian body, there can be no difficulty in the way of Union from the titles, as there is a clause in most of the deeds authorizing a transference to any evangelical Presbyterian denomination with whom respective congregations may unite.

The title-deeds of the properties belonging to the Church in Queen Street, Edinburgh, and Virginia Street, Glasgow, are vested in trustees for the Synod; and in the event of any breach taking place, for the Synod or Assembly with which the majority of the whole ministers and elders voting on the occasion may connect themselves.

### III. In regard to the funds and property held by the Reformed Presbyterian Church.

The Sub-Committee have no information as to the present state of the funds. And in regard to the title-deeds, the Sub-Committee is referred to a document lodged with the clerk to the Union Committee in 1865, from which it appears that no uniform style of trust has been adopted by the Church, and that, as a general rule, each congregation is left to have the titles framed according to its own views, and enjoys unrestrained liberty to use and dispose of its own property. It is only within the last few years that provisions have been introduced for contingencies that may arise in the Church; but most of the recently formed congregations have made provisions in their titles for such contingencies.

Of the older trusts, it may be said the general result is, that the trust is purely congregational, but in a few of them, and also of the late trusts, the right to the property is made dependent on rules which place it beyond the power of the mere congregation.

IV. In regard to the funds and property belonging to the English Presbyterian Church.

No information has been laid before the Sub-Committee, in addition to what was given in a printed statement lodged with the clerk to the Union Committee in 1865, as to the number of charges, or as to the property of the Church.

The model of the trust-deed has been furnished by the Rev. John Fraser, minister of the Presbyterian Church at Lowick, Northumberland, which is herewith laid before the Committee; and it may be mentioned that Mr. Fraser, in his letter accompanying it, states that most of the places of worship connected with his Church have made use of it, and that in the Presbytery of Berwick seven churches out of nine are secured in terms of it, and that by far the greater portion of the church property in his Synod is also vested in terms of it.

By the second purpose of the trust in the model deed of the Presbyterian Church, it is provided that the trustees shall at all times permit the church and other trust premises to be used as a place for religious worship, according to the provisions contained in the deed.

By the third clause it is declared that the doctrines preached and taught in the church and schools, and the ordinances of religious worship to be conducted, shall be consistent with the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Church Government sanctioned by the Assembly of 1643, as interpreted, in case of difficulty, by the Synod of the Presbyterian Church in England, whether that Synod shall or shall not unite itself with any other bodies of Christians adhering to the said standards, and also consistent with such additional rules as to ordinances, government, etc., as may be ordained by the Synod.

By the twenty-third clause it is declared that a majority of the trustees, when requested by the Synod, shall alter, or revoke, or add to, or modify, all or any of the trusts and provisions and declarations of the trust-deed, and declare such new and additional trusts and provisions as the Synod may direct, without regard to the original trusts, or the practice of the congregation, or their government, or any other matter or thing whatever, so, nevertheless, that such alterations and additions, etc., shall not affect that portion, and that portion only, of the trusts contained in the third clause, relating to the doctrines to be preached and taught in the church or schools, the ordinances of religious worship, the government of the congregation, etc.

The twenty-fourth clause declares that if the Synod shall determine to institute or form part of a General Assembly or Association of the Presbyterian Church in England, solely or in conjunction with any other Church or Churches adhering to the standard before mentioned, and situated in Great Britain or Ireland or elsewhere, every sentence of the Synod shall be subject to the revision and control of such Assembly or Association, and the power contained in the third and twenty-third clauses shall thenceforth be vested in such Assembly or Association.

The twenty-fifth clause declares that if such General Assembly or Association shall resolve that the Synod has ceased, or shall cease, to exist; and if the Assembly or Association shall form the Presbyteries composing it into two or more Provincial Synods subordinate to it, the powers and stipulations of the trust-deed having reference to the Synod, and moderator and clerk thereof, shall thenceforth apply to the Provincial Synod within which the trust premises are situated, with right to appeal from such Provincial Synod to the General Assembly or Association, whose decision shall be final.

THE  
REFORMED PRESBYTERIAN MAGAZINE.

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JULY 1, 1869.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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AN ADDRESS TO THE YOUTH OF THE CHURCH.  
BY THE HALL COMMITTEE.

By the appointment of Synod, the Committee on the Hall take leave to address a few plain words to the Young Men of our Church on the subject of devoting themselves to the Ministry of the Gospel.

The complaint has been a common one of late, among all our Churches, of the scarcity of students for the ministry; that while the field is so wide, and the harvest so plenteous, the labourers should be so few. Now, what we ask you seriously to consider and lay to heart is, the reason why it is so. A multitude of reasons, of one kind and another, might be, and have been, adduced in explanation. For instance, the inadequate pecuniary support commonly given to those who, detaching themselves entirely from all other remunerative callings, give themselves wholly to the work of the ministry; the perplexity occasioned to the minds of the young by existing divisions among our Scottish Churches; or the failure on the part of Christian parents, in accordance with a good old Scottish custom (though not always free from objection and abuse), to dedicate one or more of their sons to the ministry, and with pious care to further their education for that work.

But whatever force there may be in such considerations, we are persuaded that the main obstacles will be found to lie in one or other of these two things,—viz., the want, on your part, of a sufficiently lively faith in the Gospel itself, as the very power of God

unto salvation to a sinful world; or the want of a sufficient trust in God as to your ability to carry the message of life to others.

We suppose ourselves to be addressing young men who have been born, baptised, and brought up in the Reformed Presbyterian Church, and who, perhaps, have already ratified their baptismal vows by sitting down at the Lord's Table. You have come to that age when you are beginning to have serious thoughts as to what the business of your future lives shall be?—What sphere of action you are most adapted for?—To what end you shall specially devote those gifts which God has bestowed on you? We presume that you are yourselves Christians,—you believe the Gospel,—you have given yourselves to the Lord; all your hopes of salvation rest on Him alone. You have felt in some measure the force of the question, “How much owest thou unto thy Lord?” And you cannot but be, to some extent, convinced of the inestimable value of that Gospel which you have yourselves received, as the only means for the conversion of the world to God. Why, then, so slow to give yourselves, heart and soul, to this great work of seeking and saving the lost, by praying men, in Christ's stead, “Be ye reconciled to God.”

The present circumstances of our Church, engaged as she has been, for some years past, in negotiations with a view to Union with other Churches, may have something to do with your hesitation. You have a difficulty, it may be, as to *which Church* you should offer your services to, and feel attracted, for many reasons, towards *larger* bodies than your own. Allow us to say, that the reasons must be strong indeed which would justify you in deserting your own Church, in which you have been cradled, and your own Divinity Hall, which continues to sustain its long-established repute for efficiency in training candidates for the ministry, for any other, however excellent. Ardently as you may be supposed to desire the consummation of that re-union of the non-established Presbyterian Churches of Scotland, which has long been to many an object of prayer and hope, the wisest men in other Churches, as well as in your own, will tell you, that the very best way you can take to further that object, is to do what you can to promote the cause of Christ in the community to which you yourselves belong, in no spirit of narrow sectarianism, but in a spirit of enlightened and honest denominational attachment. Have you never been stirred by a sentiment of patriotism, and Christian chivalry, which made you feel bound by strong and tender ties to the Church of your fathers, and which would make you slow, except for very good and sufficient causes, to sever your connection with it? Would it be nothing to you to be servants of a Church, which has so memorable and honour-

able a history, and which, without boasting, and in all sincerity of conviction we may say, presents in her principles the likeliest platform on which to rally the divided Presbyterianism of Scotland?

In addition to the claims of the Church at home, there is the wide field of Foreign Missionary work, where God has already so signally owned those of His servants who have gone forth from us, and from which we are constantly receiving so many and so urgent calls for additional labourers. There are *sister Churches* also in other lands, in which the labours of earnest and efficient workmen in the cause of Christ would be cordially welcomed.

Perhaps some of you may be deterred by a depressing sense of your *own unfitness* for the high and arduous work of the Christian Ministry, and by the fear of failing in it. But we would have you to remember that you are not called to this warfare on your own charges, and to think of the exceeding great and precious promises of strength, and help, and grace, to be made perfect in your weakness. We would be far from holding out encouragement to *all and sundry* among the youth of our Church, indiscriminately or unthinkingly, to dedicate themselves to such work without the requisite qualifications. We know too well what evil results have followed from unsuitable persons finding their way into the sacred office. But we are persuaded that our Church contains, in the ranks of her youth, not a few high-minded and noble spirits—thanks to their godly upbringing for this!—who, not seeking great things for themselves, nor coveting office for a piece of bread, would prove, after the thorough preparatory training which we can offer them, eminently useful labourers in the vineyard of the Lord. Such we desire to encourage. We cannot hold out to you great prospects of worldly remuneration or reward; but, you need have no fear of want of honourable maintenance. And we can sincerely testify, that you will find the work to which we invite you a most pleasant and blessed work. The respect of others for the office of the minister may not be what it once was, in regard of outward ways of showing it, but it is not the less enlightened or sincere on the part of all good men. The Christian people will honour, esteem, and love you, for your work's sake, as well as for your own sake, if you approve yourselves true workmen, not needing to be ashamed.

There are motives far higher than those which we have touched upon—motives derived from a consideration of the *ends* of the Christian Ministry, and the *rewards* promised to those who convert the sinner from the error of his ways, and turn many to righteousness,—on which it would be easy for us to enlarge. But this does not come within the scope of our present brief address to you. And

we shall only further ask you, to place yourselves at the bar of conscience—to think of the great day of reckoning with the stewards when the Lord comes—and, in the view of these things, to ponder what we have said; and may the Lord Himself give you understanding and willing hearts!

In name of the Committee on Hall,

WM. SYMINGTON, *Convener.*

## REPORT ON FOREIGN MISSIONS.

As "the end" is drawing near when the Christ of God shall have delivered up the Kingdom to the Father—when He shall have put down all rule and all authority and power,—the facilities for carrying on that great work which is to issue in a regenerated earth, seem to be constantly increasing. The Church of Jesus, alive to the high mission which is hers as a fellow-worker together with God, rejoices to mark her risen Lord riding forth upon that career of conquest, the prospect of which gladdened His heart when the hour and power of darkness were about to do their work. Her joy breaks forth into singing as she thinks that the word "Conquering" does not exhaust the glorious fulness of His power; but that "To Conquer," opens up a vision of thrones and dominions and principalities and powers made subject to Him, and the whole creation that groaneth and travaileth in pain together, joining in one noble Hallelujah Chorus, led by the ransomed of all nations and kindred and people and tongues, and joined in by the angels that stand round about the throne, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." But joy is not the Church's only feeling as it marks how all things are working together for the grand issue; there is work combined with joy, the one acting and reacting on the other; for the work intensifies the joy, and the joy makes the work to be felt as not burdensome, seeing that it is entered on with the assurance that this labour in the Lord shall not be in vain.

If any one interested in the missionary work of the Church will but calmly consider how, in these last days, the God of Sabaoth has been opening up doors of access, great and effectual, he must come to the conclusion that the time and the end appointed are hastening on with rapid stride. Three quarters of a century have scarcely passed since the lethargy of the Churches in Britain, in respect to mission work, was at once the scandal and the sorrow of the Christianity whose Founder had said, "Go ye therefore, and teach all nations." But now everywhere throughout Protestant Christendom a new life from on high has been breathed upon the dry bones in the valley of vision; we live, we stand upon our feet an exceeding great army, and "the heathen begin to know that the Lord doth sanctify Israel, and that His sanctuary is in the midst of us for evermore." Jesus, who walks amidst the golden candlesticks, and who holds the stars in His right hand, is making evident to His Church and to the world that the Kingdom of Providence over which He reigns, and the keys of

which lie upon His shoulders, is subservient to the greater kingdom of His Grace. Swart Ethiopia yields up to a missionary of the Cross the secret of the streams which will yet become the highway for a nobler commerce than the merchandise of the isles; the table-lands of Asia are tinged already by the rays of that Sun which has not only light but healing in His wings; the land of Sinim has heard of an empire truly celestial; and that Saxon race which drew from the priest of Rome the words, "*Si Christiani fuerint, non Angli, sed Angeli, Essent*," are in very truth fulfilling his unconsciously prophecy, by becoming the angels and messengers of the Covenant which God made of old with faithful Abraham, "*In thee and in thy seed shall all nations of the earth be blessed*." Simultaneously almost with the opening of doors over the whole world, the gold which had lain for millenniums hidden amidst the quartz reefs and the sands of new worlds, is laid bare to the astonished gaze of nations to whom Jehovah had already shown His statutes and His judgments, and who recognised, as they wakened up from long sleep, that law appointed in Israel, "*that they should make them known to their children, that the generation to come might know them*." Not to Popish Austria, not to priest-ridden Spain, not to France, mad for the glory that is tarnished and dimmed with the blood of many slain and of many bereaved; has the precious golden secret been revealed; but to Protestant Britain, to Protestant America, that the dove-like wings on which they speed upon errands of mercy, and with the message of a Saviour's love, may be covered with silver, and their feathers with yellow gold. In the old world as in the new, God is summoning His Church to arise, to go up and to possess the land. If the time has not yet come when nations are born to Christ in a day, that which is to open the way for the realisation of what faith has lived upon in dark and evil times is being accomplished with a rapidity and suddenness that cannot but raise the question, Is not the Providence of the most High God performing the part of him who cried, when the Hope of Israel was near at hand, "*Prepare ye the way of the Lord, make His paths straight*"? The Italy that Paul's heart yearned over; can now, undeterred by the tyranny of Rome, look into the heart of Paul, and listen to his prayers, which have not passed out of the memory of the Great Intercessor within the veil. Austria, bruised and battered, rises from the stricken battle-field of Sadowa, and, in the agony and shame of defeat, tears from off her festering limbs a chain that had bound her to the body of death; the journey that the tent-maker of Tarsus intended to take into Spain, has in these last days been taken by Him whom they were wont to speak of in Palestine as the carpenter's son, and His fame has gone forth throughout the land as one who has lifted up the axes upon the thick trees; and in an hour, one who said, "*I sit a queen and am no widow, and shall see no sorrow*," has found her plagues come, for strong was the Lord God that judgeth her. The banks of the Manzanares, which may have been trodden by the pilgrim-soldier who was a member of a truer Society of Jesus than Ignatius Loyola, are conscious now that "*the winter is past, the rain is over and gone; and the vines there with the tender grapes give a good smell; the foxes, the little foxes, that spoil the vines, have been taken; and our vines have tender grapes*." North



and south and east and west, the earth is being opened to receive the good seed of the Word. "As the lightning cometh out of the east, and shineth even unto the west; so the coming of the Son of man is."

To the Churches of Christ in Protestant Britain,—more especially, if one might say it, to the Covenanted Church of Christ in Scotland,—the call to be up and doing in this great work is clear and distinct. The command of God's Word is echoed and repeated, as it has so often been, by the voice of God's providence; and both unite in urging upon us to do our speediest and our best for the evangelisation of the world. Our resources are limited, it is true, by the smallness of our numbers; but let it be remembered, that it was not to one of the powerful and wealthy of earth that the Church's Head said, "She hath done what she could," but to one who was poor, and who, nevertheless, out of a heart which throbbed with love, poured the precious perfume of a loving deed around the person of her Lord. For more than a quarter of a century the Reformed Presbyterian Church of Scotland has felt her heart go out toward the benighted heathen, and while striving to do a Church's work at home, has not forgotten them who in distant lands are sitting in darkness, in the region and shadow of death.

As the time comes round for setting before Synod the progress which has been made during the past year, the Committee feel happy to report that the good work intrusted to their superintendence has been making, if not rapid, at least sure progress; and that all the communications received since last meeting of Synod have been a source of unfeigned joy and comfort, so far as the prosecution of their arduous labours on the part of the missionaries is concerned. The fact that they serve a common Lord, and are bound by the ties of a common work, and have, moreover, the bond of a common Presbyterianism, has led to the most pleasant results, not only among the missionaries themselves, but also among the various Boards and Committees who guide the operations carried on for the evangelisation of the New Hebrides. To some it formed a source of anxiety, lest the multiplicity of Churches at length interested in the Mission should embarrass the two Churches which had for many years carried it on. It is with the utmost satisfaction, therefore, and with unfeigned gratitude to God, that we acknowledge that these fears have been shown to be altogether unfounded, and that the rivalry among the six Churches which are now carrying on the New Hebrides Mission exists only in the direction of striving which shall do most for reclaiming the moral wilderness, on which already patches of green are to be witnessed, and where the sterile fallow ground is being broken up, and the precious seed of the Word sown.

The New Hebrides Mission, which not many years ago consisted only of two men, one from Old, and the other from New Scotland, now numbers eleven ordained missionaries, with a very considerable band of well trained native teachers, who have done much in preaching the faith which once they sought to destroy. As it is found that the names of the islands occupied by these missionaries and their assistants are apt to escape the memories of the members of the Church at home, I may embrace this opportunity of tabulating these, together with the names of the Churches which are under engagement to support them:—

| Names of Missionaries. | Ordained by the                                                      | Supported by the                                                     | Stationed on the Island of              |
|------------------------|----------------------------------------------------------------------|----------------------------------------------------------------------|-----------------------------------------|
| Rev. J. Geddie, D.D.   | Presbyterian Church of the Lower Provinces of British North America. | Presbyterian Church of the Lower Provinces of British North America. | Aneityum.                               |
| Rev. John Inglis.      | Reformed Presbyterian Church of Scotland.                            | Reformed Presbyterian Church of Scotland.                            | Aneityum.                               |
| Rev. Joseph Copeland.  | Reformed Presbyterian Church of Scotland.                            | Reformed Presbyterian Church of Scotland.                            | Futuna.                                 |
| Rev. John G. Paton.    | Reformed Presbyterian Church of Scotland.                            | Presbyterian Church of Victoria.                                     | Aniwa.                                  |
| Rev. J. Gordon.        | Presbyterian Church of the Lower Provinces of British North America. | Presbyterian Church of New South Wales.                              | Eromango.                               |
| Rev. D. Morrison.      | Presbyterian Church of the Lower Provinces of British North America. | Presbyterian Church of the Lower Provinces of British North America. | Labourer on Faté; at present invalided. |
| Rev. Jas. Cosh, A.M.   | Reformed Presbyterian Church of Scotland.                            | Presbyterian Church of Victoria.                                     | Faté.                                   |
| Rev. Thos. Neilson.    | Reformed Presbyterian Church of Scotland.                            | Reformed Presbyterian Church of Scotland.                            | Tanna.                                  |
| Rev. Jas. Mc'Nair.     | Reformed Presbyterian Church of Scotland.                            | Presbyterian Church of the Lower Provinces of British North America. | Eromango.                               |
| Rev. Wm. Watt.         | Reformed Presbyterian Church of Scotland.                            | Presbyterian Church of New Zealand.                                  | Tanna.                                  |
| Rev. P. Milne.         | Free Church of Scotland.                                             | Presbyterian Church of Otago and Southland.                          | On voyage out.                          |

It will be seen from the above table that there are at present eleven ordained missionaries engaged in the work of evangelising the New Hebrides. Of these, seven have been ordained by our own Church—three are supported by it; three by the Presbyterian Church of the Lower Provinces of British North America; two by the Presbyterian Church of Victoria; and one by each of the three following Churches, viz.:—the Presbyterian Church of New South Wales; the Presbyterian Church of New Zealand; and the Presbyterian Church of Otago and Southland. It is due to all these three Colonial Churches to say, that their introduction to the work of assisting in the support of the Mission is not limited by the fact of their having engaged to support a missionary each, but that, for many years past, the two first, especially, have contributed very liberally of their means for the carrying on of the work, though it was not till within the last year that a missionary could be obtained who, through his being supported by the Church, would give it a more direct interest in the Mission. When one reflects that there are no fewer than six Churches with a direct interest in the New Hebrides Mission, and each having a parity of control in its affairs, it says much for the working of our common Presbyterianism, that so far there has been the utmost harmony in the management of the Mission. It may be also mentioned, that in addition to the superintendence exercised by the various Committees in this country, in Nova Scotia, and in the Colonies, the missionaries themselves meet annually in council on Aneityum, and forward to the Churches at home the minutes and resolutions of their meeting, for the purpose, in part, of having these confirmed. It has been found that a council of this kind is an absolute necessity for the right working of the Mission. Questions arise which could not otherwise be settled, without a delay which would be prejudicial to the interests of the missionary cause on the islands. In this council all the leading principles of Presbyterianism are carried out, in the complete parity of the members, in the influence of an ascertained majority, and in the yielding of the minority to the views so ascertained. At these meetings the prospects, the wants, the interests, of the Mission are fully considered; the location of missionaries receives the attention of the members; and any question of internal management which demands arrangement is fully discussed. The movements of the "Dayspring" for the coming year are also determined by the missionaries. It will be seen that these are points in which Committees at home (while reserving to themselves the power connected with an ultimate Court of Appeal) could not, without much detriment to the Mission, take the initiative. It only remains to be stated, on this head, that in no single case have the arrangements of the Mission Council come into collision with the wishes or views of the Committee appointed by the Church.

While each of the eleven missionaries, labouring as brethren in a common cause, has the full sympathies of all the Churches, and while intelligence from *any* of the islands is perused with the utmost eagerness, it is but natural that each Church should follow with a deeper interest the toils and successes of the missionaries supported by itself. While the work of Dr Geddie, as a pioneer of the Mission, commands the interest and prayers of the Reformed Presbyterian Church, it is not unnatural that a communi-

cation from Mr. Inglis, who was reared, educated, ordained, and sent out by this Church, should call forth her most earnest attention ; that while Fatè, and Aniwa, and Eromango, are not forgotten in our prayers, Aneityum, and Tanna, and Futuna, should be the islands to which our thoughts most frequently turn. One of the more recent letters from Mr Inglis gives a very full account of the position of affairs on the island where he has laboured for so many years. The membership on Aneityum amounts to about three hundred and twenty ; there are twelve elders and the same number of deacons, with twenty-eight who act as teachers. The liberality of the Church members on Aneityum shows that as they have freely received, so they freely give ; looking upon it as a dutiful thing, and a privilege, to give of their substance to Him who has given Himself for them. No feature in the conduct of the Aneityumese deserves to be more frequently mentioned, or more conspicuously held up as an example to Churches at home, than their intense desire that the Gospel which has blessed themselves, should be sent to those whose hearts have long been hardened against it. The Church, which is itself composed of men rescued from the lowest degradation, and the most bloodthirsty cruelties of heathenism, is willing to give of its substance, of its labours, of its best men, if only that dark island, twenty miles away, may be won for Christ, and the volcanoes of evil passion and cruelty, more deadly than those which shoot forth their burning ashes on Tanna, may be extinguished by the blood of Him who is able to subdue all things to Himself. With this view many of the leading men of Tanna have been invited to, and hospitably entertained on Aneityum ; and the utmost eagerness has been manifested to facilitate the settlement of Mr Neilson at Port Resolution. The whole Church sympathises with Mr Inglis in the joy which he cannot but feel in thus beholding the fruit of his arduous and self-denying labours upon Aneityum, and in the hope, so largely realised, that his island home may become a centre from which fresh expeditions may go forth, till all the islands of the New Hebrides shine as gems in the royal diadem of Him for whose law the isles wait.

According to an arrangement come to at the last Missionary Conference on Aneityum, Mr and Mrs Inglis left for New Zealand in the end of last year, for the purpose of bringing the claims of the Mission more fully before the friends there. Mr Copeland's visit a few years previously has borne good fruit, in the fact of the Presbyterian Churches in New Zealand having become directly interested in the working of the Mission ; and Mr Inglis' visit seems, from accounts recently received, to be deepening very much that interest, and to be productive of material assistance in the support of the "Dayspring." The Committee have hitherto had no cause to regret the temporary absence of any of their missionaries from the field of labour, for in all such cases it has been found that their visits to the colonies have been the means of drawing forth substantial proofs of the willingness of the Presbyterians there to aid in carrying on the work in which the Church at home is so deeply interested. Mr Paton's visit to New South Wales, to Victoria, and to Tasmania, may be said to have given to the New Hebrides Mission the mission ship which has proved so largely useful in

extending the Mission, besides procuring a fund by which the Church in Scotland has been enabled to send out five missionaries. Mr Copeland's visit to New Zealand laid the foundation of a scheme for the better and more permanent support of the "Dayspring;" and now Mr Inglis' visit to the same island bids fair to place the cope-stone upon that scheme, and to secure the continued interest of the Presbyterian Churches from Auckland to Dunedin. It has sometimes been mooted that the visits of our missionaries to the colonies partake not a little of the character of a pleasure trip, with its concomitant of relaxation from severe labour, and the enjoyment of the society of congenial friends. One has only to follow for a few weeks the movements of the missionaries, to learn that this deputation work in the interests of the Mission must be of a kind trying to the health, wearing out to the energy, and taxing to the utmost the physical and mental powers of those who, for the good and furtherance of the common cause, are willing to undertake it. The full proof of this cannot, of course, be given in a Report such as this, but it may be noted in passing, that the continuous efforts of such a man as Mr Inglis to interest the public press of the colonies in the Mission; not only from a religious, but also from a commercial point of view,—to denounce, both by letters and by public addresses, that "sum of all villainies" which, expelled from other places, is once more raising its haggard form amidst the islands of the Western Pacific,—to draw out the sympathies of the Churches by addresses to Synods and Presbyteries, to Congregations and Sabbath schools,—that all this does not exactly come under the head of holiday-making. A brief extract from a letter received by last mail from the Rev. D. Macdonald of Melbourne, who has been commissioned by the General Assembly of Victoria to proceed to New Zealand and join himself to Mr Inglis, for the better carrying out of the objects of the deputation, will show that Mr Inglis' visit to New Zealand is bearing good fruit. "It so happened," Mr Macdonald says, "that the Synod of Otago was in session when I arrived, and Mr Inglis and I were associated. It was a very marked providence that we had an opportunity of meeting so many of the ministers and elders of the Church here, and of addressing the Synod on mission subjects. One of the evenings of the Synod week was devoted to a public meeting in connection with missions, and the meeting was a great success. It was said to be the largest religious meeting ever held on a week-day in Dunedin, or, perhaps, in New Zealand. The enthusiasm of the audience was boundless. Many of the hearers had not heard a missionary address since they left Scotland, and you may conjecture that it was not difficult, with two or three allusions, to awaken old emotions. Upon the whole, I felt it worth while to have come 1400 miles to be present at that meeting, and to have helped to evoke the missionary feeling shown by the public of Dunedin." A newspaper has come to hand containing Mr Inglis' address on the occasion referred to, and it suffices to say, that those who were privileged to listen to his thrilling addresses in this Court a few years ago, would not find any, the slightest falling off either in the true eloquence of the heart, or in the earnestness with which the cause of the New Hebrides Mission is pleaded. The interest which I know to be felt in Mr Inglis' movements and work will form my best

apology for inserting in the body of this Report a few sentences taken from a letter of his, of date "Wellington, 11th February 1869." "We arrived here yesterday from Canterbury, where we spent a few days on our way from Dunedin. The 'Dayspring' left Wellington for Auckland last week, Mr and Mrs Watt accompanying her. The 'Dayspring' was a great attraction both in Dunedin and Wellington. In Dunedin, the whole Synod of Otago and Southland, which was holding its sittings in Dunedin, went in a body to the vessel. On another day about 1400 Sabbath school children, including teachers and parents, went also on a visit. In Wellington, the Governor of New Zealand, Sir G. Bowen, was also on board. Our visit has awakened a good deal of interest everywhere, and we have received a great amount of kindness. Mr Copeland's visit three years ago left very favourable impressions, and has been productive of much good. The Rev. Mr Macdonald of Melbourne and myself are doing our best to raise the remaining £1000 of the £3000 Insurance Fund for the 'Dayspring,' and we have rather sanguine hopes that we may raise the most of it in New Zealand. I cannot state particulars as yet, because our subscription papers are not yet returned, but we have everywhere met with a most cordial reception. Like Ahab and Obadiah, we have been dividing the land and trying to make the most of its resources, and were it not that there is a considerable depression among both the pastoral and commercial interests, our success would, doubtless, have been greater. We hope to be in Auckland in the first week of March, and leave it on the 26th for the islands."

We must now, however, return to the New Hebrides, and complete this part of the Report by briefly glancing at the progress made by the missionaries on Futuna and Tanna. The readers of the "*Reformed Presbyterian Magazine*" for this month will find the latest information received by the Committee from these two islands. In respect to the first mentioned, it may be noted as matter for congratulation, and for thankfulness to the great Head of the Church, that the tide seems to have at length set in in favour of Christianity. The statements of our beloved missionary on Futuna are always so carefully weighed, and everything that might lead to the formation, on the part of the Church at home, of an opinion which after events might prove to have been too sanguine, is so carefully abstained from, that when he himself informs us of the fact that he believes progress is being made, we grasp at his statement with a clearer perception of these words, penned long since by another great missionary, "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Mr Copeland is one of those patient labourers, who know that a structure is not of much value without a sure foundation. The time spent by him in acquiring the language of Futuna, and in studying the modes of thought and the habits of the Futunese, has not been lost. It is suggestive of a man who has thought carefully over his plan of operations, and who has been by slow approaches working his way towards the citadel of Satan, when we read such a sentence as this:—"Till very lately we thought only of holding our own, as we could not understand the natives, nor speak intelligibly to them. To visit among them would, I thought, do more harm than good, so long as I could not understand what was said to

me, and answer their many queries. For those who visited us we did what we could quietly; to let them know the object of our coming among them. Now, however, we can act on the aggressive, by going to their public meetings, and by taking the Gospel to those who do not come to it. If nothing untoward befall the cause, we hope, when the season for the worship of the gods of the island comes round in February and March, that at the least they will go through their ceremonies with less heart, feeling that their glory has departed, and that their temple may not again be repaired."

I embrace this opportunity, in name of the Committee, of bringing before Synod a wish which Mr Copeland expresses in his last letter. The want of a church and school bell is much felt on Futuna. It is long since any expression, save in words, of the Church's satisfaction with Mr Copeland has been sent out to him. Might I suggest that, within a month from the meeting of Synod, each minister should undertake to raise at least £1 in his congregation for this purpose, and forward it to the Committee, so that the Reformed Presbyterian Church may send out to the infant Church of Futuna this token of her interest in its welfare. I have no doubt that some wealthy congregation or individual might, as Mr Copeland suggests, send out a bell; but it is a matter in which all our congregations would, I feel certain, willingly take a part.

The Annual Report of 1868 contained an account of the unsuccessful attempt to effect the settlement of Mr Neilson upon Tanna. Repelled from this island, Mr Neilson supplied for some time the station which Mr Morrison had occupied on Faté. Intelligence, however, being received to the effect that Tanna seemed more willing to receive a missionary, and the fact having come to light that the previous hostility of the Tannese was owing very much to the intrigues of some white men against all mission work (they well knowing that their unholy craft was in danger through the planting of the cross of Christ), another and more successful effort was made to settle Mr Neilson at Port Resolution. The name is familiar to all who are interested in the history of the Mission, as associated with the labours and sufferings of Mr Paton, and the opposition with which his efforts ultimately met. The Committee feel sanguine, that an island which has been watered with the tears and moistened with the blood of faithful servants of the Most High, and which contains the dust of some who have fallen nobly at their post, will yet be won for Christ. The Church cannot but feel the deepest interest in the young soldier of the Cross who stands alone in the battle-field, but who, with dauntless heart, confronts the lowering powers of evil, and who has had to say with the Apostle of the Gentiles, that he has been "in perils of his own countrymen." The prayer of all the Churches for him is, that the Lord of the harvest would open for His servant a great door and effectual. So far as he has yet gone, Mr Neilson has found opportunities of doing good to the natives; his skill in surgery and medicine having gained him access to some who were otherwise inclined to be hostile to the Mission. We cannot doubt that when the next Annual Report is presented there will be interesting intelligence from Tanna, the more so as it is purposed that Mr and Mrs Watt should, on their arrival, occupy the station formerly occupied by Mr and Mrs Matheson.

Casting a rapid glance over the other islands occupied, some of them by missionaries ordained and sent out by this Church, though now supported by the other Presbyterian Churches, we learn with much thankfulness that the work of the Lord is making progress. The favourable state of things continues on Aniwa, where Mr Paton still labours with the same earnestness which characterised him while he was one of the missionaries supported by this Synod. Letters received by the Victorian Church, from Mr Cosh, speak of more favourable appearances presented on Fatà. Mr M'Nair, on Eromango, does more than hold his own, bringing the *perfidium ingenium* of the Celtic race, and the earnestness of a true soldier of the Cross, to bear upon the fierce and treacherous heathen with whom he has to contend. Mr Gordon, after a short sojourn in New South Wales, has returned as the missionary of the Presbyterian Church in that country, and has resumed his labours on Eromango. Both missionaries complain in frequent letters of the interruption to their work occasioned by the presence of certain white men who excite the natives against them, and whose lawless proceedings have more than once led to bloodshed, imperilling the safety of all on the mission premises. The sympathy of the Committee goes forth to Mr Morrison, who, after much hard work upon Fatà, has been compelled to retire from the mission field with shattered health, and whose words, in view of his retirement, fills one with a feeling akin to sadness. "My prospective separation from the mission work," he says, "I contemplate with feelings of keen regret. I regret to be separated from my very dear and highly esteemed brethren engaged in the work. I regret to have to separate from the little flock, to whom I am now attached with fatherly tenderness: I regret not to be any longer privileged to hold the water of life to the lips of those who are perishing without it. But now I am unable to do anything anywhere. It is likely I shall have to lay down the banner of the Cross on the mission field. Is there none in our Church to volunteer to fill the gap? The harvest is plenteous in the New Hebrides, but labourers are few."

It is cheering to know, that even while this devoted servant of Jesus was penning these words help was on the way. Mr Watt, who was ordained at last meeting of Synod, will, by this time, have arrived at the New Hebrides, to take up his position on Tanna; and another labourer, with his wife, is on his way to take part with the other brethren in the ministry of reconciliation. The Committee having been unsuccessful in their effort to obtain from among the licentiates or students of the Reformed Presbyterian Church, a missionary to be supported by the Presbyterian Church of Otago and Southland, made application to the convener and vice-convener of the Free Church Foreign Mission. The interest taken in this application by the Revs. Drs Duff and Thomas Smith commanded the warmest gratitude on the part of the Committee, and the more so, as through their efforts a licentiate of the Free Church offered himself for the New Hebrides Mission. After a careful examination of testimonials, and repeated conferences with the Rev. Peter Milne, it was agreed that his offer of service should be accepted. He was accordingly ordained by the Free Presbytery of Edinburgh, two members of this Committee being associated with the Presby-



tery in the work ; and on the 4th January 1869 Mr Milne and his wife sailed for Otago, accompanied by the best wishes and prayers of all who knew them. It was hoped that they might reach Otago in time to meet the "Dayspring," before the vessel had left for the New Hebrides. As the ship in which they sailed was detained by contrary winds for a considerable time in the Channel, it is feared that the "Dayspring" will have left Auckland before the arrival of the "Mindora," and in that case Mr Milne is instructed to embrace the earliest opportunity of proceeding to the islands by some other vessel. The route taken will, in this event, prove more expensive, but it will afford the Church of Otago an opportunity of making the acquaintance of their first missionary, and approving the choice which has been made by the Church at home.

In drawing this Report to a conclusion, there are one or two points on which the Committee desire the opinion of Synod. These have formed the subject of anxious deliberation on the part of the Committee during part of the past year ; and the decisions to which they have come are submitted for your consideration.

An effort has been made in the Australian Colonies, and is being made at present in New Zealand, to raise a capital sum of £3000 as an insurance fund for the "Dayspring." Upwards of £2000 were, at the date of the latest communication, in hand for this purpose. The Mission Committee in Victoria expected that the Nova Scotian Board would raise £250 of the balance, and that the same sum would be raised by this Church. Your Committee have once and again had this important matter before them, and are fully alive to the advantages which would result from the accomplishment of the scheme. The Church in Nova Scotia, it may be stated, has already forwarded the sum assigned as their contribution to the common fund. It would have afforded your Committee much pleasure had they seen their way clear to have done as the Church in Nova Scotia has, and to have sent in one sum the money required. But bearing in mind that an extra sum of £100 had been sent last year for the recoppering and refitting of the vessel, and that Synod had already fixed £250 as the maximum of pecuniary responsibility to be undertaken by the Church for any one year on behalf of the "Dayspring," they did not perceive that they could apply to Synod to sanction an extra effort for the raising of the sum above specified. They have agreed to recommend, that as the £250 contributed annually for the support of the "Dayspring" is held to include our proportion of the sum paid each year for the insurance of the vessel, we should still continue to remit the said sum, leaving it to the Committee in Melbourne to deduct a certain sum from the £250 so remitted, and to add it to the capital fund till the amount requested shall have been made up. The Committee leave the matter in the hands of Synod, convinced that the decision, whatever it be, will leave no room to question its unabated interest in the Mission vessel, which has already done so much for the extension of the Mission, and for the safety and comfort of the missionaries. Every year makes more apparent the necessity for such a vessel, if the Mission is not only to be kept up, but fresh aggression made upon the surrounding heathenism. Your Committee have

had cause during this, as during past years, to feel satisfied with the manner in which the "Dayspring" is made serviceable to the Mission, and are grateful for the deep interest which the Colonial Churches have manifested in the support of the vessel; especially, they would note the unwearied exertions put forth in this behalf by the Rev. D. Macdonald of Melbourne, who has from the first spared neither time nor pains to render the "Dayspring" thoroughly efficient for the ends for which she was procured.

At the Missionary Conference held on Aneityum, 26 May 1868, the following resolution was passed, and transmitted to the various Committees intrusted with the management of the Mission:—"This Mission having had a consultation on the subject of the increase of the salaries of the missionaries, it was agreed to recommend to the Churches which have missionaries in this field, that all extra payments on account of the missionaries, such as allowance for children, life insurance, carriage and freights, postages, periodicals, etc., shall be discontinued, and that the salary, instead of £120 as heretofore, shall be £150 for the first year, and shall be increased at the rate of £5 a-year, till it reach the sum of £250." The following action, upon this resolution, has been taken by the Churches in Victoria and Nova Scotia respectively. At the meeting of the General Assembly in Victoria, it was unanimously agreed that "the Assembly approve of the action of the Committee, in resolving to pay missionaries henceforth at the rate of £150 a-year, besides whatever reasonable sums may be expended on mission work." It is also stated by the Committee, that in addition to this advance in salary, it has been agreed to admit the two missionaries to the benefit of the Widows' Fund in connection with the Presbyterian Church of Victoria.

In a letter, of date "Halifax, N. S., 8th April" 1869, received from Rev. P. G. Macgregor, Secretary to Foreign Missions Board of the Presbyterian Church of the Lower Provinces of British North America, it is stated that the Board have agreed to recommend to Synod, "that from the commencement of next year, the salaries of the missionaries shall be £150 sterling per annum, with allowance of £4 sterling for Widows' Fund, and £6 sterling for every child at home, and £12 sterling for each child sent abroad."

The Committee of the Reformed Presbyterian Church have also had frequent consultations upon this question, and have availed themselves of all the sources of information open to them from the London Missionary Society, and from other quarters. The recommendation which they have agreed upon is, that the salary of each missionary shall be advanced from £120 to £150 per annum; that the Committee continue, as at present, to send such periodicals as may keep the missionaries informed of the progress of missionary work in other parts, and the work of the Churches generally, —pay the postages of letters sent home for the information of the Church, and of private friends, and continue also the payment of the premiums of life insurance for the missionaries.

It will be in the recollection of Synod, that in last Annual Report reference was made to an evil influence which threatened to interfere with the prosperity of the New Hebrides Mission, and that your Committee were instructed to take the necessary steps to bring this influence under the

notice of the British Government. Under the pretext of employing the natives of the New Hebrides as labourers for the colony of Queensland, for Fiji, and other places, a system of kidnapping, which manifests the worst features of the slave trade, has been for some time extensively practised in the Western Pacific. It seems to your Committee an intolerable thing, that, after every nation in Europe has given up this unhallowed traffic, one of the youngest colonies of the very empire which led the way in extinguishing slavery should presume to revive it. England, Sweden, France, Denmark, Holland, and even Spain herself, have all solemnly renounced the traffic in human beings; while the civil war in America has been the means of striking the fetters from off the African race, who were held in bondage, and permitting them to resume that freedom which is the inalienable right of every human being. It will be an evil day for Britain, if, after all the sore travail which she and other nations have undergone in order that the "consummation of all villanies" should be destroyed, she once more permits the accursed thing to lift its head anywhere in her vast dominions. That the evil is not one which can be spoken of as a merely sentimental grievance, becomes evident in the light of the following statement, made, on excellent and trustworthy authority, at a public meeting held in Sydney on February 22 of the present year. The Bishop of Sydney read the following communication from Bishop Patteson, whose name, together with that of Bishop Selwyn, have long been familiar to the supporters of the New Hebrides Mission:—

"I hope, if it be God's will, to sail in May or June for an unusually long voyage among the islands, as I could not go last year.

"I am very anxious as to what I may find going on; for I have conclusive moral (though, perhaps, not legal) proof of very disgraceful and cruel proceedings on the part of traders kidnapping natives and selling them in New Caledonia, to the French, and in Fiji, and, I am informed, in Queensland.

"Whatever excuses may be (and have been) made as to the treatment they receive at the hands of planters, and the protection they may have from a consul after they are landed, it is quite certain that no supervision is exercised over the traders at the islands. All statements of 'contracts' made with wild native men are simply false. The parties don't know how to speak to each other, and no native could comprehend the (civilised) idea of a 'contract.'

"One or two friendly men who have been on board these vessels (not in command), and were horrified at what they saw, have kindly warned me to be on my guard, as they may retaliate (and who can say unjustly or unreasonably, from their point of view) upon the first white men they see, connecting them naturally with the perpetrators of such crimes."

A communication read at the same meeting by the Rev. John Graham, will bring out more fully the mode of operations pursued by the votaries of Mammon, with whom the traffic in human flesh has become a most profitable speculation.

"Will you kindly peruse the enclosed statement relative to transactions on board the 'Syren,' a brig which arrived in Moreton Bay last January, with one hundred and fourteen (114) South Sea Islanders.

"Ishmael Williamson was cook and steward on the brig, and is now at Jimma, where he made the statement. The witnesses are two respectable men, incapable, I believe, of being parties to a fraud.

"I have examined the papers of the 'Syren' at the Custom-House, Brisbane, and made inquiries at the Immigration Office, and at the Colonial Secretary's Office, and find Williamson's statement, on points where it was possible to obtain

confirmatory evidence, borne out. The Islanders, according to custom-house papers, came from islands, viz.:—21 from Mustoff, N.E. Island, Banks Group; 10 from Bura Bura, N. Island, Banks Group; 8 from Vanaloe, Great Island; 25 from Mallicolo; 10 from Tanna; 6 from Lifu; 11 from Maré. Total, 91.

"The 'Syren' came in before the 'Polynesian Labourers' Act' was enacted; but I would remind you that the Act does not provide against such horrible transactions being continuously carried on.

"Williamson's statement could easily have been longer in its narration of atrocities, for the half of what took place was not told, though, perhaps, quite enough to convince any one that we are all, as Australians, being disgraced by these acts of plain out-and-out slavery."

STATEMENT of Ishmael Williamson, cook and steward of brig "Syren" when what he says occurred:—

"I was cook and steward on board the brig 'Syren,' which sailed from Newcastle, New South Wales, with coals for New Caledonia, about the month of November 1867. We sailed to our destination and discharged our cargo, after which the captain called the men aft, and informed them that he intended to proceed to some of the other islands and take on board a cargo of islanders for Queensland. Having got four of the New Caledonian natives, we sailed away from that group, keeping them (the natives) carefully concealed until after the pilot had quitted the vessel. We then proceeded to Lifu and commenced trading with the natives, offering them pipes and tobacco, when a chief and three men were induced to come on board, under the impression that in Sydney they would receive from £2 to £3 per month. From here we proceeded to Tanna, where a chief named Brown came on board, and bargained to procure men, for which the captain gave him a musket and a piece of red calico. The chief then went ashore and brought on board six men, old and young. Ostensibly to show them the ship, and when they had been placed in the hold, the captain set sail for another part of the island, taking Brown with him, to try and induce the natives to come on board, but was unsuccessful; and in the night the chief took his departure, and returned to his own part of the island.

"We then sailed to an island named Mallicolo, where we put off a boat to trade with the natives, who came swimming out to meet us, bringing plenty of cocoa-nuts with them upon sticks in the water; some of them came on board the boats, while others came in their canoes to see the vessel, numbering twenty-one, many of them bringing their clubs and implements of war with them. They were relieved of these on deck, and taken down to see the mysteries of the hold, when the vessel set sail, the canoes were cut adrift, and we bore away from the island. The wives of some of these men swam after the ship for more than three miles, crying loudly for the restoration of their kidnapped husbands.

"We then went to Mutton Island, where we got a good many natives on board, but as the vessel stopped over night to take in wood, they all made their escape during the darkness, except two. In the morning the captain called the watch and asked them why they had allowed the islanders to escape. The men declared that they had not seen one of them go away. For this neglect of duty the captain stopped their coffee for two days, as he said he had lost over £100 by it.

"We then touched at Bura Bura, where the boat went ashore, and brought off nine men, who came to trade. These received Jews' harps and red handkerchiefs, and were secured in the hold while the boat went ashore again, but the second time it was only fortunate enough to get one man, who jumped overboard and swam ashore before he could be brought to the vessel.

"After touching at many other islands and getting men in the same way, to the number of 110 (one hundred and ten), we called at an island, the name of which I forget, where we got six men on board out of a canoe, but the chief immediately came off and demanded their liberation. The captain, on seeing the canoes assembling, and the natives, armed, gathering on the beach, thought it best to comply with his demand. However, to chastise them for their opposition, he manned a boat carrying six muskets and four revolvers, and sent it to chase the natives, who retired to the beach and drew up some of their canoes on the shore. The boat's crew then fired into the huts which contained the women, sunk some of the canoes along the shore, and then returned to the ship.

"We afterwards called at Maré Island, but the natives here were too much civilised, and could speak English, and consequently it would have been dangerous to attempt kidnapping them.

"We then sailed for Brisbane. During the first part of our voyage the islanders suffered severely from sea-sickness; the Mallicolo men, in particular, touched nothing for four days. The captain tried to induce them to eat, by standing over them with a thick stick, threatening to thrash them if they refused. Many of them were attacked with dysentery, and after a passage of six days we came into Moreton Bay, where we remained in quarantine for a month, and altogether losing by death about twenty-one out of the one hundred and ten natives who left the islands with us."

(Signed) "ISHMAEL WILLIAMSON."

"Witnesses to signature, WILLIAM CASTLES, DAVID GRAY."

He was afraid lest he should weary the meeting, and would not, therefore, read many more facts. Here was a statement of facts:—

"The 'Spunkie' came into the bay on the Queen's last birthday: the islanders remember hearing the guns.

"After the 'Spunkie' left Maré they went to Tanna, where the inhabitants are uncivilised, and no missionary or European resident then resided on the island.

"Ross Lewin was on board, but not as captain, with a hired boat's crew of his own, all South Sea Islanders. There exists a kind of tribal clanship or rivalry between the islands. The 'Spunkie' went to Remorne, in Tanna. Lewin armed his boat's crew with loaded guns, and went on shore without any other white man who could act as witness.

"A chief named Keki was induced to come into the boat, by promises of presents, then tied in the boat; his tribe on shore were enraged, preparations were made instantly for fighting, as described by two of the crew; two men kept at the oars ready to row off; one at the rope of the boat's anchor, to let go at any moment—the guns were produced, and the Maré men directed to watch the savages on shore closely, because the women and children would be sent away previously, and that act might be taken as a signal for attack. Meantime a man was demanded to go to Brisbane as a ransom for the chief Keki—no one would go, and his daughter (Naxuyi, whose mother's name is Halok) was sent, and Keki released. Naxuyi was dragged through the water to the boat laying off shore by the Tanna men of her father's tribe, and thrown naked into the boat, and taken on board ship. There she cried for two days, and refused food; had her hair cut off—the sign of mourning amongst the South Sea Islanders. Apparently her thought was that now her parents had become as if dead to her. On board she was given to a married man, C. H. Didi, of Maré, for his wife, and the two now work together under one agreement.

"Didi's real wife lives in Maré, and his marriage, I hear, will be found in the register of the missionary, Rev. Mr Creagh.

"Charles Habes Didi, of Maré, and John Kapua, of Toka, both sailors accustomed to ships, and have been, I believe, employed in whaling vessels, were two of the boat's crew who told this account of the capture, which they really witnessed; they both of them understand the nature of an oath, and have sufficient knowledge of Christian duty and the English language to be able to give evidence in a Court of law.

"These natives appear to be afraid of the captains, and both Didi and Kapua would prove witnesses unwilling to say more than they could help, on account of their dread of Lewin.

"Many instances appear to have occurred, according to native testimony, where the ships have set sail and detained the South Sea Islanders who have come on board to visit the ship; some have thrown themselves into the sea and gained their islands again by swimming, but several others have been kept on board and brought away.

"One poor Tanna man, whose heathen state would render his evidence not admissible, said, in his imperfect English, 'Captain steal me.'"

With these and similar facts before them, your Committee have, during the past year, brought this matter under the notice of Government, and

have been favoured with several communications from the Foreign Office, which show that the Government which preceded the present one had instituted inquiries into what is most unjustly termed the system of hired labour. It is due to Lord Stanley, the Secretary for Foreign Affairs in the Cabinet presided over by Mr Disraeli, to say, that he gave courteous and prompt attention to the matter when brought under his notice. Within the last month a Memorial, embodying certain facts which have more recently come to light, has been forwarded to Lord Clarendon, and your Committee, though not yet in possession of his reply, have no doubt that the matter will engage his Lordship's attention. In these approaches to the Government the Committee have enjoyed the active co-operation of the Hon. Arthur Kinnaird, M.P., who has once and again presented their memorials and interested himself in this matter, which is of such vital importance to the New Hebrides Mission. It affords the Committee unfeigned satisfaction to have the opportunity of thus publicly acknowledging the valuable services of one of our legislators, whose name stands in the front rank of those who in the British House of Commons plead for the oppressed, and who delight to help on every movement which has for its object the amelioration of the condition of the poor and ignorant.

The Report of the Foreign Mission Committee is now in the hands of the Court which appointed them, and in rendering this account of their proceedings during the past year, they desire to feel grateful to the Great Head of the Church for the encouragement which they have received in the important work committed to their superintendence. Whatever steps have been taken, or may yet be taken, towards a Union of the various Churches which have been engaged in negotiations for six years, it is an ascertained fact that the Reformed Presbyterian Church has not felt the slightest inclination to slacken its efforts in the important work of evangelising the heathen. And as the years are passing on, the interest awakened in the heart of other Christians by the efforts of this Church seem to be constantly on the increase. A few months ago £40 were remitted from a noble German lady for the benefit of a missionary labouring on Eromango. From the same quarter came a parcel of clothing for the natives, the making up of which was a labour willingly undertaken from the love borne to Him whose Gospel has blessed the German Fatherland, even as it has blessed all ends of the earth to which it has come. Inquiries are made from time to time by Christians in America, by friends in England and elsewhere, as to the working and success of the Mission. With these and other tokens of the Divine favour resting upon the Committee's work, it is our earnest hope that the Church will continue as it has done to support us by its prayers, by its wealth, by its co-operation in all possible ways, till at last on every island of the New Hebrides there shall be a missionary, and from every island of the Western Pacific shall be heard the song of salvation, and "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."—In name of the Committee on Foreign Missions,

JOHN KAY, *Convener and Secretary.*

## REPORT OF COMMITTEE APPOINTED TO PREPARE QUESTIONS WHICH MAY BE PROPOSED TO APPLI- CANTS FOR ADMISSION TO THE FULL COMMUNION OF THE CHURCH.

In submitting their Report to Synod, the Committee deem it expedient to begin by recalling the terms of the overture which was the occasion of their appointment. It came up from the Glasgow Presbytery, and ran in these terms :—"Whereas it is desirable that a Formula of Questions be provided which may be proposed to young persons and others at their admission to the full communion of the Church,—This Presbytery, while not proposing to set aside the Terms of Communion as an authoritative statement of the principles of the Church, respectfully overture the Synod . . . to take this matter into serious consideration, with a view to the preparation of such a Formula as is desired." This overture having been favourably received by Synod, a small committee was appointed to draw up the Series of Questions proposed. That committee met, and reported at a subsequent sederunt, laying on the table of Synod a draft which they had prepared. It was felt, however, that the matter was too important to be summarily decided upon. Synod, therefore, appointed a much larger committee, remitting to it the draft already prepared, with instructions to consider it ripely, and report at the present meeting of the Court.

The Committee thus appointed has repeatedly met. After mature consideration, they beg to submit to the Court the following Paper of Questions, as, in their judgment, fitted to answer the purpose contemplated by Synod :—

### DRAFT OF QUESTIONS WHICH MAY BE PROPOSED TO APPLICANTS FOR ADMISSION TO THE FULL COMMUNION OF THE CHURCH.

1. Do you believe in the Lord Jesus Christ, as the Son of God and only Saviour, and do you receive and rest upon Him for salvation, as He is freely offered in the Gospel?
2. Do you acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and only infallible rule of faith and practice?
3. Do you acknowledge, as founded upon and agreeable to the Word of God, the views of divine truth and duty set forth in the Westminster Shorter Catechism, which are more fully exhibited in the other Standards of the Covenanted Reformation?
4. Do you acknowledge the Presbyterian form of Church government to be in accordance with the Word of God, and do you promise submission to the oversight of the Session of this Congregation in the Lord?
5. Do you promise that, by the grace of God, you will study to adorn the doctrine of God our Saviour, by walking in all His commandments and ordinances blamelessly?

It will be observed that, in terms of the overture from the Glasgow Presbytery, the proposal is simply to provide Questions which may be put to applicants, and not to set aside the present Terms of Communion as an authoritative statement of the principles of the Church. There is no doubt that the Terms have sometimes been employed in a way which proceeded on the assumption that they were meant to be a Formula for Admission,

in the same sense in which the other Formulas that are of authority in the Church are Formulas for Ordination and Licensure. But nothing can well be more certain than that this assumption is without solid foundation. The Terms are not expressed in the shape of Questions at all, and can be used as a Formula for Admission only by being thrown into that shape, in some extemporaneous and unauthorised way, by the Moderator of Session in putting them. Besides, there are many facts which can be cited as evidence that our fathers were not guilty of the impropriety of asking from young and ill-informed applicants an assent to the array of documents referred to in the Terms, corresponding to the assent to the Standards of the Church which is demanded from her office-bearers. Not to dwell on the remarkable fact, that neither during the Persecution, nor during the period of the Societies, from the Revolution to the constitution of the Reformed Presbytery in 1743, was there in use amongst us any Formula corresponding to our present Terms,—and not to lay stress on the fact, that for long after 1743 there were congregations in which the Terms were not employed,—it is sufficient, for our present purpose, to call attention to the remarkable words in which the Reformed Presbytery was accustomed to explain the sense in which it authorised the Terms to be put. In the authoritative “Explanation and Defence” of the Terms, which was published by the Presbytery in 1801, the following statement occurs:—“In proposing the above Terms of Communion, we wish a difference to be made between persons holding, proclaiming, and propagating sentiments in religion opposite to those which are recognised by our Terms, and persons who may be, comparatively, ignorant, or have private views of their own, but are willing to be farther instructed. The former must be positively debarred from Church fellowship; whereas milder treatment is due to the latter.”—(P. 70.) Two things this explanation makes very apparent. In the first place, that the Terms were not intended to exclude from Church fellowship persons otherwise eligible who, from defect of information or capacity, are unable to form an intelligent judgment, one way or another, in regard to the historical points included in the Terms. To exclude such persons, simply because of their deficiency in the knowledge of historical and such like questions; is neither obligatory nor lawful under this authoritative explanation emitted by our fathers. In the second place, it is plain that the Presbytery did not intend by the Terms absolutely to exclude from the membership of the Church persons who hold opinions differing to some extent from those indicated in the Terms, and who, accordingly, are not free to give them an unqualified assent, although anxious to identify themselves with the body by entering into its fellowship. The Presbytery is careful to explain that, notwithstanding these Terms, persons may be received into full communion who hold opinions which, to some extent, diverge from the principles held and taught by the Church, if they do not set themselves to oppose those principles, and thus hinder the Church in carrying out its views of the mind of Christ.

With respect to the Paper of Questions now submitted to Synod, the Committee have only one recommendation to make. It seems to them very undesirable to be adding to the documents of authority in the Church.



They are anxious, therefore, that care should be taken not to elevate the Questions into that place of authority which would result if they were sent down to Presbyteries and Sessions for approval. The purposes designed in the preparation of the Questions would (as it seems to your Committee) be sufficiently served, if Synod—in the event of its approving of them—would simply express approval, and issue them with a recommendation to Sessions to employ them in the admission of applicants into the full communion of the Church.

But although anxious not to add another document to the Standards of the Church, your Committee think it right, in conclusion, to express the conviction which they hold, that some such Series of Questions as that now submitted is exceedingly to be desired. On the one hand, it is of great importance that persons entering the full communion of the Church should, in a formal way, profess their faith in Christ, and obedience to Him; that they should promise submission to those who are to have the oversight over them in the Lord; and should indicate their acceptance of those views of truth and Church order which are held in the Church, so far as this can reasonably be required from all applicants. And, on the other hand, it is highly expedient that the Questions put in such solemn circumstances should be provided by the Synod itself, so that applicants may have some protection against modes of procedure to which they may be exposed, where the mode of eliciting the requisite profession is left to be decided on by every minister and session for themselves.

### LETTER FROM MRS INGLIS.

ROOFING THE INSTITUTION HOUSE—ADDRESSES BY WILLIAMU AND ONE OF THE NATIVE TEACHERS.

[MRS KAY has kindly forwarded us the following Letter and deeply interesting Addresses :—]

ANEITUUM, Oct. 28th, 1868.

MY DEAR MRS KAY,—. . . We are both well, and busy making all things as straight as possible to leave with the natives. We expect to leave this island in about three weeks. Mr Inglis has had a letter from Dr Burns, wishing us to be there early in January, so that he might be present at their meeting of Synod. Dr Burns has given us a very kind invitation to make his house our home while in Otago. We value this the more, as we are perfect strangers there.

We had the people, last week, roofing the institution. All the women were employed, two or three days, gathering and sewing the sugar-cane leaf; and all the men, or nearly so, on this side of the island, were at the putting of it on; they took off the old roof and put on the new in two days. They wrought so pleasantly at it, that it did one good to see their blythe faces; and a number of women came yesterday to clear all the rubbish away. They look upon the church and institution as more especially their own houses.

With very kind regards to yourself, Mr Kay, and the dear children,—I remain, etc.

JESSIE INGLIS.

*P.S.*—Nov. 16th.—Yesterday, Mr Inglis was away preaching at one of the out-stations, about seven miles distant, and the services here were conducted by the elders and teachers. Williamu had charge of the first service, and gave a very good address. He was urging them, very earnestly, to prepare for death, and went on to say,—“Nobody lived long on this island. We cannot keep away death. The *missionary* cannot keep away death. It is in the ground, and we cannot keep it from rising; and the ships that come here bring those diseases that have killed so many of us; but we cannot stop them in the sea, and keep them away from our shores. But, if we are prepared for death, it does not matter to us when it comes. It is true we are all Christians as to our bodies, but what good will that do us if we are hypocrites in our hearts. We are but a few people on this island, but many of us are hypocrites in our hearts. I went to Britain with the missionary. I saw what the land and the people are there. This island, what is it? It is nothing—it is just like one’s hand; but Britain, it is just like the great ocean—it has no bounds; and the people are so many, they are like the sand on the sea-shore for multitude; but they are all good—none of them are bad; they have not two kinds of Christians there as we have here; they are all one in heart; they are all one in conduct. I did not see one bad person all the time I was there. Their conduct is all good—just like that of the angels in heaven.”(!!!) This last comparison you will certainly look upon as a piece of oriental hyperbole. But it was accepted here as literally true. The church was well attended, and the services very well conducted.

The second service was conducted by Nalvatimi, one of our teachers, who also gave a very good address.

He began by saying,—“Long ago a man of this island went to the missionary to ask to be allowed to go to Tanna in the ‘John Knox,’ and said that he could speak Tannese, and would help the teachers to speak to the people. The missionary believed him, and allowed him to go. On the next Sabbath-day, when the teachers went to speak to the people of the different villages, this man went with them; and when they had spoken, and asked him to speak, he stood up, but his speech was very short. He simply said, ‘Men of Tanna, men of Tanna, the Word of Jehovah is true,’ and he sat down. At the next village he said the same words, and the same at every village. Now, I am like that man, my words will be very few. I will read you a verse in 2 Cor. i. 22, ‘Who hath also sealed us, and given the earnest of the Spirit in our hearts.’ A number of you have lately got the seal of baptism in your bodies, but have you got the seal of the Holy Spirit in your hearts? If you have not, the other will do you no good. When God made the world, He did not first make it and then think about it. No, He first thought about it, and then He planned it, and then He made it. He first made the earth and the sea, He then made the grass and the fruits, and then He made the fishes, and the birds, and the beasts; and then, when He had made these, and there was plenty of food, He made man, and He saw that everything was good,

When the missionary made this church, he did not begin to make it without first thinking, and then marking and fixing the size and the shape. He first got us to clear the ground, and then he measured and marked the length, and the breadth, and the height, and then we made it as he marked it, and it was a good church. Some of you came seeking the seal of baptism, but the missionary and the elders and the deacons said, No, you cannot get it just now, you must wait a little till we see what your conduct is. But you go away, and you shake your heads, and are angry at them, and say, No, we will not come back to seek it any more. This is not good conduct. You want first to be marked as God's people, and then you will think what sort of people you will be. This is beginning at the wrong end. Think first what a Christian should be. Pray to God to teach you, and seal your hearts by His Holy Spirit, and then come and seek to have the mark of God's children on your bodies, and do not behave in this foolish way." J. I.

### PRESBYTERIANISM IN VICTORIA AND OTAGO AND SOUTHLAND.

[We have taken this account of two of the Churches in Australasia, associated with us in the New Hebrides Mission, from "The Presbyterian Calender of Australasia," noticed in our May number.]

#### VICTORIA.

"The late Rev. James Clow was the first Presbyterian minister in the district of Port Philip, now the colony of Victoria. The River Yarra was first entered by a white man in August 1835, and the first land sale took place in Melbourne in June 1837. Mr Clow, a retired Indian chaplain, arrived within the same year, and at once began to preach the Gospel and to gather the elements of a Presbyterian congregation. Mr Clow survived till 1861, without, however, becoming the pastor of a fixed charge. The first minister of a settled charge was the late Rev. James Forbes, who came to the colony in 1838, and died in 1851. He was subsequently followed by the late Rev. Andrew Love and others, from the Church of Scotland.

"The Presbytery of Melbourne first met on the 1st of June 1842.

"The influence of the Scottish Disruption was felt in due time in Australia; and in 1846 the Rev. James Forbes went with the Free Church movement. In a few years a Free Church Synod was formed, which grew into considerable proportions. In 1847 the Rev. A. M. Ramsay, representing the U. P. section of the Presbyterian denomination, arrived in Melbourne, and he, also, was soon followed by other brethren from the same branch of the Presbyterian body.

"So rapidly did the colony develop after the great gold discoveries in 1851, that in 1859 there were about 60 Presbyterian ministers labouring in the colony. On the 7th of April of that year 53 of these brethren, representing almost all the sections of the Presbyterian Church holding the Westminster Standards, met in Melbourne, and, with the representative elders of their various congregations, constituted the General Assembly of the Presbyterian Church of Victoria—an Act of the Colonial Legislature having been previously obtained to give civil effect to the union. The following is the basis of union of the Presbyterian Church of Victoria:—

"1. The Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterial Church Government, the Directory

for Public Worship, and the Second Book of Discipline, are the Standards and Formularies of this Church.

"2. Inasmuch as there is a difference of opinion in regard to the doctrines contained in these Standards, relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these Standards and Formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience or the right of private judgment.

"3. This Church asserts for itself a separate and independent character and position as a Church; possesses supreme jurisdiction over its subordinate judicatories, congregations, and people; and will receive all ministers and preachers from other Presbyterian Churches, applying for admission, on an equal footing, who shall thereupon become subject to its jurisdiction alone.

"The properties of the Presbyterian Church of Victoria consist of the various Presbyterian churches, manses, and schools throughout the colony, with the Scotch College (Melbourne), the sites on which the properties are erected, and several glebe lands throughout the colony. There are 171 churches, capable of containing 33,000 worshippers, with 85 manses and 78 schools. There are connected with the Church 200 Sabbath schools, taught by 1110 teachers, and attended by 12,000 children. The properties of the Church are generally built on Government sites, and have been erected at a cost of about £300,000. The revenue of the Church for the year 1868 was £70,000."

#### PRESBYTERIAN CHURCH OF OTAGO AND SOUTHLAND.

"The Settlement of Otago was founded by an association of gentlemen in connection with the Free Church of Scotland, and the first party of settlers were accompanied by the Rev. Thomas Burns as their pastor. Their landing took place early in 1848, and from that time until last year this Father of the Church ministered to the First Church Congregation, Dunedin. He is still senior pastor of the church, but has retired from active work. In 1854, the Revs. Wm. Hill and Wm. Bannerman arrived, and immediately thereafter the Presbytery of Otago was constituted. The next additions were in 1858 of one minister, then two in 1860, and after that the progress was more rapid, until now the number of ministers is 28. In 1861 proposals were made for a union of the Church in Otago with the Presbyterians in the other Provinces; but after negotiations were nearly completed the arrangements were broken off; so that there are the two Presbyterian Churches in New Zealand, called respectively the Presbyterian Church of New Zealand, and the Presbyterian Church of Otago and Southland. When the Church had become inconveniently large to be managed by one Presbytery, a subdivision was made in 1865 into three Presbyteries, and then, in 1866, a Synod was constituted under the name of the Synod of Otago and Southland, which is at present the highest court of the Church. This Church has followed the example of the Free Church of Scotland in reference to the support of the ministry by means of a General Sustentation Fund, out of which all receive an equal dividend; and had it not been for this fund churches could not have been planted and ministers supported in many of the districts now supplied. The equal dividend for 1867 was £213: 15s. As yet no regular provision has been made for the education of a native ministry; but Presbyteries are meanwhile empowered to conduct the studies of young men within their bounds, and in this way there are at present three students under training; two in their theological, and one in his literary course. Each course extends over three years. It is expected that better provision will soon be made, as the Provincial Government are taking steps for the founding of a Uni-

versity in Dunedin, and the Presbyterian Church has offered to endow at once one chair out of the funds at her disposal for that purpose.

"The total amount collected throughout the Church for all purposes during the year 1867 was £13,856: 18: 3, exclusive of trust-funds, giving an average of rather more than £4 to each member."

## REASONS IN OPPOSITION TO THE BILL FOR LEGALISING MARRIAGE WITH A DECEASED WIFE'S SISTER.

THIS Bill proposes to recognise as a legal marriage a kind of connection hitherto excluded as immoral, and still regarded in that light by the general sentiment of the community. If passed, it will seriously affect the interests of most of the Churches, and the condition of the great majority of families, altering at once the recognised position and relations of brothers-in-law and sisters-in-law wherever they exist. It is especially submitted that, while no man's conscience is or can be aggrieved by the present law, the change now proposed is in direct opposition to the Law of God, and in every way inexpedient.

I. The prohibitions of the Levitical Statute (chap. 18), following the original law, as interpreted by Christ, they twain "shall be one flesh," were not intended to apply peculiarly to the Jews, but to guard domestic life in all ages from the nameless impurities of heathenism. This appears from the express references to the practices of the Egyptians and Canaanites, with which the prohibitions are introduced; and it has been justly said, that if we have not here a law of incest, no such Divine law exists at all, and *there is no protection whatever*, on the ground of principle, around the purity of domestic life.

II. Not only have we here a Divine law which cannot lawfully be set aside by any human authority, but the principles laid down in regard to one sex throughout the chapter are clearly applicable to the other, whilst the prohibitions include relations by marriage as well as by blood. Thus, the passage fully warrants the statement of the Westminster Confession of Faith—"The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own."

III. One of the express provisions is as follows:—"Thou shalt not uncover the nakedness of thy brother's wife;" upon which it has been justly remarked, "By this same law, if it is not lawful for a man to have his brother's wife, it is not lawful for a woman to have her sister's husband—in other words, if it is not lawful for a woman to marry two brothers, it is not lawful for a man to marry two sisters." This seems clear and conclusive; and the statement (v. 18)—which refers to another matter—rightly interpreted, yields no sanction to the marriage of two sisters by one man in succession, because it must be ruled in consistency with the avowed principles of the whole passage, and not in such a way as to destroy and nullify them.

IV. The Christian Church in general, from the earliest times and downwards, has held that marriage with a deceased wife's sister is as certainly included in the general principle of the prohibitions as marriage with a wife's mother and daughter. This principle became the law of Christian nations long before it was incorporated in what is called the Canon Law. It was affirmed anew at the Reformation, and embodied with great advantage in the system of jurisprudence in these realms. It has made brothers and sisters by marriage regard each other as brothers and sisters by blood, and has thus refined and elevated the familiar love of family relations, and enabled the sister of the wife to live in the house of her husband as his own sister, to the great advantage and blessing of the whole domestic circle.

V. In addition to the unspeakable evils of having the law of the land set plainly in opposition to the law of God, and the civil and ecclesiastical laws brought into direct conflict,—in those countries where the relaxation of the Divine principle has been perpetrated, the law of marriage, guided by no fixed principle, has degenerated and fallen into confusion; and the change has been attended with widespread moral corruption, and been fatal in numberless instances to the peace, purity, and love of family life.

It is therefore earnestly submitted that the most strenuous opposition should be given to the proposed change in the existing law.

J. MACRAE, D.D., *Chairman of the Scottish  
Branch of the Marriage Law Defence  
Association.*

CHAS. J. BROWN, D.D., } *Sub-Committee.*  
W. H. GOOLD, D.D., }

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## Notes on Public Affairs.

### THE SYNODS AND ASSEMBLIES.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met in Edinburgh on the second Monday of May. Much important business was transacted. The statistics of the Church, a matter to which the United Presbyterians pay a very commendable attention, were fully reported on. The number of congregations had increased during the year from 597 to 599. The number of members was returned as 177,905; of baptisms, 11,624; of Sabbath School teachers, 9753; of students at the Theological Hall, 139. The total income for all purposes, home and foreign, including £36,000 of bequest from the late John Henderson, Esq. of Park, was £318,853. In the Foreign Mission stations in Jamaica, Trinidad, Old Calabar, Caffreland, Rajpootana, in India, and Ningpo, in China, there was an educated agency of 199 persons. From the large balance in hand, and in prospect from legacies, amounting to £44,000, it was resolved that ten new missionaries should be sent without delay to the foreign field. £9801 had been raised for the augmentation of stipends throughout the Church, with the happy result of raising the minimum stipend to £157, exclusive of manse. 72 congregations, however, had as yet not completely accepted the Committee's offer, but four years ago there were 307 such congregations. Of the 72 only 20 were under the former minimum stipend of £120. On Union the discussion was of the same calm, and temperate, and brotherly nature that has hitherto marked the discussion of this great question in the United Presbyterian Synod. A resolution substantially the same as that adopted in our own Synod was unanimously agreed to—that the Report be published for the information of the Church.

THE GENERAL ASSEMBLY OF THE FREE CHURCH met in Edinburgh the week after the United Presbyterian Synod. Sir Henry Wellwood Moncreiff, Bart., of ancestral fame, and noted, himself, for his profound acquaintance with Scottish Church History lore, and for his tact and sagacity in the management of ecclesiastical matters, both in his own denomination and as clerk in the Union Committee,

occupied the moderator's chair. The Reports submitted were generally of a cheering character. The total income for the past year was £421,636—being an increase of £26,081 on the previous year. The discussion of the Union question occupied two long sederunts, and resulted in a motion for the publication of the Report to the world, against another for dismissing the Committee, and sisting in the meantime all further procedure in the matter, being carried by a majority of 429 against 89. One of the best speeches, and a speech well worthy of separate publication, was that of Dr Wylie, in favour of publishing the Report. With great force he pointed out what the opponents of the present union movement too readily overlook, that the "Statement of Principles held by the negotiating Churches in common," drawn up by the Joint-Committee, really embodies the truth taught in the Word of God on the subject of the duty of nations and their rulers to Christ. The Sustentation Fund again reported an increase. Its income was £132,123, a larger sum than that of last year by £813. 740 ministers had received the equal dividend of £150, against 728 last year.

THE GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH met at the same time as the Free Church, under the moderatorship of Dr Norman Macleod. Patronage took the place of Union in the Free Church, and was the subject of a discussion about equal length, and a motion in favour of its removal was carried against one that deprecated the discussion of the subject as unwise and inexpedient, by a majority of 193 against 88. It is refreshing to see more correct views in regard to the rights of the Christian people spreading where, some years ago, we could have little expected them. We fail, however, to find in the speeches of the majority, the question of anti-patronage advocated as it used to be by Dr William Cunningham and his friends before the Disruption. It is merely sought for on the ground of expediency, and as likely to please the mass of their adherents, rather than as the birthright of every Christian man, without which he is treated as of the nature of goods and chattels, at the disposal of an official utterly unknown in Apostolic times—a patron. Such a line of argument will utterly fail in conciliating the thinking Christian people either in the Establishment or out of it. It is much more likely to send their intelligent adherents into one or other of the Free Churches outside. Dr Macleod's address at the close of the Assembly is of the nature of a manifesto in favour of his denomination retaining the emoluments of an Established Church. As might be expected, its pleadings are able, but they will not reconcile the great body of his countrymen to the keeping up, out of national resources, an institution that does not fulfil the ends of a Christian Church better than any of the Free Churches in the land. Indeed, the speech has much the air of a man of the world, who sees the dissolution of the tie between the Established Church and the State as inevitable in the not very distant future, and wishes to prepare his country friends for what will surely come to pass whether they wish it or not.

## THE GENERAL ASSEMBLIES IN AMERICA.

THE GENERAL ASSEMBLY (OLD SCHOOL) OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, met at New York on the 20th of May last. Dr Jacobus, the commentator on the Evangelists, the Acts, and Genesis, occupied the moderator's chair. At the same time, and in the same city, met the GENERAL ASSEMBLY OF THE NEW SCHOOL. The subject of Union was before both Assemblies. After lengthened discussion the following basis was unanimously agreed upon in the New School; and in the Old School it was adopted by 259, against 8 of a minority:—

"The Re-union shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved, as containing the principles and rules of our polity."

Their Confession of Faith is our Westminster Confession, but with the Sections on the Civil Magistrate cancelled or recast.\* The two Churches will now contain between 5000 and 6000 ministers. The second Sabbath of September first was appointed as a day for prayer, to enable them, in the contemplated new relations, to keep the unity of the Spirit in the bond of peace. The two Assemblies are to meet as one body in May 1870. We trust their union, formed in circumstances that at first seemed far more unfavourable than the state of matters among the negotiating Churches on this side the Atlantic, may be the precursor of success to the efforts of the Joint-Committee; and that, ere long, Presbyterians in Britain and America may present to the world the spectacle of a United Church.

\* It has recently been publicly stated, that the changes made by the American Churches on the Confession are the following:—From the last clause of the 20th chapter, the words, "And by the sword of the Civil Magistrate," were delete. In place of the 3d section of the 23d chapter, which declares it to be the duty of the Civil Magistrate to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, etc., there is substituted the following:—"The Civil Magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of the Civil Magistrate to protect the Church of our common Lord, without giving preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ has appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, let or hinder, the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of Civil Magistrates to protect the person and good name of all their people, in such an effectual manner, that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance."

In the Larger Catechism, too, the words in answer to question 109, which declares "tolerating a false religion" to be one of the sins forbidden in the Second Commandment, are delete.



## Reviews and Notices.

*Digest of Rules and Procedure in the Inferior Courts of the Free Church of Scotland. With an Appendix, embracing a Ministerial Manual, and also containing Forms and Documents.* By the late Rev. Robert Forbes, M.A., Woodside. Extra Foolsap 8vo. Pp. 215. Edinburgh: Johnstone, Hunter, & Co. 1869.

THE late Mr Forbes' Manual of Rules and Procedure in the Inferior Courts of the Free Church has, in this volume, reached a third edition. This fact is sufficient to show that it has been a much needed book. This third edition has been thoroughly revised; and to adapt it to a still wider circle than ministers, a carefully drawn up glossary of the legal terms sometimes employed in Church business is appended to the close of the volume. Ostensibly it relates to Free Church procedure, but it is fitted to be scarcely less useful to the office-bearers of all the Presbyterian Churches. It is an indispensable companion to our own book of ecclesiastical government and discipline.

*Handbook and Index to the Principal Acts of Assembly of the Free Church of Scotland, 1843-1868.* By a Minister of the Free Church of Scotland. Extra Foolsap 8vo. Pp. 128. Edinburgh: Johnstone, Hunter, & Co. 1869.

THIS Index, which at first sight might seem of the dry-as-dust order, is really of interest to the general reader. It may be said to be a history, alphabetically arranged, of the Free Church since the Disruption. Thus, under the heading "Sustentation Fund," there is given, in about seven pages, an outline of its progress from the first dividend of £100 in 1844, to that in 1868 of £150, to all ministers, and with additions to others. Added to the Index, is an Appendix of some seventy pages, embracing the substance of the most recent legislation of the Free Church in regard to the Trust-Deed, Formula, Election of Office-bearers, Vacant Congregations, Students, etc.

"*Church and State—Ireland.*" Reprinted *verbatim* from the "North British Review," November 1845. By Robert S. Candlish, D.D., Edinburgh. 8vo. Pp. 28. Edinburgh: J. Maclaren. 1869.

DR CANDLISH has done well to reprint this article of his, contributed to the "North British Review" so far back as November 1845. It has an antiquarian interest, for it shows that the questions that are now stirring the public mind are questions far from new; and it has a present practical interest, for it proposes the very solution of present difficulties in the relation of Church and State, to which the wisest of our statesmen are evidently tending.

"That the nation and its rulers are bound to honour Christ, and maintain His cause, is a doctrine which even those of its advocates who had quitted an Establishment for conscience' sake, may maintain with as much tenacity and strength of conviction as ever; but they may hold, at the same time, that the nation and its rulers would, on the whole, best discharge this duty, in present circumstances, by having no Established Churches, in the common sense of that phrase, at all. And, as to the

views of statesmen and politicians, it might not be unwise for them to consider, whether it may not be safer and better to have all the Churches of Christ unestablished alike, rather than to have the present plans of endowment made the instrument of corrupting the more pliant among them, and irritating justly the more conscientious and sincere."

*The Scottish Church in her relation to other Churches at Home and Abroad.* By Alexander Beith, D.D., Stirling. 8vo. Pp. 82. Edinburgh: J. Maclaren. 1869.

DR BEITH is an ardent lover of his country, and strong in his admiration of the contendings of the Reformed Church of Scotland. He is a Free Churchman, but not blind to the services that the Seceders and our fathers and their descendants have done to the cause of truth. The object of the first part of his pamphlet is to show the important place the Scottish Church occupies, or has occupied, in the world as a witnessing Church; the Scriptural character of its principles, and their special adaptation to the necessities of the times in which we live. The second part is an attempt to identify the Scottish Church with the Two Witnesses of the Apocalypse. On this matter his reasonings are certainly ingenious, if not convincing. His first part is really of value, both as reminding us of the important service the contendings of the Scottish Church have done, and may yet do, to Christendom, and as likely to stir up Scottish Christians to continue to maintain the great principles of our Lord's supremacy in the Church and over the nations. As might be expected, Dr Beith longs for the union of the Presbyterian Churches in our country:—

"To provide, in its most effective form, the testimony which the times demand UNION among these bodies—visible union, not mere uniform action and cordial co-operation—seems to be required, as well as union with the like-minded in the sister kingdom. Were this attained, the grand idea of the sages of the 'Solemn League and Covenant' would be realised; and, though the Scottish Church may be accounted the least among the tribes of the spiritual Israel, God would then be heard to speak by her, so that all the house of Pharaoh would hear."—P. 74.

*An Exposition upon the Epistle to the Colossians; being the Substance of near Seven Years' Week-day Sermons.* By Nicholas Byfield, late one of the Preachers for the City of Chester. 4to. Pp. 413. Edinburgh: James Nichol. 1869.

NICHOLAS BYFIELD died in 1622, in his forty-fourth year. He wrote many books, which Anthony à Wood, with some reason, says, show him to have been a person of great parts, industry, and readiness. The Exposition of Colossians is one of the best of Mr Nichol's series of Commentaries. It is a full and painstaking explanation of the Epistle. With Byfield, Mr Nichol announces the close, for the meantime, of this valuable set of good books. He purposes, if sufficient encouragement be given, to commence the issue of the works of Thomas Manton. It is much to be desired that he obtain the needed countenance, as Manton, in a portable form, would be a great acquisition to the student's library. Mr Ryle is to furnish the Introductory Memoir.

## News of the Church.

### AGED AND INFIRM MINISTERS' FUND.

MR R. G. FINLAY requests us to acknowledge the receipt of £5, received since the accounts for last year were closed, from Messrs John Robertson and Co., for the Aged and Infirm Ministers' Fund.

### OPENING OF THE REFORMED PRESBYTERIAN THEOLOGICAL HALL.

The Reformed Presbyterian Theological Hall held its first meeting for the Session in Martyrs' Church, Rev. Dr Goold's, George IV. Bridge, Edinburgh, on Tuesday, 1st ult. Among those present were—Rev. Professors Goold and Binnie; Revs. T. Martin, Strathmiglo; J. M'Dermid, Glasgow; W. Symington, Glasgow; M. G. Easton, Darvel; J. Morrison, Eskdalemuir; T. Easton, Stranraer; J. H. Thomson, Eaglesham; Robert Naismith, Chirnside; J. Whyte, Carnoustie; Messrs T. Rowatt, J. Towert, etc. Rev. W. Symington, Moderator of Synod, presided, and opened the proceedings by praise and prayer. Rev. Professor Goold gave the introductory lecture on "The Canon of Scripture." After the lecture the students were examined by the members of the Hall Committee on the subjects of intersessional study. Twelve students are in attendance.

### STUDENTS IN ATTENDANCE AT THE HALL.—SESSION 1869.

*Fifth Year.*—Alexander Baird; Nathan Cosh; Allan M'Dougall, A.M.; Alexander Bryce Muir.

*Fourth Year.*—George Laurie; John Towert, A.M.

*Third Year.*—Allan Bayne; George Hay Stuart Campbell.

*Second Year.*—Thomas Patrick.

*First Year.*—William Boal; William Clow; James Ewing.

### PRESBYTERY OF PAISLEY.

This Presbytery met *pro re nata* on the 8th ult., at Paisley—Rev. J. H. Thomson, Eaglesham, moderator. The clerk read the requisition calling the meeting. The conduct of the moderator in summoning the Presbytery was approved of. A petition from West Shaw Street Congregation, Greenock, praying for a moderation in a call, and appointing Messrs W. Henderson and Robert Locke commissioners, was read. After conversation, the 23d ult. was appointed as day of moderation—Rev. G. Clazy to preach and preside.

The next meeting of Presbytery takes place at Paisley, on Tuesday, 6th inst., at 11.30 A.M.

### INCOME AND EXPENDITURE OF THE SCHEMES OF THE CHURCH.

The following statement has been compiled from the appended accounts, as well as from the Report of the Aged and Infirm Ministers' Fund, in our last number, page 225.

*Hall and Synod Fund.*—Balance from last year, £57: 11: 1. Income, £154: 0: 3. Total, £211: 11: 4. Expenditure, £163: 12: 10. Balance on hand, £47: 18: 6.

*Home Mission.*—Balance from last year, £107: 2: 4. Income, £80: 12: 7. Total, £187: 14: 11. Expenditure, £121: 4: 8. Balance, £66: 10: 3.

*Foreign Mission.*—Balance from last year, £757: 5: 9. Income, £508: 3: 3. Expenditure, £516: 12: 7. Balance, £748: 16: 5. *Mission Ship.*—Balance, £22: 16: 9. Income, £326: 13: 10½. Total, £349: 10: 7½. Expenditure, £273: 1: 8½. Balance, £76: 8: 11. Total Foreign Missionary Income, £834: 18: 1½. Total Expenditure, £789: 14: 3½. Total Balances on hand, £825: 5: 4.

*Ministerial Support.*—Balance, £307: 8: 2. Income, £269: 8: 9.

Total Income, £576 : 16 : 11. Expenditure, £295 : 5s. Balance, £281 : 11 : 11.

*Aged and Infirm Ministers' Fund.*—Income, £251 : 1s. Expenditure, £90. Balance, £161.

*Kelso Fund.*—(Now first reported on) £558 : 6s. Total Income for all the Schemes, £1590 : 3 : 5½. Total Expenditure, £1459 : 16 : 9½. Total Balances on hand, £1382 : 6s. If the Kelso Fund, first reported on as realised this year, be included, the total income for the year will be £2148 : 9 : 5½. Eight congregations—Ayr, Chirnside, Eaglesham, Girvan, Salisbury Street, Laurieston, Lochgilphead, Port-Glasgow—show a small increase in their contributions, with the exception of Salisbury Street, which is up £18 : 13 : 6 on the year; one—Newton-Stewart—is the same, and thirty have decreased. The dulness of trade throughout the country has, doubtless, been the cause of this falling off. The balances on hand at first sight may seem large, but they are the sums by which the Schemes are to be carried on during the present year. It is worthy of consideration, if it would not be better to close the accounts at the end of March, so as to enable the funds to be apportioned before Synod, and thus the conveners and treasurers would be able to include the receipts and expenditure of the year in their reports, and tell better what was really needed in the course of the next twelve months.

#### REV. JOHN INGLIS IN OTAGO AND SOUTHLAND.

During Mr Inglis's short stay in Otago and Southland, he was most actively engaged in stirring up the interest of the people in the missionary work in the New Hebrides. Besides preaching in three churches in Dunedin, in Port Chalmers, Lawrence, Waitahuna, Tokomairiro, Wallacetown, Invercargill, Kaikorai, and Anderson's Bay, he addressed meetings in Dunedin, Oamaru, Otepopo, Waikouaiti, Green Island, East Taieri, Inch Clutha, Balclutha, Puerua, Warepa, Popotunoa, Oteramika, and Riverton. Through the sailing of the steamer for the North earlier than he expected, he was prevented from fulfilling the engagements he made to hold meetings at Waiholo and West Taieri.—*From "The Evangelist, a monthly magazine devoted to the advancement of Evangelical Religion. Edited by Rev. James Copeland, M.A., M.D., Ph.D., Tuapeka, Otago."* The numbers for January and March of this useful magazine, connected with our friends in Otago and Southland, have reached us. We wish it all success.

#### GLASGOW.—LIBERALITY OF GREAT HAMILTON STREET CONGREGATION.

Rev. J. Kay, Foreign Mission Secretary, writes:—"The congregation of Great Hamilton Street have very liberally furnished a steel bell for Mr Copeland's station, Futuna. The contribution expected from each congregation for the bell, will now be expended upon a box or boxes of mission goods for Futuna. It is hoped that the various congregations will send in their contributions without delay.

#### LATEST NEWS FROM THE MISSIONARIES.

Letters have been received from Rev. T. Neilson, Tanna, of date Dec. 25, 1868, all well,—from Rev. J. Inglis, Auckland, 15th March 1869. Mr Inglis says:—"All our mission party are well. Mrs Captain Fraser had a son on the 25th ult. We hope to complete the £3000 for the 'Dayspring' Insurance Fund before we leave New Zealand. The third thousand is being raised in New Zealand. We sail for the islands, &c., on the 29th inst. The 'Dayspring' will return to Auckland in June, to meet Mr and Mrs Milne. Mr Morrison and his family have arrived from Sydney. They intend paying a visit to the islands, and returning to Auckland with the 'Dayspring.' His medical advisers consider that he is not yet equal to the risk of commencing labours on the islands."

R. G. FINLAY,

To NEW HEBRIDES MISSION SHIP & MISSIONARY  
OUTFIT FUND.

## MISSION SHIP FUND.

## INCOME.

|                |                                             |   |   |                  |
|----------------|---------------------------------------------|---|---|------------------|
| 1863. Feb. 17. | To Remittance from Adelaide,                | - | - | £550 0 0         |
| "              | Do. do.,                                    | - | - | 122 0 7          |
|                |                                             |   |   | <hr/> £672 0 7   |
| April 14.      | " Do. from Hobart Town,                     | - | - | 197 0 0          |
| April 18.      | " Do. " Launceston,                         | - | - | 233 6 6          |
| May 27.        | " Do. " Geelong,                            | - | - | 370 9 0          |
| May 25.        | " Do. " Melbourne,                          | - | - | 2200 0 0         |
| June 22.       | " Do. " Sydney,                             | - | - | 700 0 0          |
| Aug. 26.       | " Do. " Melbourne,                          | - | - | 160 0 0          |
| Nov. 18.       | " Rebate of Loss on Unsigned Bill,          | - | - | 10 0 0           |
| May 2.         | " Bank Interest on Account,                 | - | - | 5 8 0            |
| May 3.         | " Reformed Presbyterian Church of Scotland, | - | - | 76 14 11         |
|                |                                             |   |   | <hr/> £4624 19 0 |

## EXPENDITURE.

|                 |                                                        |   |   |                  |
|-----------------|--------------------------------------------------------|---|---|------------------|
| 1863. April 28. | By Nelson & Maxwell (Copper and Metal),                | - | - | £167 0 0         |
| April 29.       | " George Edward & Son (Chronometer),                   | - | - | 24 0 0           |
| May 1.          | " John Black & Co. (Rigging),                          | - | - | 590 0 0          |
| May 6.          | " D. M'Gregor & Co. (Charts, Compass, etc.),           | - | - | 20 0 0           |
| May 6.          | " Symington & Millar (Insurance & Freight),            | - | - | 47 13 2          |
| June 5.         | " Discount on Bill of £197 to Picton,                  | - | - | 0 5 2            |
| July 30.        | " R. V. Tildman & Co. (Chronometer, etc.),             | - | - | 69 5 5           |
| Sept. 4.        | " Rev. James Bayne, Nova Scotia (Remittance per Bank), | - | - | 1000 0 0         |
| Dec. 17.        | " Foreign Bill Stamp,                                  | - | - | 2 9 7            |
|                 | " Postages, etc.,                                      | - | - | 1 1 8            |
| Nov. 14.        | " R. V. Tildman (Insurance on "Dayspring"),            | - | - | 172 0 0          |
| Nov. 24.        | " Rev. James Bayne, Nova Scotia (Remittance),          | - | - | 1000 0 0         |
|                 | " Balance to Debit of New Account,                     | - | - | 1531 4 0         |
|                 |                                                        |   |   | <hr/> £4624 19 0 |

## MISSIONARY OUTFIT FUND.

## INCOME.

|                |                                                                   |   |   |                 |
|----------------|-------------------------------------------------------------------|---|---|-----------------|
| 1863. Dec. 17. | To Balance from Mission Ship and Outfit Fund,                     | - | - | £1531 4 0       |
| 1864. May 2.   | " Interest on Bank Account,                                       | - | - | 14 6 0          |
| 1865. May 5.   | " Do.,                                                            | - | - | 45 10 0         |
| 1866. May 8.   | " Do.,                                                            | - | - | 22 10 0         |
| Dec. 18.       | " Remittance from Rev. J. G. Paton,                               | - | - | 250 0 0         |
| 1867. May 1.   | " Interest on Bank Account,                                       | - | - | 8 2 0           |
| 1868. Mar. 31. | " Remittance from George Gordon on Account of Rev. J. Niven,      | - | - | 11 15 0         |
|                | " Retd. by Rev. James M'Nair of Salary per Dr Steele,             | - | - | 60 12 0         |
| Nov. 26.       | " Remittance from New Zealand Church for Rev. W. Watt's Expenses, | - | - | 270 0 0         |
| 1866. Mar. 5.  | " Rev. John Geddie (Borrowed from him),                           | - | - | 5 0 0           |
| 1869. May 3.   | " Interest,                                                       | - | - | 4 2 6           |
|                |                                                                   |   |   | <hr/> £3223 1 6 |

## EXPENDITURE.

## By REV. JAMES NIVEN.

|                |                     |   |   |                |
|----------------|---------------------|---|---|----------------|
| 1864. Aug. 24. | For Outfit,         | - | - | £30 0 0        |
| Oct. 15.       | " Do.,              | - | - | 150 0 0        |
|                |                     |   |   | <hr/> £180 0 0 |
| Nov. 5.        | " Preparation Fees, | - | - | £3 10 6        |
| Nov. 8.        | " Do.,              | - | - | 10 0 0         |
|                |                     |   |   | <hr/> 18 10 6  |
|                | Carry forward,      |   |   | £193 10 6      |

|       |           |                                      |   |                  |           |
|-------|-----------|--------------------------------------|---|------------------|-----------|
|       |           |                                      |   | Brought forward, | £193 10 6 |
| 1865. | Jan. 24.  | For Deposit of Passage Money,        | - | £50 0 0          |           |
|       | Feb. 20.  | " Balance of Do.,                    | - | 55 0 0           |           |
|       |           |                                      |   |                  | 105 0 0   |
|       |           | " Travelling Expenses,               | - | £9 0 0           |           |
|       |           | " Do.,                               | - | 0 9 0            |           |
|       |           |                                      |   |                  | 9 9 0     |
|       |           | " Hotel Charges,                     | - | -                | 4 10 8    |
|       |           | " Luggage do.,                       | - | -                | 2 4 0     |
|       |           | " Porterage and Incidental Expenses, | - | -                | 1 2 0     |
|       | Feb. 24.  | " Freight of Boxes,                  | - | -                | 38 4 3    |
|       | April 11. | " Insurance on do.,                  | - | -                | 9 12 0    |
|       |           |                                      |   |                  | £363 12 0 |

By REV. JOHN G. PATON.

|       |          |                          |   |   |          |
|-------|----------|--------------------------|---|---|----------|
| 1864. | Sept. 5. | For Passage Money,       | - | - | £70 0 0  |
|       |          | " Outfit for Mrs Paton,  | - | - | 20 0 0   |
|       |          | " Furnishing Cabin,      | - | - | 10 0 0   |
|       | Sept. 9. | " Freight and Insurance, | - | - | 63 15 5  |
|       |          |                          |   |   | 163 15 5 |

By REV. JAMES COSE.

|       |          |                         |   |   |          |
|-------|----------|-------------------------|---|---|----------|
| 1864. | Aug. 23. | For Preparation Salary, | - | - | £25 0 0  |
|       | Dec. 15. | " Do.,                  | - | - | 25 0 0   |
| 1865. | June 8.  | " Do.,                  | - | - | 25 0 0   |
| 1867. | May 20.  | " Do.,                  | - | - | 10 13 4  |
|       |          |                         |   |   | £85 13 4 |
| 1866. | Jan. 22. | " Outfit,               | - | - | 70 0 0   |
|       | Feb. 27. | " Passage Money,        | - | - | 72 10 0  |
|       | Feb. 21. | " Travelling Expenses,  | - | - | £16 0 0  |
|       | Feb. 27. | " Do.,                  | - | - | 0 6 2    |
|       |          |                         |   |   | 16 6 2   |
| 1864. | Nov. 2.  | " Class Fees,           | - | - | £15 10 6 |
| 1866. | Feb. 27. | " Hall do.,             | - | - | 1 1 0    |
|       |          |                         |   |   | 16 11 6  |
|       |          | " Medicines,            | - | - | 2 10 0   |
|       |          |                         |   |   | 263 11 0 |

By REV. JAMES M'NAIR.

|       |          |                        |   |   |          |
|-------|----------|------------------------|---|---|----------|
| 1865. | Dec. 8.  | For Salary,            | - | - | £60 0 0  |
| 1867. | May 20.  | " Do.,                 | - | - | 60 0 0   |
|       |          |                        |   |   | £120 0 0 |
| 1866. | Feb. 19. | " Outfit,              | - | - | £30 0 0  |
|       | Feb. 21. | " Do.,                 | - | - | 40 0 0   |
|       |          |                        |   |   | 70 0 0   |
|       | Feb. 27. | " Passage Money,       | - | - | 72 10 0  |
| 1865. | Dec. 8.  | " Class Fees,          | - | - | 18 7 0   |
| 1866. | Feb. 27. | " Books and Medicines, | - | - | 17 10 10 |
|       |          | " Travelling Expenses, | - | - | 3 6 6    |
|       |          |                        |   |   | 301 14 4 |

By REV. THOMAS NEILSON, Jun.

|       |          |                                                            |   |   |            |
|-------|----------|------------------------------------------------------------|---|---|------------|
| 1866. | Feb. 21. | For Outfit,                                                | - | - | £45 0 0    |
| 1867. | May 20.  | " Do. for Mrs Neilson,                                     | - | - | 25 0 0     |
|       |          |                                                            |   |   | £70 0 0    |
| 1866. | Feb. 27. | " Passage Money,                                           | - | - | 36 5 0     |
| 1864. | Oct. 26. | " Preparation Fees,                                        | - | - | 10 0 0     |
|       |          | " Hall Fees, etc.,—Hall and Library,                       | - | - | £1 1 0     |
|       |          | Class Fees,                                                | - | - | 6 8 0      |
|       |          |                                                            |   |   | 7 9 0      |
|       |          | " Salary,                                                  | - | - | £25 0 0    |
|       |          | " Do.,                                                     | - | - | 25 0 0     |
| 1866. | Feb. 21. | " Do.,                                                     | - | - | 10 0 0     |
|       |          |                                                            |   |   | 60 0 0     |
|       |          |                                                            |   |   | 183 14 0   |
| 1866. | March 2. | By extra freight and other charges,                        | - | - | 26 11 11   |
|       |          | " Rev. John Geddie,—Borrowed at Liverpool, now repaid him, | - | - | 5 0 0      |
|       |          |                                                            |   |   | £1307 18 8 |

Carry forward,

£1307 18 8

Brought forward, £1307 13 8

BY REV. JOSEPH COPELAND.

1867. May 20. For Outfit for Mrs Copeland, - - - 25 0 0

BY REV. WILLIAM WATT.

|                 |                                      |   |   |          |         |
|-----------------|--------------------------------------|---|---|----------|---------|
| 1867. May 9.    | For Preparation Salary,              | - | - | £12 0 0  |         |
| June 27.        | " Do.,                               | - | - | 13 0 0   |         |
| Oct. 1.         | " Do.,                               | - | - | 13 0 0   |         |
| Nov. 18.        | " Do.,                               | - | - | 15 0 0   |         |
| Dec. 13.        | " Do.,                               | - | - | 15 0 0   |         |
| June 20.        | " Class Fees Do.,                    | - | - | 4 4 0    |         |
| 1868. April 3.  | " Do.,                               | - | - | 11 16 0  | £84 0 0 |
| Feb. 21.        | " Outfit,                            | - | - | £20 0 0  |         |
| March 7.        | " Do.,                               | - | - | 40 0 0   |         |
| June 5.         | " Do.,                               | - | - | 4 14 0   |         |
| 1869. Feb. 5.   | " Do., Boxes and Tins,               | - | - | 4 10 0   | 69 4 0  |
| 1868. March 23. | " Passage Money,                     | - | - | £35 0 0  |         |
| June 5.         | " Do.,                               | - | - | 35 0 0   | 70 0 0  |
| May 22.         | " Salary, Half-year,                 | - | - | £80 0 0  |         |
| July 16.        | " Do.,                               | - | - | 60 0 0   | 120 0 0 |
| June 4.         | " Travelling Expenses,               | - | - | £2 10 0  |         |
| June 9.         | " Do.,                               | - | - | 0 16 0   | 3 6 0   |
| June 5.         | " Freight, Carriages, and Insurance, | - | - | £4 4 6   |         |
| "               | " Do., Do.,                          | - | - | 10 15 10 |         |
| "               | " Do., Do.,                          | - | - | 2 5 0    |         |
| "               | " Do., Do.,                          | - | - | 3 0 0    |         |
| "               | " Do., Do.,                          | - | - | 0 13 9   |         |
| June 9.         | " Do., Do.,                          | - | - | 6 0 0    | 26 19 1 |
|                 |                                      |   |   |          | 373 9 1 |

BY REV. PETER MILNE.

|                |                                                     |   |   |         |          |
|----------------|-----------------------------------------------------|---|---|---------|----------|
| 1868. Nov. 23. | For Outfit,                                         | - | - | £40 0 0 |          |
| Nov. 30.       | " Do.,                                              | - | - | 80 0 0  | £70 0 0  |
| Dec. 1.        | " Salary,                                           | - | - | £80 0 0 |          |
| Dec. 18.       | " Do.,                                              | - | - | 60 0 0  | 120 0 0  |
| "              | " Travelling Expenses,                              | - | - | £1 7 6  |          |
| Dec. 29.       | " Do. Fares to London,                              | - | - | 5 8 0   |          |
| "              | " Travelling Expenses,                              | - | - | 0 3 0   | 6 18 6   |
| "              | " Passage Money,                                    | - | - | -       | 63 0 0   |
| "              | " Freight, Leith to London,                         | - | - | -       | 6 2 0    |
| "              | " Insurance,                                        | - | - | -       | 3 12 6   |
| "              | " Free Church Presbytery Clerk's Fee at Ordination, | - | - | -       | 5 0 0    |
| "              | " Freight, London to Otago,                         | - | - | -       | 6 14 10  |
|                |                                                     |   |   |         | 281 7 10 |

BY REV. JOHN KAY, Secretary.

|                |                                                       |   |   |         |          |
|----------------|-------------------------------------------------------|---|---|---------|----------|
| 1867. June 20. | For One Year's Salary,                                | - | - | £10 0 0 |          |
| 1868. May 7.   | " Do.,                                                | - | - | 10 0 0  |          |
| 1869. May 7.   | " Do.,                                                | - | - | 10 0 0  | 30 0 0   |
| 1866. Mar. 26. | By Freight, per "Statellie," to Sydney,               | - | - | -       | 9 1 8    |
| "              | " Telegrams, 7s.; Stamps, 6s. 4d.; Postages, 2s. 6d., | - | - | -       | 0 14 10  |
| 1869. May 7.   | " Balance at date,                                    | - | - | -       | 195 9 5  |
|                |                                                       |   |   |         | £223 1 6 |

1869, June 9.—Examined, compared with the vouchers, and found correct.

J. ALEXANDER.  
WM. SYMINGTON.  
J. GUTHRIE.

## "DAYSRING."—RETURNS OF THE CHILDREN'S BOXES.

| FROM 1ST MAY 1868 TO 30TH APRIL 1869. |        |            |          | 1867-68. |                    |          |  |
|---------------------------------------|--------|------------|----------|----------|--------------------|----------|--|
| CONGREGATION.                         | Boxes. | Sum.       | Average. | Boxes.   | Sum.               | Average. |  |
| 1. Airdrie, - - - -                   | 80     | £ 10 0 0   | 2 6      | 70       | £ 10 0 0           | 2 10½    |  |
| 2. Ayr, - - - -                       | 14     | 5 8 9      | 7 9      | 10       | 3 0 0              | 6 0      |  |
| 3. Carnoustie, - - -                  | 16     | 3 2 3      | 3 10½    | 18       | 3 15 0             | 4 2      |  |
| 4. Castle-Douglas, - -                | 57     | 18 7 7½    | 6 5½     | 71       | 19 8 1½            | 5 5½     |  |
| 5. Chirnside, - - -                   | 20     | 2 15 6     | 2 9½     | 20       | 2 8 4              | 2 5      |  |
| 6. Colmonell, - - -                   | —      | —          | —        | —        | —                  | —        |  |
| 7. Darvel, - - - -                    | 27     | 3 2 8½     | 2 4      | 22       | 2 12 5             | 2 4      |  |
| 8. Douglas-Water, - -                 | 12     | 2 12 0     | 4 4      | 15       | 3 0 0              | 4 0      |  |
| 9. Dumfries, - - -                    | 26     | 6 8 7      | 4 11½    | 31       | 8 19 4½            | 5 10     |  |
| 10. Dundee (for two years),           | —      | —          | —        | 20       | 10 14 2            | 10 8     |  |
| 11. Eaglesham, - - -                  | 7      | 5 5 0      | 15 0     | 6        | 4 5 2½             | 14 2     |  |
| 12. Edinburgh, - - -                  | 46     | 11 14 0    | 5 1      | 47       | 11 12 8            | 4 10     |  |
| 13. Eskdalemuir, - - -                | 26     | 7 13 9½    | 5 11     | 27       | 7 5 0              | 5 5      |  |
| 14. Girvan, - - - -                   | 12     | 5 0 2      | 8 4½     | 11       | 8 15 4             | 16 0     |  |
| 15. Glasgow—Great Hamilton St.,       | 100    | 44 15 6½   | 8 11½    | 110      | 45 13 8½           | 8 3½     |  |
| 16. " West Campbell St.,              | —      | —          | —        | 18       | 2 16 6             | 3 1      |  |
| 17. " Salisbury St., -                | 98     | 24 19 1    | 5 1½     | 99       | 25 2 8½            | 5 1      |  |
| 18. " Grant St., - -                  | 61     | 25 6 6½    | 8 3½     | 52       | 18 6 3             | 6 11     |  |
| 19. " Green St., - -                  | 38     | 12 9 8     | 6 7      | 44       | 12 7 5½            | 5 5      |  |
| 20. Greenock, - - -                   | 26     | 6 14 0     | 9 1½     | 27       | 5 18 0             | 4 10     |  |
| 21. Hightae, - - - -                  | 25     | 3 14 2½    | 2 11½    | 30       | 4 18 3½            | 3 3      |  |
| 22. Kelso, - - - -                    | 3      | 1 16 0     | 12 0     | 5        | 1 10 6             | 5 0      |  |
| 23. Kilbirnie, - - -                  | 5      | 0 19 9     | 8 11½    | 9        | 2 4 6½             | 4 10     |  |
| 24. Kilmarnock, - - -                 | 19     | 7 8 4½     | 7 9½     | 18       | 5 0 3              | 5 7      |  |
| 25. Laurieston, - - -                 | 19     | 3 13 10    | 3 10½    | 17       | 4 3 3              | 4 10     |  |
| 26. Lesmahagow, - - -                 | 1      | 1 8 0      | 23 0     | 1        | 1 8 6              | 28 6     |  |
| 27. Liverpool, - - -                  | 35     | 11 16 7½   | 6 9½     | 36       | 12 4 5½            | 6 9      |  |
| 28. Lochgilhead, - - -                | 11     | 4 9 5½     | 8 1½     | 11       | 4 0 11             | 7 6      |  |
| 29. New Cumnock, - - -                | 14     | 5 2 6      | 7 4      | 14       | 5 5 2              | 7 6      |  |
| 30. Newton-Stewart, - -               | 14     | 5 7 9      | 7 8½     | 16       | 6 2 9½             | 7 7      |  |
| 31. Paisley, - - - -                  | 24     | 20 8 0     | 17 0     | 25       | 21 4 0             | 17 0     |  |
| 32. Penpont, - - - -                  | 11     | 7 15 10    | 14 2     | 11       | 6 12 0             | 12 0     |  |
| 33. Port-Glasgow, - - -               | 10     | 2 9 1½     | 4 11     | 10       | 2 8 2              | 4 9      |  |
| 34. Renton, - - - -                   | 36     | 11 5 7     | 6 3½     | 40       | 10 5 0             | 5 0      |  |
| 35. Rothesay, - - - -                 | 10     | 3 8 9      | 6 10½    | 18       | 5 12 3             | 6 3      |  |
| 36. Stirling, - - - -                 | 9      | 3 8 2      | 7 7      | 7        | 2 0 8              | 5 8      |  |
| 37. Stranraer, - - -                  | 19     | 8 11 6½    | 9 0½     | 26       | 8 18 6             | 6 10     |  |
| 38. Strathmiglo, - - -                | 12     | 4 10 10    | 7 7      | 12       | 4 3 2              | 6 11     |  |
| 39. Stromness, - - -                  | 7      | 1 10 0     | 4 3½     | 10       | 2 5 0              | 4 6      |  |
| 40. Whithorn, - - - -                 | 27     | 6 3 4      | 4 6½     | 26       | 7 5 3              | 5 7      |  |
| 41. Wick, - - - -                     | 19     | 6 1 3      | 6 4½     | 19       | 5 13 6             | 6 0      |  |
| 42. Birkenhead, - - -                 | 10     | 4 8 3½     | 8 10     | 5        | 4 0 6              | 16 0     |  |
| 43. Lorn, - - - -                     | —      | —          | —        | 1        | 0 17 0             | 17 0     |  |
| 44. Manchester, - - -                 | 12     | 5 8 0      | 9 0      | 9        | 4 0 1              | 8 11     |  |
|                                       | 1018   | £26 13 10½ | 6 5      | 1094     | £38 3 7            | 6 2      |  |
|                                       |        |            |          |          | £26 13 10½         |          |  |
|                                       |        |            |          |          | Decrease, 1868-69, | 11 9 8½  |  |

1868-69, 1018 Boxes, averaging 6/5.

1867-68, 1094 Boxes, averaging 6/2.

| Dr.                       | ABSTRACT.   | Cr.                                  |             |
|---------------------------|-------------|--------------------------------------|-------------|
| To Contents of Boxes, - - | £326 13 10½ | By 2000 Christmas Letters, - -       | £8 10 0     |
|                           |             | " 1200 "On Board the 'Dayspring,'" - | 5 12 6      |
|                           |             | " Covering Boxes, - - -              | 3 9 6       |
|                           |             | " Printing, - - - -                  | 4 18 6      |
|                           |             | " Carriages and Postages, - -        | 1 13 4½     |
|                           |             | " Cutter, - - - -                    | 0 10 0      |
|                           |             |                                      | £22 13 10½  |
|                           |             | " Balance handed over to R. G.       |             |
|                           |             | Finlay, Esq., - - -                  | 304 0 0     |
|                           | £326 13 10½ |                                      | £326 13 10½ |



Dr.

## THE TREASURER IN ACCOUNT WITH THE REFORMED

from May 1868

|                                                                                  | HALL AND<br>SYNOD. | HOME<br>MISSION. | FOREIGN<br>MISSION. | MINISTERIAL<br>SUPPORT. |
|----------------------------------------------------------------------------------|--------------------|------------------|---------------------|-------------------------|
|                                                                                  | £ s. d.            | £ s. d.          | £ s. d.             | £ s. d.                 |
| To Balance, 7th May 1868, - - -                                                  | 57 11 1            | 107 2 4          | 757 5 9             | 307 8 2                 |
| " Matthew Craig, Esq., Ayrland, - - -                                            | 10 0 0             | 5 0 0            | 25 0 0              | 10 0 0                  |
| " Thos. Binnie, Esq., Glasgow, - - -                                             | 5 0 0              | 5 0 0            | 10 0 0              | 5 0 0                   |
| " John Robertson & Co., Do., - - -                                               | 5 0 0              | 5 0 0            | —                   | 10 0 0                  |
| " Synod Collection, - - - - -                                                    | 0 8 4              | —                | —                   | —                       |
| " Students' Fees, - - - - -                                                      | 17 17 0            | —                | —                   | —                       |
| " Hall Endowment Fund, - - - - -                                                 | 19 19 0            | —                | —                   | —                       |
| " Wm. Douglas, Esq., Kilmarnock, - - -                                           | —                  | 5 0 0            | 5 0 0               | 10 0 0                  |
| " A Thank-offering from a Family of Great<br>Hamilton Street Congregation, - - - | —                  | 2 0 0            | 10 0 0              | —                       |
| " Mrs M'Morries, Castle-Douglas, - - -                                           | —                  | —                | 0 2 6               | —                       |
| " Great Hamilton Street Sabbath School, - - -                                    | —                  | —                | 8 13 11             | —                       |
| " Miss M'Alister, of Auchinarroch, - - -                                         | —                  | —                | 50 0 0              | —                       |
| " Mrs Orr, Cliff Cottage, Dunoon, - - -                                          | —                  | —                | 1 0 0               | —                       |
| " Rev. Mr Patton, Ireland, - - - - -                                             | —                  | —                | 0 10 0              | —                       |
| " John Lindsay, Esq., Kilmarnock, - - -                                          | —                  | —                | 4 0 0               | —                       |
| " Matthew Smith, Esq., Do., - - - - -                                            | —                  | —                | 1 0 0               | —                       |
| " M. Mowat, Esq., Detroit, U. S., - - -                                          | —                  | —                | 2 0 0               | —                       |
| " A Friend, per Rev. Jas. Morrison, - - -                                        | —                  | —                | 3 0 0               | —                       |
| " Wm. Tennant, Esq., Hitchin, - - - - -                                          | —                  | —                | 1 0 0               | —                       |
| " Mission Sabbath School, Edinburgh, - - -                                       | —                  | —                | 0 11 8              | —                       |
| " C. G., Edinburgh, - - - - -                                                    | —                  | —                | 0 10 0              | —                       |
| " Young Women of Dunikier Free Church, - - -                                     | —                  | —                | 0 12 9              | —                       |
| " Peter Robson, Esq., Coldstream, - - -                                          | —                  | —                | 1 10 0              | —                       |
| " Greenock Sabbath School, - - - - -                                             | —                  | —                | 1 0 0               | —                       |
| " Mr Ker, Partick, per Rev. G. Clazy, - - -                                      | —                  | —                | 1 0 0               | —                       |
| " Congregational Collections, - - - - -                                          | 95 15 11           | 57 15 1          | 350 2 0             | 233 13 9                |
| " Repayment, in part, of Loan to Hall Endow-<br>ment Fund, - - - - -             | —                  | —                | 24 10 0             | —                       |
| " Interest, - - - - -                                                            | —                  | 0 17 6           | 12 0 5              | 0 15 0                  |
|                                                                                  | 211 11 4           | 187 14 11        | 1265 9 0            | 576 16 11               |

  

| MISSION SHIP FUND.                              |           |                                                                                           |           |
|-------------------------------------------------|-----------|-------------------------------------------------------------------------------------------|-----------|
| To Balance, 7th May 1868, - - -                 | £22 16 9  | By Printing Circular, - - -                                                               | £0 6 0    |
| " Net Receipts from Mission<br>Boxes, - - - - - | 304 0 0   | " Postages and Stamps, - - -                                                              | 0 1 10    |
|                                                 |           | " Remittance to J. S. Ogilvy, Esq.,<br>Melbourne, Treasurer to the<br>" Dayspring," - - - | 250 0 0   |
|                                                 |           | " Balance, - - - - -                                                                      | 76 8 11   |
|                                                 | £326 16 9 |                                                                                           | £326 16 9 |

  

| BURSARIES.            |         |                                 |         |
|-----------------------|---------|---------------------------------|---------|
| To Balance, - - - - - | £7 10 7 | By Balance, 7th May 1868, - - - | £7 10 7 |

  

| BUILDING FUND.        |          |                                 |          |
|-----------------------|----------|---------------------------------|----------|
| To Balance, - - - - - | £31 3 11 | By Balance, 7th May 1868, - - - | £31 3 11 |

## PRESBYTERIAN CHURCH OF SCOTLAND,

Cr.

to May 1869.

|                                           | HALL AND<br>SYNOD. | HOME<br>MISSION. | FOREIGN<br>MISSION. | MINISTERIAL<br>SUPPORT. |
|-------------------------------------------|--------------------|------------------|---------------------|-------------------------|
|                                           | £ s. d.            | £ s. d.          | £ s. d.             | £ s. d.                 |
| By Rev. John Kay, Synod Clerk, - -        | 10 0 0             | —                | —                   | —                       |
| Do. Secy. Foreign Missions, - -           | —                  | —                | 10 0 0              | —                       |
| Rev. Professor Goold, D.D., - - -         | 45 0 0             | —                | —                   | —                       |
| Rev. Professor Binnie, D.D., - - -        | 45 0 0             | —                | —                   | —                       |
| Supply of Professors' Pulpits, - -        | 19 9 9             | —                | —                   | —                       |
| Johnstone, Hunter, & Co., Printing, -     | 5 16 0             | —                | 20 4 0              | —                       |
| M'Laren & Erskine, Printing, Two Years,   | 0 15 0             | —                | —                   | —                       |
| Mr Shanks, Synod Officer, - - -           | 2 15 0             | 0 5 0            | 0 2 6               | 0 2 6                   |
| Welsh Bequest, - - - - -                  | 2 0 0              | —                | —                   | —                       |
| Students' Library Fees, - - - -           | 4 5 0              | —                | —                   | —                       |
| Librarian's Salary, - - - - -             | 2 0 0              | —                | —                   | —                       |
| Wm. Crookshanks, - - - - -                | 0 15 0             | —                | —                   | —                       |
| Charles Gibson, Printing, - - - -         | 2 14 6             | —                | 0 12 0              | —                       |
| Travelling Expenses, - - - - -            | 22 10 0            | 0 18 2           | 5 5 6               | —                       |
| Postages and Stamps, - - - - -            | 0 12 7             | 0 1 6            | 3 16 1              | 0 2 6                   |
| Rev. John Wylie, Dundee, - - - -          | —                  | 50 0 0           | —                   | —                       |
| Rev. Donald M'Lauchlan, Lorn, - -         | —                  | 25 0 0           | —                   | —                       |
| Dunscore Congregation, per Robt. Barbour, | —                  | 25 0 0           | —                   | —                       |
| Rev. Walter Paton, Coatbridge, - -        | —                  | 20 0 0           | —                   | —                       |
| James R. Grey & Co., Insurance, - -       | —                  | —                | 0 19 10             | —                       |
| James M'Haffie & Co., Tins, - - -         | —                  | —                | 0 7 6               | —                       |
| Insurance, Rev. John Inglis, Life, -      | —                  | —                | 8 3 0               | —                       |
| Do., Rev. Joseph Copeland's do., - -      | —                  | —                | 6 13 8              | —                       |
| Salary, Rev. Thos. Neilson, - - -         | —                  | —                | 135 0 0             | —                       |
| Do., Rev. John Inglis, - - - -            | —                  | —                | 150 0 0             | —                       |
| Do., Rev. Joseph Copeland, - - -          | —                  | —                | 150 0 0             | —                       |
| Do., Rev. Dr Steel, - - - - -             | —                  | —                | 25 0 0              | —                       |
| Letter Book, - - - - -                    | —                  | —                | 0 9 6               | —                       |
| Newton-Stewart Congregation, - -          | —                  | —                | —                   | 10 0 0                  |
| Eaglesham do., - - - - -                  | —                  | —                | —                   | 5 0 0                   |
| New Cumnock do., - - - - -                | —                  | —                | —                   | 10 0 0                  |
| Girvan do., - - - - -                     | —                  | —                | —                   | 10 0 0                  |
| Stromness do., - - - - -                  | —                  | —                | —                   | 50 0 0                  |
| Chirnside do., - - - - -                  | —                  | —                | —                   | 20 0 0                  |
| Wick do., - - - - -                       | —                  | —                | —                   | 50 0 0                  |
| Laurieston do., - - - - -                 | —                  | —                | —                   | 15 0 0                  |
| Eskdalemuir and Ettrick do., - - -        | —                  | —                | —                   | 50 0 0                  |
| Strathmiglo do., - - - - -                | —                  | —                | —                   | 20 0 0                  |
| Hightae do., - - - - -                    | —                  | —                | —                   | 20 0 0                  |
| Carnoustie do., - - - - -                 | —                  | —                | —                   | 25 0 0                  |
| Ayr do., - - - - -                        | —                  | —                | —                   | 10 0 0                  |
| Balance, do., - - - - -                   | 47 18 6            | 66 10 3          | 748 16 5            | 281 11 11               |
|                                           | 211 11 4           | 187 14 11        | 1285 9 0            | 576 16 11               |

  

| HALL ENDOWMENT FUND.        |           |                           |           |
|-----------------------------|-----------|---------------------------|-----------|
| To Balance, 7th May 1868, - | £389 15 0 | By Hall and Synod Fund, - | £19 19 0  |
| „ Interest, - - - - -       | 19 19 0   | „ Balance, - - - - -      | 389 15 0  |
|                             | £409 14 0 |                           | £409 14 0 |

  

| KELSO FUND.                       |          |                                 |          |
|-----------------------------------|----------|---------------------------------|----------|
| To Cash received from Trustees of |          | By Expenses, - - - - -          | £0 3 2   |
| Reformed Presbyterian Con-        |          | „ Loan on Heritable Property in |          |
| gregation, Kelso, per Robert      |          | „ Main Street, Gorbals, -       | 550 0 0  |
| Swan, Esq., - - - - -             | £550 0 0 | „ Balance, - - - - -            | 8 2 10   |
| „ Interest, - - - - -             | 8 6 0    |                                 |          |
|                                   | £558 6 0 |                                 | £558 6 0 |

  

1869, June 9.—Examined, and found correct.

J. ALEXANDER.  
J. GUTHRIE.  
WM. SYMINGTON.

CONTRIBUTIONS TO THE SCHEMES OF THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND,  
FROM MAY 1868 TO MAY 1869, WITH CORRESPONDING AMOUNT FOR PREVIOUS YEAR.

| No. | CONGREGATIONS.                   | HALL AND SYNOD. |           |  | HOME MISSION. |          |  | FOREIGN MISSION. |          |  | MINISTERIAL SUPPORT. |          |  | TOTAL.    |           | No. |
|-----|----------------------------------|-----------------|-----------|--|---------------|----------|--|------------------|----------|--|----------------------|----------|--|-----------|-----------|-----|
|     |                                  | 1868-69.        | 1867-68.  |  | 1868-69.      | 1867-68. |  | 1868-69.         | 1867-68. |  | 1868-69.             | 1867-68. |  | 1868-69.  | 1867-68.  |     |
| 1   | Airdrie -                        | £ s. d.         | £ s. d.   |  | £ s. d.       | £ s. d.  |  | £ s. d.          | £ s. d.  |  | £ s. d.              | £ s. d.  |  | £ s. d.   | £ s. d.   | 1   |
| 2   | Ayr -                            | 1 0 0           | 3 0 0     |  | 2 0 0         | 10 15 0  |  | 2 0 0            | 2 0 0    |  | 2 0 0                | 15 15 0  |  | 2 0 0     | 15 15 0   | 2   |
| 3   | Carnoustie -                     | 5 0 0           | 5 0 0     |  | 3 0 0         | 10 0 0   |  | 2 0 0            | 2 0 0    |  | 2 0 0                | 3 0 0    |  | 3 0 0     | 3 0 0     | 3   |
| 4   | Castle-Douglas -                 | 2 16 0          | 2 1 6     |  | 3 0 0         | 3 15 0   |  | 12 2 6           | 12 0 0   |  | 9 10 0               | 34 5 0   |  | 12 16 0   | 34 5 0    | 4   |
| 5   | Chirnside -                      | 1 16 7          | 2 0 1     |  | 3 0 0         | 2 1 6    |  | 4 2 10           | 4 3 0    |  | 4 0 0                | 12 9 0   |  | 8 3 11    | 12 9 0    | 5   |
| 6   | Darvel -                         | 1 10 0          | 1 0 0     |  | 1 10 0        | 1 15 0   |  | 6 0 0            | 6 4 0    |  | 3 0 0                | 8 3 3    |  | 10 10 0   | 8 3 3     | 6   |
| 7   | Douglas-Water -                  | 4 0 0           | 5 0 0     |  | 2 15 0        | 4 0 0    |  | 7 0 0            | 10 0 0   |  | 4 0 0                | 11 4 0   |  | 17 15 0   | 11 4 0    | 7   |
| 8   | Dumfries -                       | ..              | ..        |  | 1 0 0         | ..       |  | ..               | ..       |  | ..                   | ..       |  | ..        | ..        | 8   |
| 9   | Dundee -                         | ..              | ..        |  | ..            | ..       |  | ..               | ..       |  | ..                   | ..       |  | ..        | ..        | 9   |
| 10  | Dunrobin -                       | 1 10 0          | 1 8 0     |  | 1 0 0         | ..       |  | 2 0 0            | ..       |  | 1 10 0               | ..       |  | 3 0 0     | ..        | 10  |
| 11  | Eaglesham -                      | 5 0 0           | 4 0 0     |  | 10 5 1        | 8 7 3    |  | 25 0 0           | 25 0 0   |  | 13 0 0               | 19 5 0   |  | 63 5 1    | 56 12 3   | 11  |
| 12  | Edinburgh -                      | 2 0 0           | 3 0 0     |  | 1 10 0        | 1 10 0   |  | 2 0 0            | 2 0 0    |  | 4 10 0               | 4 10 0   |  | 10 0 0    | 11 0 0    | 12  |
| 13  | Eskdalemuir and Eitrick -        | 1 5 9           | 1 8 4     |  | 0 12 7        | 0 13 0   |  | 3 5 5            | 2 12 0   |  | 2 0 3                | 2 0 0    |  | 7 4 0     | 6 13 4    | 13  |
| 14  | Girvan -                         | 11 10 0         | 13 10 0   |  | 10 0 0        | 10 0 0   |  | 90 7 10          | 90 14 4  |  | 29 0 0               | 45 0 0   |  | 140 17 10 | 160 4 4   | 14  |
| 15  | Glasgow, Great Hamilton Street - | 3 0 0           | 2 0 0     |  | ..            | ..       |  | 5 15 6           | 16 13 0  |  | 56 10 0              | 7 2 0    |  | 61 16 6   | 56 10 0   | 15  |
| 16  | Glasgow, West Campbell Street -  | 8 5 0           | 8 1 0     |  | ..            | ..       |  | 41 8 0           | 54 3 6   |  | 30 0 0               | 86 0 0   |  | 79 11 0   | 98 4 6    | 16  |
| 17  | .. Salisbury Street -            | ..              | ..        |  | ..            | ..       |  | 3 10 0           | ..       |  | 2 10 0               | 3 6 0    |  | 6 0 0     | 7 10 0    | 17  |
| 18  | .. Grant Street -                | ..              | ..        |  | ..            | ..       |  | 5 5 8            | ..       |  | 1 0 9                | 1 4 6    |  | 6 0 0     | 1 14 6    | 18  |
| 19  | .. Green Street -                | ..              | ..        |  | ..            | ..       |  | 2 10 11          | ..       |  | 2 13 9               | 4 12 1   |  | 7 9 2     | 10 9 5    | 19  |
| 20  | Greenock -                       | 2 4 6           | 3 0 2     |  | ..            | ..       |  | 10 0 0           | 12 0 0   |  | 3 10 0               | 3 0 0    |  | 19 18 6   | 28 17 6   | 20  |
| 21  | Hillside -                       | 2 5 5           | 4 9 1     |  | 4 3 1         | 4 8 5    |  | 6 0 0            | 6 3 6    |  | 2 0 0                | 2 0 0    |  | 10 13 4   | 9 3 6     | 21  |
| 22  | Kilbirnie -                      | 6 0 0           | 7 0 0     |  | 2 0 0         | 1 10 0   |  | 14 11 0          | 16 13 0  |  | ..                   | ..       |  | 28 13 0   | 28 13 0   | 22  |
| 23  | Kilmarnock -                     | 2 0 0           | 1 10 0    |  | 2 0 0         | 1 10 0   |  | 4 8 10           | 6 12 10  |  | 2 0 0                | 1 0 0    |  | 8 1 0     | 7 0 0     | 23  |
| 24  | Laureston -                      | 1 0 0           | 1 0 0     |  | ..            | ..       |  | 2 0 0            | ..       |  | 2 2 8                | 3 7 4    |  | 6 11 6    | 6 0 0     | 24  |
| 25  | Liverpool -                      | 1 0 0           | 1 0 0     |  | 0 10 0        | ..       |  | 22 0 0           | 2 0 0    |  | 1 10 0               | 2 0 0    |  | 6 0 0     | 6 0 0     | 25  |
| 26  | Lochgillhead -                   | 1 0 0           | 1 0 0     |  | ..            | ..       |  | 22 0 0           | 20 17 6  |  | 30 0 0               | 21 0 0   |  | 60 0 0    | 40 0 0    | 26  |
| 27  | New Cumnock -                    | 1 15 8          | 3 11 2    |  | 3 10 0        | ..       |  | 6 0 0            | 6 0 0    |  | 2 10 0               | 2 10 0   |  | 15 10 0   | 14 10 0   | 27  |
| 28  | Newton-Stewart -                 | 4 0 0           | 4 0 0     |  | 5 0 0         | 5 0 0    |  | 20 11 0          | 20 15 0  |  | 10 0 0               | 10 0 0   |  | 39 11 0   | 39 11 0   | 28  |
| 29  | Penpont -                        | 2 4 6           | 2 5 0     |  | ..            | ..       |  | 2 0 0            | ..       |  | 1 0 0                | 5 0 0    |  | 6 10 0    | 6 10 0    | 29  |
| 30  | Port-Glasgow -                   | 7 12 6          | 5 0 0     |  | 5 0 0         | 4 0 0    |  | 2 0 0            | 10 15 1  |  | 8 0 0                | 10 0 0   |  | 26 12 6   | 29 15 1   | 30  |
| 31  | Renton -                         | 2 0 0           | 2 7 0     |  | 1 16 0        | 1 10 0   |  | 7 0 0            | 7 19 3   |  | 3 0 0                | 3 0 0    |  | 13 16 0   | 13 16 0   | 31  |
| 32  | Rothsay -                        | 1 0 0           | 1 0 0     |  | ..            | ..       |  | 5 0 0            | *10 0 0  |  | 4 7 0                | *8 15 6  |  | 19 7 0    | *19 15 6  | 32  |
| 33  | Strathgig -                      | 2 0 0           | 2 0 0     |  | ..            | ..       |  | 2 0 0            | 2 0 0    |  | 3 0 0                | 3 0 0    |  | 7 2 0     | 7 2 0     | 33  |
| 34  | Strathgig -                      | 2 0 0           | 2 0 0     |  | ..            | ..       |  | 1 10 0           | 1 5 8    |  | 1 10 3               | 1 14 0   |  | 3 10 3    | 4 0 1     | 34  |
| 35  | Strathgig -                      | 95 15 11        | 107 11 9  |  | 57 16 1       | 51 0 2   |  | 350 2 0          | 412 0 4  |  | 233 13 9             | 242 18 3 |  | 787 6 9   | 813 10 6  | 35  |
| 36  | Strathgig -                      | 58 4 4          | 60 8 1    |  | 22 17 6       | 18 0 0   |  | 133 11 3         | 172 2 2  |  | 35 15 0              | 140 18 0 |  | 250 8 1   | 376 8 3   | 36  |
| 37  | Strathgig -                      | 154 0 8         | 157 10 10 |  | 80 12 7       | 64 0 2   |  | 483 13 3         | 584 2 6  |  | 209 8 9              | 383 10 3 |  | 987 14 10 | 1189 18 9 | 37  |
| 38  | Whithorn -                       | ..              | ..        |  | ..            | ..       |  | ..               | ..       |  | ..                   | ..       |  | ..        | ..        | 38  |
| 39  | Wick -                           | ..              | ..        |  | ..            | ..       |  | ..               | ..       |  | ..                   | ..       |  | ..        | ..        | 39  |
|     | Contributions from other Sources | 95 15 11        | 107 11 9  |  | 57 16 1       | 51 0 2   |  | 350 2 0          | 412 0 4  |  | 233 13 9             | 242 18 3 |  | 787 6 9   | 813 10 6  |     |
|     |                                  | 58 4 4          | 60 8 1    |  | 22 17 6       | 18 0 0   |  | 133 11 3         | 172 2 2  |  | 35 15 0              | 140 18 0 |  | 250 8 1   | 376 8 3   |     |
|     |                                  | 154 0 8         | 157 10 10 |  | 80 12 7       | 64 0 2   |  | 483 13 3         | 584 2 6  |  | 209 8 9              | 383 10 3 |  | 987 14 10 | 1189 18 9 |     |

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"I SPEAK OF THE THINGS TOUCHING THE KING."—Psa. xlv. 1.

THE PRAYER OF JABEZ.

"And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."—1 CHRON. iv. 10.

WHILE sorrow is the lot of all on coming into the world, there are some who receive a double baptism of woe. Conspicuous among such were Ben-oni, Ichabod, and Jabez. But, grasping by faith the blessing of his tribe, this latter seems to have thought, that although his name was "Sorrowful," his life need not be sad. "Let his hands be sufficient for him, and be Thou a help to him," was a blessing which Jehovah could make good to him as well as to others in Judah. Though the name given him at his birth threw its darkening shadow over the morning of his days, he needed no more than the favour of Israel's God to dispel the gloom, and bathe life's pathway in the sunshine of heaven. The inspired Record declares, that he was "more honourable than his brethren;" and, as revealing the secret of this superiority, it gives the prayer he offered to the God of Israel. It consists of four petitions—the first of which relates to things spiritual, and the second to things temporal; while the other two bear upon the right use and holy enjoyment of his worldly portion. The first stands by itself; the other three are grouped together.

I. HE PRAYS THAT GOD WOULD "BLESS HIM INDEED."—In whatever school he had learned it, he had come to know that there are bless-

ings which do not deserve the name of "blessings indeed." He had come to know that a sinful nature is a more woful inheritance than a sorrowful name, and that nothing, however excellent in other respects, could meet his necessity, if it did not cure the moral evil of his heart. Therefore he prays for spiritual blessings first. This is plain from the opening words, "Oh that in blessing Thou wouldest bless me!" which are simply a re-echoing of the promise given to Abraham, "By Myself have I sworn, that in blessing I will bless thee." This promise contained, wrapt up in it, all the benefits of redemption as revealed to the Father of the Faithful. It contained especially the coming "SEED," in whom all nations were to be blessed, by being freely justified through faith, without the works of the law. Jabez, we cannot doubt, was sufficiently informed of these things, to make him anxious, chiefly, that he might stand right with God, the Ruler and the Judge of all. For, whatever else of blessing he might receive—whatever present good he might enjoy,—it would profit him little, unless in his Maker's sight he was a justified man. Taught of God, he had in his own heart answered the question put by Christ himself ages after—"What shall it profit a man if he shall gain the whole world and lose his own soul?" He prayed as if he had heard the lips of the Great Teacher saying, "Seek ye *first* the kingdom of God and his righteousness, and all other things shall be added unto you."

It is well when the young are persuaded of this at their first outset in life. And there are many who in early youth are tender in regard to sin, and are mainly anxious about pleasing God. But all are not so. Many have no such anxiety. The uppermost desire in their heart is how to prosper for this world. A perfectly legitimate, nay, laudable desire *in its own place*, but altogether ruinous if suffered to be first in time, or highest in importance. For the good things of earth, however needful and excellent in their own way, are not the chief good. They are not of the right kind for imparting happiness to the soul, which is man's nobler part. The body, being of the earth, is dependent for its comfort upon earthly things; and there is much Divine wisdom and goodness shown in providing material comforts for our material frames. But everything must be kept in its own place, and put to its proper use, if happiness is to be enjoyed. Now, our souls are not of the earth, earthly. They have been formed after the image of the heavenly; they are akin to God in their nature; and it is impossible to satisfy their craving for good by merely temporal blessings. As bodily hunger needs earthly bread, so the soul's hunger can be satisfied only by the bread of God. Jabez seems to have understood these things, and

to have known that every good gift, and every perfect gift, is from above; so, like a man truly wise, he went straight to the Father of Lights to have his wants supplied. And we are sure that He in whom there is no evil, would not give him a stone instead of bread, nor a scorpion for an egg.

II. WHILE HE BEGINS BY PRAYING FOR THE CHIEF GOOD, HE DOES NOT STOP THERE.—For while spiritual blessings clearly hold the first place, yet temporal good things, in their own subordinate place, are also necessary. While God insists on our securing the soul's welfare first, He does not neglect the welfare of the body. The Father in heaven knoweth what things we have need of, and He neither forbids our seeking them, nor refuses to bestow them: Only, He would have us seek the best things first, and He pledges Himself that when this is done "all other things shall be added thereto." These memorable words had not been uttered by the lips of Incarnate Love when Jabez lived; yet, taught of the Spirit, his prayer is fashioned after the same rule. Having asked the blessing of the upper, he pleads for the blessing of the lower, springs. In seeking for himself a larger share of the subordinate blessings of earth, observe how he asks God to bestow them, how he hopes to enjoy them only by God's grace, and to be kept from the evils of his improved condition through God's guardianship.

1. *He looks to God for temporal good things.* "Oh that thou wouldest enlarge my coast!" He was in straitened circumstances. He may have been the son of some poor widow, nursed in the lap of penury, and doubtful which way to turn for an honest livelihood. Perhaps he was the head of some family or clan in the tribe of Judah that was fast outgrowing the dimensions of its lot. Or if, as the Jews allege, he was the master of a school of young scribes, he may have found the place too small for their accommodation. Whatever his circumstances may have been, this is plain, that he needed a larger portion of this world's good; and, as the first step necessary for obtaining it, he went to God in prayer. This, surely, is the straightforward, Scriptural way, yet it is not the way which the majority take. There are other plans for increasing one's worldly substance not untried even by men who have Jehovah for their God.

Some divorce business from religion. They confine their dealings with God almost exclusively to spiritual matters; and, saving when some disaster compels them, never spread out their temporal affairs before him. This may be the result of habit, or it may spring from a feeling of incongruity, as if worldly affairs were not fit to be made the subject of serious conference with God. They are "diligent in business," and are careful to carry it on in harmony

with the precepts of the Gospel. But they rely on their own efforts for success; they trust to their own use of means, not without reference, it may be, to that general good-will which God cherishes to all His creatures. They do not, however, habitually go to Him as their reconciled Father in Christ Jesus, and deal with Him as if He were the head partner of the firm, asking for guidance and aid, giving thanks for help already received, and dedicating to Him, in holy joyfulness, a liberal share of the first fruits of their labour. The objections to this separation of business from religion are many and weighty. Practically it shuts God out from one department of our affairs, in which He has the deepest interest, and respecting which He gives us many precious promises. It tends to keep us from seeing the relation in which our worldly good stands to our spiritual blessings, as something *superadded* in God's overflowing love. It lets down the Christian very nearly to the low level of the mere worldling, who has no eye whatever to God in transacting business. It argues some measure of presumptuous independence on our part, even to dream of success without invoking God's aid. It overlooks the fact that it is God who "gives us power to make wealth." It inflicts incalculable damage on the soul's health by keeping it toiling many hours a-day in a region unsanctified by prayer; and it commonly ends in making us rob God of the glory due to Him when our labours have been crowned with success: for if we do not supplicate His blessing before entering on any enterprise, we shall be little likely to give Him praise when it is successfully finished.

Some, on the other hand, make any religion they have the bond-slave of business,—a mere drudge to the world. They treat it as if it were a beast of burden, and yoke it like a draught horse to their business waggon. We say "any religion they have," for we speak of men who have little or no friendly intercourse with God for His own sake,—only in cases of emergency do they call upon Him, and their cry is for temporal rather than for spiritual good. But for the pressure of adversity they would ignore His existence, for their very capacity of loving God has long since perished. What once was conscience has degenerated into a selfish instinct to watch against the evil in other men, lest it should impose upon them; and what served them for a heart in younger days, has been changed to stone, for the sake of more securely holding a few particles of much-loved gold. Yet they know there is a God; and now that their moral natures are so utterly dead as not to fear Him, they go to Him at times in prayer, to engage Him as an almighty business assistant,—a sort of universal insurance broker, who will guarantee them against all risks, and be above asking any premium. As

showing the extent of blasphemous impiety to which worldliness may lead, we may quote from the prayer of one John Ward of Hackney, in England, which was found in his own handwriting after his death. After making request of God to preserve from fire and earthquake all the places where he had possessions, he goes on:—"O Lord, enable the banks to answer all their bills, and make my debtors good men. Give a prosperous voyage to the sloop *Mermaid*, because I have insured it. Keep my friends from sinking; preserve me from thieves and housebreakers; and make all my servants so honest and faithful that they shall attend to my interests, and never cheat me out of my property night or day." More clearly than a hundred sermons does this miser's prayer show the use that worldly men make of God and religion. If godliness is not to be the means of gain they will have none of it; for gold is their one, only god, and everything is worship that increases it.

The proper relation between religion and business is illustrated by the conduct of men like Jabez, who serve God for His own sake; who seek spiritual blessings first; and then, as they are invited to do, pray for His aid not merely in emergencies, but in all the ordinary affairs of life. They use means,—use means diligently, but only after prayer, and in connection with humble faith. They will not lift a hand till God has been acknowledged in the thing contemplated. Thus their work is never unsweetened toil, for God is with them. The gains of their labour come as answers to prayer,—as gifts of love from the Father's hand. Instead of burning incense to their drag and to their net, they give thanks to God. Thus, and only thus, when we pray for the enlargement of our coast, can we hope to escape the doom of one concerning whom God says, "For the iniquity of his covetousness was I wroth, and smote him."

2. *Jabez expects to get the good of his earthly portion only by God's help.*—He has prayed for the enlargement of his coast; but mere increase of goods does not insure temporal happiness. Therefore he prays farther, that "God's hand may be with him;" then, assuredly, "all things shall be made to work together for his good." Unless God's hand be with a man, giving him the good of his earthly lot, mere increase of possessions will fail to bless. It often happens that an increase of riches is only an increase of evil. Solomon experienced this when he "looked on all the works of his hands, and on all the labour which he had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." "When goods are increased they are increased that eat them: and what good is there to the owners thereof,

save the beholding of them with their eyes?" The wise man expresses his own preference for an handful with quietness, rather than both hands full with travail and vexation of spirit. Especially was there one evil which he had seen, and which is still common among men, "A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof." This is vanity. On the other hand, this is the gift of God, when, in addition to riches, God gives a man "power to eat, and to take his portion, and to rejoice in his labour." Only when God's hand is thus with us do we get the full good of our portion. Then only are we able to use the world without abusing it; to find present comfort in it; to share it with the poor and needy; to give joyfully of our substance for Christ's cause, according to our ability; and so to glorify God with what we have, as to lay it up in heaven as a treasure unto eternal life. The need of having God's hand with us in prosperity is the principle upon which the prayer of Moses is based—"If thy presence go not with us, carry us not up hence." And it is implied in the Divine utterance—"Man liveth not by bread only; but by every word that proceedeth out of the mouth of God." The bare necessities of life are all converted into luxuries by the enjoyment of God's gracious presence.

3. *He pleads to be preserved from sin, especially from the sin incident to a state of prosperity.*—"Oh that thou wouldest keep me from evil, that it may not grieve me!" There are evils connected with straitened circumstances which are hard to bear, and which act oftentimes as powerful temptations to sin. Hence, Agur prayed, "Give me not poverty, . . . lest I be poor, and steal, and take the name of my God in vain." Short of such heinous transgressions, however, there are many sins to which a life of poverty peculiarly exposes one, and it is likely that Jabez had experienced to some extent this danger ere he prayed for an enlargement of his coast. But it is with the evils and sins of prosperity we have now to do. Against these Jabez was on his guard. So he prays to be kept from sin in attempting to better his condition. For we are in danger of transgressing God's precepts both in toiling for, and in using wealth. Much of the spiritual deadness of Christians, and a great part of the apostacy of professors, may be traced either to unlawful means used to increase riches, or to lawful means used in a wrong spirit, and carried to an unwarrantable extent. The blackest crimes that stain the page of sacred history are traceable to this source. The sin of Eve, Achan, Micah, Judas, Ananias, and Demas, all tell the same tale, that, through unholy greed of what they needed not, they

sinned and fell. And Scripture explicitly declares, for all ages and for all nations, that "they that *will* be rich"—that are set upon it—"fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some were lusting after, they erred from the faith, and pierced themselves through with many sorrows." Jabez, taught of God, seems to have known this; and as his name was "Sorrowful," and his poor condition sad, he prays to be kept from sin in using means to improve his circumstances, lest through increase of sin there should come increase of sorrow, and he should become a Jabez indeed. And once that his coast is enlarged, he pleads to be kept from the evils incident to wealth. For it is doubtful whether, upon the whole, wealth be at all more favourable to godliness than poverty. Each condition has its own temptations. Hence Agur prays, "Give me not riches, lest I be full, and deny thee, and say, Who is the Lord?" Pride and self-sufficiency, than which no sins are more offensive to God, are apt to be engendered by prosperity. It was when Jeshurun waxed fat that he kicked, and forsook God that made him, and lightly esteemed the rock of his salvation. Hence the caution, "Beware, lest when thou hast eaten and art full, and hast built goodly houses, and dwelt in them; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; thine heart be lifted up, and thou forget the Lord thy God, And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." Of the good king Uzziah, who did well, and prospered for many years, we are told, that "when he was strong, his heart was lifted up to his destruction." For sin blasts the fairest prospects, mars the value of the best inheritance, and turns the sweetest cup to gall. Hence the cry, "Oh that thou wouldest keep me from evil!" Hence, too, the prayer, "Lead us not into temptation, but deliver us from evil."

The result, as might have been predicted, was, that "God granted him what he requested." Jehovah blessed him indeed. Happy Jabez! No wonder he was more honourable than his brethren; for his first care had been to honour God by preferring Him to all earthly good; and the Divine rule is, "Them that honour me, I will honour; but they that despise me shall be lightly esteemed." The Lord was his shepherd, so he did not want. "Happy is that people that is in such a case; yea, happy is that people whose God is Jehovah."

Reader, are you sorrowful? Imitate the example of Jabez. Have

Jehovah for your God: be that your great concern. Then, though sorrowful, you shall be always rejoicing, for in "the Son of the Blessed," who became "the Man of Sorrows," you will find a Friend, who not only His ownself bore your sins in His own body on the tree, but bears your sicknesses too, and carries your sorrows. Even when your night of earthly trial is at its darkest, He will give you reason to rejoice *in hope*, if not in present good possessed. In His love, He will either remove sorrow far from you, or give you grace to bear, and get profit from it.

Are you in the days of youth? Then, whether your prospects are bright or dark—whether your heart is full of high hopes, or depressed by sad forebodings of ill, begin life with God. For if you begin life in a state of enmity against God, and prosecute life's business on principles radically at variance with God's will, ultimate prosperity is impossible; ruin is inevitable. The foundation must be sound, if the superstructure is to be stable. Be perfectly reconciled to God through Jesus Christ, in the first place. Without this the most prosperous career for time will prove a miserable failure in eternity; with it, though your earthly career should not be illustrious in the eyes of men, your life will still be successful, since it secures for you a home in glory. But it is the godly, not the godless youth, that is most likely to succeed, even for this world; for he is guarded against those vicious habits which ever end in ruin; he is trained into the practice of those virtues which secure the confidence of his fellow-men; and above all, he enjoys the blessing of God. It is written, "The Lord was with Joseph, and he was a prosperous man;" and if any young man enquire how he may secure God's presence and helping hand with himself, the answer is already given, "The Lord is with you, while ye be with him."

Are you in danger of becoming worldly?—Is your sole or chief concern about the things of time, and the perishing riches of earth?—Is your aim and object to prosper for this world? Alas! O foolish worldling, it matters little whether you succeed or not. Prosperity for time is vanity, if it be severed from the fear of God, and be followed by unmitigated misery through eternity. You are anxious to gain the world, for you dread poverty, and the numerous ills that follow in its train; and you would fain be beyond the fear of want. Good, so far. But if in your eagerness to gain the world you lose your soul—your own soul,—it will not profit you. For death will soon cause the world you gain to slip from your nerveless grasp; nay, the world itself shall perish,—burnt up in the fire of God; and when your own soul also is lost, nothing shall remain for you

save what you dread most, Poverty;—true, real, infinitely dreadful, never-ending POVERTY;—Penury, that shall cause weeping and wailing;—Destitution, that shall remain eternally unrelieved. O, be wisely afraid of poverty; and let not fear of the mere shadow make you neglect to take precautions against the woful reality. Buy of Christ—He Himself counsels you to do so—gold tried in the fire, and thou shalt be rich—rich for eternity; and then thou needst not fear but that for this world, “thy bread shall be given thee, and thy water shall be sure.”

LETTER FROM REV. THOMAS NEILSON, JUNIOR.

SLAVE TRADE—ATTENDANCE IN CHURCH—SERVICES OF TEACHERS—
SABBATH KEEPING—FIGHTING, ETC.

PORT RESOLUTION, TANNA, NEW HEBRIDES, Dec. 25, 1868.

REV. DEAR SIR,—I am now writing on the morning of the 25th December, and when I look at the thermometer which is hanging by my side, and find that at this early hour in the morning it is at 83° in the shade, I wonder how I could ever be able to stand the cold freezing point and under again. . . .

There is still a good deal of fighting going on not far from here. There have been upwards of fifty muskets sold from the trading establishment at the head of the bay, and large quantities of gunpowder, caps, shot, and even bullets, in exchange for sulphur and pigs. This seems to stimulate the pugnacious propensities of the natives, which are certainly in sufficiently vigorous exercise without any such spur. After every fresh outrage there are demonstrations and offers of peace, which again, on the first opportunity, is broken, and some cowardly acts of revenge perpetrated. The vessel which set down this trading establishment is a three-masted schooner. She took away upwards of thirty natives from this island, and two hundred and thirty in all from the group, in one trip, to the Fijis, who were sold into servitude for three years at £4, 10s. a-head. It would thus appear that nearly £1000 was cleared in a voyage of about a month's duration. Some lads were taken from this harbour, under stipulation to be returned after a month's cruise in the vessel. She has returned, but without them. Most of the others were taken under stipulation to be returned after one year. All, however, have been sold for three years, and it is very doubtful whether one in ten of them will be returned even then; as there are hundreds of natives from this group in the Fijis, whose time is long expired, who are still held in servitude, and are not being returned, and never will be returned to their homes. If this trade goes on at the present rate, in the course of ten years there will not be a native left in the New Hebrides either to evangelise or to trade with. All those engaged in it with whom I have talked, acknowledge it to be a wrong trade, but justify themselves with the usual plea, that if they don't carry it on others will;

and while money is to be made at it, it is as well that they should have it as other people.*

I must, however, give you an account of what has been doing here since I last wrote you, about six weeks ago, by the "Day-spring." First, then, with reference to the Church. Our attendance is gradually improving a little. Last Sabbath forenoon we had the largest audience we have had since I came to Tanna, viz., fourteen Tanna men and four Tanna women, besides our Aneityumese. For the last two months our principal chief, Nauca, has been pretty regular in his attendance. I have given him a sailor's blue shirt, trimmed with facings of broad red braid, of which he appears to be very proud, and in which he looks very fine. During the above period he has been absent twice, and on my inquiring the cause he has excused himself on the plea of sickness. I am not without a suspicion, however, that in his case, as well as in that of some others, it was a touch of that peculiar disorder known nearer home under the designation of Sunday sickness.

My teachers usually visit and hold religious service in three villages, about five miles inland, every Sabbath. Sometimes their audience is good. Sometimes, however, the young men march off into the bush, and leave them to address the old men, the women, and the children. They report that they have always hitherto been received in a friendly manner, and, what they consider a wonderful thing, that since their arrival here they have never heard a word either against the missionary or against Christianity.

I intend (D.V.), in the course of a short time, to accompany the teachers on their Sabbath rounds. They go off just now about the time that I hold English worship with the white men in the harbour, who have really, to do them justice, attended very regularly; and though they know that I do not approve of their selling the natives powder and bullets, have heard all that I had to say with attention and respect. One of them, indeed, is quite a pious young man, a Wesleyan Methodist, and a butcher by trade. He strongly disapproves of the manner in which business is conducted here, and does not mean to stay, and I sincerely hope he may go; for however religious or respectable a young man may be who comes to these islands to engage in trade, such are the abuses and iniquities connected with the manner of carrying it on, and such are the nature and amount of the evil influences by which he is surrounded, that it is almost impossible to pass out of the ordeal unscathed.

I have further to report, that, so far as I know, all the tribes around the harbour abstain from work on Sabbath; and I am happy also to state, that no trading is done on that day—a remarkable change from the state of things last year, when the Sabbath seemed

* This portion of Mr Neilson's letter has been extracted and forwarded to the Earl of Clarendon, Minister for Foreign Affairs. When the Secretary was recently in London, he enjoyed the privilege, through the Hon. A. Kiunnaird, M.P., of directing his Lordship's attention to the state of affairs in the New Hebrides, as brought out by the missionaries' correspondence. He was assured that the matter should have the earnest attention of the Foreign Office, and was requested to forward from time to time such information as might come to hand.

to be the principal day of trade. The natives seem to have a kind of superstitious dread of working on Sabbath; they will go out paddling about in their canoes, and shoot fish with their bows and arrows, and fight and kill one another, and move about smoking tobacco, and go out in the woods shooting birds, and lie sleeping in their houses all day, and go into the water and swim and plash about, and a hundred other such like things; but not a man or a woman of them will go to work in his or her plantation; and this, whether resulting from fear or from reverence, though not very much, is at least something.

With reference to visiting the surrounding villages on the Sabbath, I have thought it better, in the first instance, to allow the native teachers to go round for the first month or two by themselves, as they are better acquainted with the habits and feelings of the Tannese than I can be, and better able to ascertain the real state of their sentiments, and the prudence and safety, or otherwise, of visiting certain villages. Both in this and in other matters, I am sure you will agree that it is better to feel than to force one's way. I intend, however, now (p.v.), in the course of a Sabbath or two, to put off the English service till the afternoon or evening, and to accompany them myself, for there is some danger of their getting into a rut in their addresses, and repeating the same thing over and over again—all that they say being very true and very good, but, from constant repetition, losing interest, and becoming weak and watery. And, though as yet I cannot say much myself to the Tannamen, I can at least direct my Aneityumese in their addresses, and give them a little more matter, freshness, and variety; besides, the presence of the missionary always adds dignity and importance to the visit.

I am, further, extremely thankful to inform you that Kassai, about whose wounds I was very anxious at the date of my last letter, is now almost quite recovered; he is a nice lad, about eighteen or nineteen years of age. I find that he was picked up by Captain Fraser in a state of destitution, in Sydney, a year or two ago. He had run away from a trading vessel in which he had been ill used, and he was returned to his home in this harbour by the "Dayspring." It is considered a great wonder by all who have seen him that he has recovered. I can attribute it to nothing else, under the mercy of God, than the extreme healthiness and vigour of his constitution. He promises to come and live with me when he is quite strong again, and his chief promises to allow him. I do not think his hands will ever be so strong as they were before; but he is an active lad, talks good English for a native, and would be very useful about the mission premises, and might help me as a pundit; so I hope he will keep his promise. The greatest difficulty I have in this hot climate with these wounds of the natives, is to keep down maggots. The ordinary ointments in my medicine chest were of no avail, so I had to consult my medical books, and manufacture an ointment such as they use for gunshot wounds in the army, only putting in astringent ingredients in considerably larger quantities,

to render it suitable for a tropical climate. This ointment has been perfectly successful.

The fighting still continues, and it is conducted in a most miserable and dastardly manner. Instead of having a good, honest, stand up fight, and receiving or giving a good thrashing, the Tannamen go to work in the following way:—When a Tannaman is injured, he or some of his friends or relations loads his musket, and goes away and hides himself beside some path where he expects his enemy, or some friends of his enemy to pass, and as the man is coming along he takes deliberate aim and shoots him (just for all the world like an Irish rapparee): Should the bullet take effect and the man be killed, he tries to get possession of him for a feast; should he, however, be only wounded, he who makes the attack usually runs off as hard as he can, to get out of the way before the alarm is raised. Should the bullet miss, and the man who is attacked be armed, sometimes he will attack and get the better of his assailant; but in most instances, I believe, they run off from each other as fast as ever they can, and the matter ends for that time. As soon as some brave deed of this kind is done, the friends of the deceased, or wounded, or assailed man, gather together into the public square or talking-place of his village, and here they talk the matter over, and make speeches, and smoke tobacco, and drink kava, and cook yams and bread-fruit, and eat them, and go to sleep, and begin again next morning, and go on sometimes for weeks, exciting one another to deeds of revenge, and of daring, or rather of cowardice, and then the excitement dies away and they all go home, until some one else is shot or fired at in a similar way, and then they begin and keep at it again, tobacco, speeches, kava, etc., etc., and so on, *ad libitum* and *ad infinitum*.

A fortnight ago yesterday, the people on this side of the harbour thought it was time to put a stop to the fighting, and so some of the principal men came and asked the loan of my boat, in which to go and visit the people of Sulphur Bay, and endeavour to induce them, on their part, to cease active hostilities. One of my teachers went with them, and they stayed all night and returned on the morning of this day fortnight. The people there received them well, and as their powder and bullets were nearly spent, would be happy to cease fighting if they were just let alone. On the morning of the Sabbath following the trading schooner returned from the Fijis, and came to her anchorage in the harbour. On the afternoon of the same day, about two o'clock, I was startled by a brisk discharge of musketry; and on taking my glass and running down to the cliff, I saw about forty or fifty men among the high rocks at the entrance of the harbour on the west side, firing away at something out at sea, and shouting and gesticulating in a most fearful manner. On directing my glass seaward I descried two canoes, whose occupants were paddling away for dear life to get out of danger. By the time I saw them the bullets were falling a good way short of them, and they were pretty safe, though they did not seem to consider themselves so. On inquiring the cause of the disturbance, I was informed that

three canoes from Sulphur Bay, relying upon the truce that they thought had been concluded two days previously, were coming into the harbour on a peaceful errand, when they were descried by some persons with whom they had been at war, and who had been by them driven away from their homes, and who were now staying as refugees with Mukoro, the chief, on the west side of the harbour. As soon as they were seen, it was conjectured that they were coming in to purchase for themselves new supplies of ammunition, and it was resolved, if possible, to stop them. Accordingly a large number of men armed with muskets, as I have said, went down to the point commonly called "Cook's Rock," to fire at them. They, however, from over eagerness, began to blaze away at them before they came within proper range, and so providentially no lives were lost. One canoe, in the hurry and anxiety to get out of danger, got among the breakers on this, the east side of the harbour, and was capsized and smashed. Its occupants were picked up by another canoe which went out to their assistance, so that no lives were lost. Mukoro, from whose ground the attack was made, was over at my house for some medicine on the following day, and I took the opportunity of taking him to task about the affair. He got into a towering passion, was going away without his medicine, and declared that neither he nor his people had anything to do with it. I told him that if that were the case, I had no fault to find with him; but that he should not allow others to attack those with whom he was at peace, from his lands. He acknowledged that that was quite right, but asked how he could prevent it. I got him quieted down. He took his medicine. I gave him a present of some molasses, and we parted quite good friends. I have since, however, heard that if he did not order the attack, he, at least, did not disapprove of it, and that a number of his young men were engaged in it.

Mark, now, how the Tannaman takes his revenge. This attack took place on Sabbath, the 13th current. The Sulphur Bay people have allies away inland, near the volcano, viz., Committy and his tribe, who have recently been getting lots of muskets and ammunition, in exchange for sulphur, from the establishment at the head of the bay. To them, therefore, they apply, to take revenge for them upon Mukoro or his allies. Mukoro has allies who live not far from Committy and his tribe, viz., Caretty and his tribe. Accordingly, upon Thursday, last week, the 17th current, the tribe of Committy makes an attack upon the village of Caretty. During this attack two little boys, sons of Caretty, aged respectively about six and seven years, seem to have been standing, the one behind the other, in the path, when some dastardly villain, seeing them, took deliberate aim and fired. The bullet, which seems, from its velocity and from its size, to have been a rifled Minie bullet, passed through them both. One was killed on the spot; the bullet entered the left breast of the other, missing the heart by only about an inch, went through his body, and passed out under the shoulder-blade. He is the youngest of two, and but a little child. While I dress his wounds he is held in his mother's or his father's arms: poor little

fellow, he is a good deal fevered now, and I fear that he, too, will die. There was another lad, about seventeen years of age, very severely wounded on the same day; the bullet struck him on the inner side of the left leg, about three inches below the knee. It has completely smashed the shin bone, and made a fearful gash. On him, too, I am attending, and doing all I can for him, and am not without hope that, through the mercy of God, he may recover.

29th December 1868.

I am sorry to have to tell you that the little boy of whom I have just written to you above, has since died.

Seeing that the muskets and bullets were causing such disastrous effects among the Tannamen, I thought I might induce the traders to give up selling them ammunition while the fighting lasted. Accordingly, on Saturday, the 20th, I took the heads of the other two trading establishments in this harbour aboard the schooner in my boat. They were quite willing to give up selling ammunition, in the meantime, if the captain, and the company which he represented, would do the same. I laid the case before him as fairly as I could, showing how suicidal his present policy was; he, however, would not consent to abandon this branch of his trade. I then made the modest request that he should, at least, give up selling bullets to them; he would not agree to this either, alleging that he had 300 lbs. of bullets on hand, and asking me what he should do with them if he did not sell them to the Tannamen. I told him, that if he gave them to me, I should soon dispose of them, by pitching them into the sea; or, if he did not like that, he could take them back to Sydney with him, where he would get as much for them as they cost him. Neither of these methods seemed to suit his notion of doing business. In fact, though they scarcely liked to say so to me, they evidently seemed to think that the fighting among the Tannese afforded them a capital opportunity of disposing of their wares. I put it to them (*i.e.*, to the captain, and a Jew, acting as agent for the company who had chartered the vessel), how they could reconcile it to their conscience, this selling of bullets to men who were savages and cannibals, and who did not hesitate to shoot even little children. They acknowledged that it was wrong, but attempted to justify themselves under the plea, that the Tannamen would take no other trade (this is partially true, for as long as they are fighting, and they can get ammunition, of course they will buy nothing else); that if they did not sell them, others would; that there were abuses in all trades. I spoke to them strongly on the folly of their course, even for their own interests, as this way of conducting business would soon exterminate the natives, and then their occupation would be gone. I said, looking at the matter politically, it was of very doubtful morality; and looked at from a social or religious point of view, it was both a sin and a crime. Upon this the Jew, who had hitherto not said very much, struck in. He was evidently much annoyed that a missionary should attempt to interfere with the ordinary and lawful course of trade; but I could make

nothing of them, so had to leave them, only protesting that I should take the earliest opportunity of making their conduct public, and also of bringing it under the notice of the authorities.

I find that almost all the men that have been taken away from this island by them have been taken under false pretences, and I have thus a hold upon them for a crime which is little short of piracy, and a hold which I do not mean to let slip.

Yesterday forenoon I was at a village about five miles from here, dressing the wounds of the lad whose leg was so badly broken. Just as I had finished, a messenger came in with the intelligence that three men had been shot not far from where I was, along with one of my faithful Aneityumese. I hastened along in the direction in which the fighting was. After walking about a mile we met some men in a state of great excitement, who told us that one man had been badly hit, and then clubbed, and was being carried off to be cooked and eaten; that two others had been badly wounded, but brought off by their friends. I was for following those who had carried off the man, and asked old Muntecwan, my Aneityumese, whether it would be prudent or not, saying, they would not surely attack us. "I don't know about that, Missi," was his reply. It is very disagreeable to have a man carried off to be feasted upon, almost from before one's very eyes; but reflecting that the man was now dead, and that I could do nothing for him, and might only excite the people against myself, I came away to look after the wounded. I saw one man lying with a gunshot wound in the thigh; the other, they said, was wounded in both legs. They were applying cold water to the wound of the man whom I saw. I told them to keep on doing so to them both till I should return. I had to go to my own house for some bandages and appliances, to walk a good distance, to cross and recross the harbour, before I could bind up their wounds. When I was finished with the one who was wounded in the thigh, I asked where the other was, and was told that he had been carried home to his own village, away beyond the volcano, about six miles off, and that it was too late to go there now. I accordingly left him, till to-day, and to-day I have been away to see him, farther inland on Tanna than ever I was before.

Just beyond the volcano is a fresh-water lake of considerable extent, and the village in which he lives is in a beautiful valley near the lake. I don't know that any other white man has been there before. The interior of the island seems rich and fertile, and much more populous than the sea-coast; and I was quite delighted to find, along the margin of the lake, which is now at its lowest summer level, a broad belt of rich meadow grass, of richer verdure than any I have seen since leaving home. I bound up the man's wounds. The bullet had passed through both his legs, grazing the bone in both, but not breaking it. I fully expect that both of these men will recover quickly. After having prayer with a number of people who had assembled, I returned home across the side of the volcano, after the longest and most fatiguing walk I have yet had upon this island. Pray for us. Pray for the poor islanders. May

the word of the Lord have free course in their midst, and be glorified in their being brought out of the darkness of heathenism into the light of our holy faith. . . . —Yours sincerely,

THOMAS NEILSON, Jun.

LETTERS OF JAMES RENWICK.—VI.*

[THIS Letter is printed from Renwick's own autograph, in the possession of the Record Committee of the Reformed Presbyterian Church. It is the eleventh in M'Millan's edition. Sir Robert Hamilton describes the effect it had upon him in a letter given in Michael Shields' "Faithful Contendings," p. 85. "After reading over of his letter I found my heart greatly tied to him, and was brought into a pleasant frame and calmness of spirit." It led Sir Robert to seek Renwick's immediate ordination. William is William Boyd; and Flint, along with Boyd, was sent over by the Societies to Holland to be educated for the ministry.]

MR ROBERT HAMILTON, at Leewarden,

GRONINGEN, Feb. 22, 1683.

Much Honoured Sir,—I cannot express my obligations to you for writing to me, a poor empty nothing; and considering my present case, your letter was very seasonable; for my great exercise is, & was, how to know the motions of the Lord's Spirit, & what he would have me do in the circumstances wherein I stand: and you have given some marks thereof, which I think indeed are very holding: But in this I must reverence a higher hand than yours: I have, (since I saw you last,) had as sad conflicts, yea more sad than ever I had heretofore. But O that I could bless and praise the name of the only holy and wise God, There is not one dram in the mixture of my cup that I can want, yea, I see a necessity for all that I meet with: And though I have had very sad conflicts, the Lord (O infinite condescendence!) hath made me to possess sweet hours both in the night and day. And as to my own case, I may say, "The Lord stays his rough wind in the day of his east wind;" for notwithstanding that "deep calleth unto deep," yet the Lord keeps my spirit, in some measure, stayed and stablished as to that. But when I ponder other circumstances, I am put to many strange thoughts; yet the Lord makes me even feed many times upon this, and that even with great joy, that as He is dealing with His church this day, so is He dealing with me; yea, I see not one circumstance in the one, but I also see it in the other: yea, and is not this great matter of joy? The Lord forbid that I should desire to be otherwise dealt with than His church is. O how unnatural like and unchild like would that desire be! When his way is in the deeps with his Church why should it not be so with us? But, O Sir, I see a cloud of wrath ready to fall out; and I fear, I fear that we will not be found free of it. O may not any thing be easily born; but how can

* For former Letters see "*Reformed Presbyterian Magazine*" for 1867, p. 115.

this be born? O for grace to turn speedily and repent, may be the Lord would repent him of the evil. There is mourning and humiliation that the Lord is calling for; and the Lord will ay, (I think,) give us stroke upon stroke, and blow upon blow, until He get that effectuated. If my heart deceive me not, I could submit (at least desire to submit) to any thing in time, but to this, to wit to have a deep hand in drawing more wrath forth, I cannot submit, and I ought not to submit: O that the Lord would rather take me away in the midst of my days. But I ought not to misbelieve; He can keep my feet from falling, He can perfect strength in my weakness. But this is the way that the Lord would have me to take; yea I think assuredly, this is the course He would have me to fall upon, to seek all that I need from Himself by prayer. For to the praise of His free grace I must speak it, when He helps me either to pray or meditate, He is not wanting; but in other things I do not find Him. However, I think, this may be the cause of it. I cannot won to use them and keep them in their own places. But there are some things good in themselves, and good when made right use of; but to me they are as Saul's armour to David, I can put them on, but I cannot walk with them: and I cannot say, but I could put them on, unless I should lie of the Lord, who (blessed be His name) hath given me, in some measure, a disposition.

O Sir, as your letter was very refreshful, on the one hand; so, upon the other, it was very weighting unto me; because you say the trouble you told me of is not yet away. But O I fear there may be much of a temptation in it, for I cannot see cause for trouble upon that account. But my hearing that you are troubled is no surprisal to me, for you were often brought before me since I parted from you, and you were aye represented as one overwhelmed and weighted, and this was sometimes troublesome to me, But when I thought upon the case of the Lord's church, I was then made to think, why should I wish it to be otherwise with you, than it is with your mother? But is not the Lord taking all ways with us, to spean us from all things; yea, even to make us denied to one another? He will have us to take Himself for all our contentment and satisfaction. O noble contentment! O sweet satisfaction! Other airths may fail us, & will fail, but the Lord will never fail any that put their trust in Him: and whatever the Lord hath to do with you in any place, as He calls you forth, so He will also, in His own blessed time, lead you whither you should go; Heb. xi. 8. "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." O Sir, pray for sweet Scotland; pray that zeal and tenderness may be kept there: and pray for him who is,

Much honoured Sir,

your soul's sympathizer,
and servant in the Lord,

JAMES RENWICK.

I cannot understand what you mean by the enclosed that you speak of, which was refreshing to you, and which you desire to be

sent back again, for I received nothing enclosed but a line to Mr William.

Master Flint & Mr Boyd remember you: your brother will tell you how it is with us: also I had written more largely,—however, we expect to see you here shortly, for there is much work ado here.

My love and service to your sisters, the lady and Mistress Jean.

REV. JOHN M'MILLAN, A.M., BALMAGHIE.

CHAPTER I.

HIS EARLY LIFE, TO HIS LETTER TO THE GENERAL ASSEMBLY IN 1705.

JOHN M'MILLAN was born in 1669, at Barncachla, parish of Minnigaff, a parish lying upon the Water of Cree, in Kirkcudbrightshire. Nothing is known of his parents save that they were connected with the family of Arndarroch. His boyhood was spent in his native parish, or in its neighbourhood. It was not until he reached manhood that he went to Edinburgh and enrolled himself as a student at its University. Of the Professors under whom he studied one only is known to fame—James Gregory, successor to, and brother of, David Gregory, the friend of Sir Isaac Newton, and the earliest teacher of his philosophy in Scotland. He took the degree of Master of Arts, June 28, 1697. In his early years he was connected with the Established Church; but when he became a student he joined himself to the Society people, and continued in communion with them until he entered the Divinity Hall. In the thirty-first year of his age he was licensed by the Presbytery of Kirkcudbright—26th November 1700. It was the practice at that period for Probationers to remain if possible within the bounds of their Presbytery—a practice that still prevails, it would seem, in the Presbyterian Church in the United States,—and they were not permitted to preach in another Presbytery without extracts of license; and the minister that employed them must employ them only in his own pulpit, until he gave notice at the next meeting of his Presbytery. In accordance with this regulation, M'Millan seems to have resided within the bounds of the Presbytery of Kirkcudbright until he was called to the parish of Balmaghie, May 29, 1701. During these six months he acted as chaplain to the Laird of Broughton. On the 18th September 1701 he was ordained. His predecessor was also a John M'Millan, A.M., ordained in 1693, and died July 26, 1700, in the thirty-seventh year of his age, but there was no relationship between them further than the name.

Unlike many who, as they get older, desert the ecclesiastical connections in which they were brought up, M'Millan's early association with the Societies produced fruit. In October 1702, the Synod of Galloway appointed its ministers to explain the National Covenant to their people. To this injunction M'Millan took exception, on the ground that no notice was taken of a later national deed, the Solemn League and Covenant. He immediately began to explain both

Covenants to his congregation, and, in concurrence with the members of Session, appointed a day of fasting when the Covenants were solemnly sworn, "in way of adherence." All in the parish were admitted to enter into this oath who willingly offered themselves to the Lord, and after trial were found qualified.—"Vindication of the Character of the Rev. Mr John M'Millan," appended to Thorburn's "*Vindiciae Magistratus*," p. 228. In the following July—1703,—he, along with two neighbouring ministers, Tod of Buitle, and Reid of Carsphairn, presented a petition, that the Presbytery would take some suitable and effectual way to have the Church brought to assert explicitly the Divine right of Presbytery, the intrinsic power of the Church, Christ's headship in and over His Church, to confess the sin of comprehending (receiving) so many curates, and the evils and scandals ministers and others were chargeable with in times of persecution, and the wicked laws standing in full force against the Covenants rescinded, and the Covenants themselves revived and renewed.—Clarkson's "*Plain Reasons*," p. 152.

The evils noticed in this petition were well known and deplored by every right-minded Presbyterian. Presbytery had been established in Scotland, not on account of its excellence as a form of Church government, or as Scriptural in its nature, but simply because most agreeable to the inclinations of the people. The General Assembly had been repeatedly prorogued and called by the civil power. The curates that had been allowed to remain in their charges remained, not from love to the Revolution Church, but for a piece of bread, and were a source of weakness rather than of strength; while the Acts vilifying the Covenants found no apologists or supporters except among the Jacobites. Indeed, in our time, the Act Rescissory has been set aside by the action of the Government in printing the Acts it repealed, and recognising the validity of those Acts in the Court of Session.

Well known as were these evils, the petition was yet very unpalatable to the Presbytery. Efforts were made to persuade the three petitioners to be satisfied with recording their petition upon the minutes of the Presbytery. These efforts were successful with Tod and Reid, but not with M'Millan. He would not be silenced, but resolved still to give utterance to his convictions in the most public manner. The Presbytery now tried to make short work of him, and in a very rough-shod manner. They appointed a meeting at Balmaghie, in order to hold a Presbyterial visitation of the congregation, and ordered M'Millan to preach the opening sermon. Without M'Millan's knowledge a libel was drawn up, charging him with following divisive courses, and he was summoned to appear at their bar on the same day that he was to preach before them. On the appointed day, December 30, 1703, the Presbytery met, and sent their officer to read the libel at the door of the church, but M'Millan hearing of it, got hold of it and read it himself before the congregation, "obtesting every one of them to produce whatever they had to lay to his charge, either doctrinally or practically." After sermon the libel was read, and an attempt made

to prove its charges, but not one could be substantiated. The Presbytery now offered to give up their action against him if he would cease to press his petition, but M'Millan remained firm; "and considering that his grievances were weighty, and matter of conscience to him, and no appearance of any redress to be obtained, but matters still growing worse, he therefore protested and declined the Presbytery, and appealed to the first free and faithful General Assembly of the Church of Scotland."—"Vindication," p. 224. The Presbytery now broke up, and the half of the members went home. The other half went to a neighbouring church—what church is not said,—and, together with two corresponding members from the Presbytery of Wigtown, formed themselves anew. Here, without summoning M'Millan or his congregation, they at once passed sentence of deposition; "which sentence of deposition was not so much as pretended to be founded upon error in doctrine, immorality in life, nor insufficiency for the office of the ministry, or deficiency in the exercise of it; but for what they termed *irregularities* and *disorderly courses*, which were nothing else than his bearing testimony by public preaching, and before their judicatories, against the backslidings of the Church, and all the sins of the times, so far as God discovered them to him; so that the true reason of this unjust sentence was his endeavouring to adhere to, and, in his station, faithfully to contend for the covenanted work of reformation, as it had obtained both in Church and State betwixt 1638 and 1649."—"Vindication," p. 225.

The names of the members who at that time formed the Presbytery of Kirkcudbright are given by Mr Scott in his "Fasti Ecc. Scott." All of them are unknown to fame for any good work. Of two of them better things might have been expected—Andrew Cameron, the minister of Kirkcudbright, and William Boyd of Dalry. Cameron was brother of Richard Cameron, and had been sent to Holland by the Societies for his education. He took a keen interest in the Argyle expedition, and did what he could to induce Renwick to join in it, but without success.—"Renwick's Letters, May 15, 1685, and July 9, 1685." After the failure of Argyle's ill-judged attempt to free his country from the tyranny of the Stuarts, Cameron fled to Holland, whence he again returned in 1687. In 1693 he became minister of Kirkcudbright. William Boyd was sent to Holland by the Societies. An interesting account of his election at a general meeting, held in Edinburgh, October 11, 1682, will be found in Michael Shield's "Faithful Contendings," p. 43, 44. He came over with the Prince of Orange, and was the first to proclaim him at the Cross of Glasgow. He took part in the services at the renewing of the Covenants at Borland Hill, Lesmahagow, March 3, 1689. At the General Assembly of that year he deserted the Societies, and was ordained in 1690 at Dalry. He died in 1741. Very different from M'Millan, he retained no liking for the friends of his youth in the Societies. Where fair means failed he did not scruple to employ foul, to rid his parish of the dissenters. Howie, in his "Appendix to the Faithful Contendings," p. 474,

affirms that he did what he could to get the recruiting officer to press them into the army.

These notices of the previous history of two of the leading members of the Presbytery who took a prominent part in the proceedings against him, will do much to account for M'Millan's conviction that he must appeal to another tribunal to obtain justice, as well as his determination to act as if no sentence of deposition had been passed upon him. He preached in his own church at Balmaghie as usual, and his people, with one or two exceptions, all sympathised with him. As, from the season of the year—mid-winter,—several members had not been present when sentence of deposition had been pronounced, he, with some of his people, appeared at next meeting of Presbytery, and asked "if their sentence was unanimous? if they continued to sustain it, or if they would cancel it?" To these questions M'Millan got no answer; but the moderator summoned him to appear before the General Assembly in March, and gratuitously added, that he knew his appeal was to none of their Assemblies, and charged him with perverting the people of Balmaghie into schism. A summons to appear before the Assembly from a moderator of a Presbytery, and a summons made in such a manner, M'Millan was not likely to listen to, and so he did not go to Edinburgh. His non-appearance brought a regular citation to the Commission of the Assembly in June. This citation he obeyed. Before the Commission he was led to acknowledge that he had done wrong in not submitting to the sentence of the Presbytery. For this acknowledgment he was afterwards much blamed by enemies that rose up among the Societies. Much, however, can be said in his behalf. The Presbytery was merely a minor court; and though at the time he might have refused to obey, yet his thorough conviction of the illegality and injustice of their sentence might afterwards convince him that it would be reversed by a higher court; and hence, in order to appeal it was best meanwhile to submit. His son affirms that the acknowledgment was made on the promise that "he should have justice done to him, and be reposed back to his congregation."—P. 226. Indeed, considering the interests at stake in withdrawing from the Church which had ordained him, it was well that he paused and gave himself time for quiet thought. The statements he subscribed before the Commission, William Wilson, one of M'Millan's life-long enemies, in his "Testimony Deserted," calls a "Foul Fall;" but in the estimation of most readers they speak much in his favour. They are:—

"At Edinburgh, 9th of June 1704.—The Commission having interrogate Mr John M'Millan concerning his judgment with respect to the obedience and submission that is due to Church censures, and also with respect to his contravention of the sentence of deposition past against him by the Presbytery of Kirkcudbright: He declared that it was his judgment, That the sentence of a Church Judicatory ought to be submitted to, tho' unjust, and redress to be craved and expected from superior Judicatories, accor-

ding to the comely order of this Church; and as for his own practice, he acknowledged his fault, thro' mistake, in contravening the above-mentioned sentence, which sentence he earnestly desires may be taken off, and he reponed to the exercise of his ministry at Balmaghie. And lastly, he hereby declares his sincere resolution to maintain unity and concord in this Church, according to the Word of God, and Presbyterian principles, and particularly the obligations he came under at his ordination. *Sic subscribitur,*

J. MACKMILLAN."

And,

"I, Mr John M'Millan, humbly acknowledge my great sin in deserting the Presbytery of Kirkcudbright, as also my great sin in declining the said Presbytery, these being very contrary to my ordination engagements; and I do sincerely profess my hearty sorrow for these sins, and for any other thing in my way that hath given offence; and seeing I do hereby promise and engage (in the strength of God) to live more orderly, and in subjection to the Judicatories of this Church, and to use my outmost endeavours to maintain unity, concord, and peace therein, I earnestly desire the reverend Commission may take my case to consideration, and repon me to the exercise of my ministry at Balmaghie. In witness whereof, I have subscribed these presents with my hand at Edinburgh, the eleventh day of July 1704 years. *Sic subscribitur,*

J. MACKMILLAN."

In the interval between the meetings of Commission M'Millan refrained from preaching; and the Presbytery appointed two of their number to go to Balmaghie, and tell his family that he was to remain some time in Edinburgh, and to invite the people to hear them. But they found the parish all against them. The keys of the church were not to be had, and they got their way in only by breaking through one of the windows. This opposition of the country people to the Presbytery, when their minister was not there to encourage them, and, indeed, contrary to his own wish, says much for their persuasion of the injustice that had been done to him by deposition, and doubtless had its own effect on M'Millan's mind.

The Commission did not, as had been promised, reverse the sentence of deposition. After waiting in Edinburgh for a month or two M'Millan returned home, when he wrote to the Presbytery, and craved it as a matter of right that they revoke his sentence, "and vindicate him from all the aspersions he was unjustly loaded with," and urged them to "use some pithy essays with superior judicatories, in order to the revival of a covenanted work of reformation in all its parts." He concluded his letter by declaring, "that on this footing only, he would give what subjection the Word of God requires of one in the station and office of the ministry." This letter had no effect upon the Presbytery in leading them to remove the unjust sentence, and after several months silence he resumed preaching. At the same time, in justification of himself, he sent to the Commission that met in December 1704, a

"Protest and Appeal by John Mackmillan, unjustly deposed." This document is written in full confidence of the justice of his cause, and with a thorough persuasion that great wrong had been done to him by the Presbytery. "He was ready to follow out all the grievances which he had formerly offered." He sought "that the whole process," "a capite ad calcem, be revised and judged," "and both parties heard *tanquam in prima instantia*." He retracts "his former obligations to them, protesting against the validity thereof, and declaring his resentment of what he had rashly done. He protests against the Commission, because of its unfaithfulness to the Lord Jesus Christ, and to His Church and people, in obstinately refusing to assert His truth and interest, and to redress the grievances of the Lord's servants and people; and renews his former appeal to the first free, faithful, and right constitute General Assembly, and concludes with protesting against all disturbance of him in the free and peaceable exercise of his ministry."—"Vindication," p. 228-9.

The General Assembly met in April 1705, and to it he addressed a letter, in which he declares the sentence passed upon him unscriptural, and so such as he could not submit to, and expresses his determination, on the ground taken in his first protest and appeal, "to continue the exercise of the ministry he had received of the Lord." This determination he carried into effect, "to the conviction," says his son, "of many, and the satisfaction of all the truly godly who were acquainted with him, and enjoyed his ministry."

REPORT ON THE SIGNS OF THE TIMES.

ONE of our most eloquent writers says, that no quality is more worthy of cultivation than the power of seeing things as they are, and of reproducing the vision in language of strict and absolute accuracy. All of us must be conscious of countless instances in which we have not seen things in their native reality, and have not reported our observations with a stern and fearless conformity to facts. Our habits of thought, our prejudices, our self-interest, and our feelings, have combined to render our vision impure and distorted, and to magnify or diminish our impression of the objects of our contemplation. We become painfully conscious of this in attempting to represent in our own mind, and to describe to others, the complex phenomena of modern life, and the agitated movements of actual events. There is such a mixture of good and evil in these events—the causes, developments, and tendencies of things at the present moment are involved in so much entanglement,—there is so much latent good in this measure, and so much that is doubtful in that, that it is impossible to pronounce a categorical yea or nay, and to possess that certainty which is to most minds a happy necessity. Whatever may be our personal convictions in respect of particular events, there is no ground for complaint as to the magnitude and interest attaching to them. Questions of great importance,

and involving vast issues, are presented to us for consideration ; and, in all the various spheres of literary, civil, and ecclesiastical activity, energies are at work whose operation is pregnant with the mightiest results. But however various, however conflicting, however multitudinous, our King and Lord is at the centre of all events, directing them by infinite wisdom and power ; and His Holy Spirit is in the heart of every one of His people, in virtue of whose indwelling they know that "all things work together for good to them that love God, and are the called according to his purpose."

Churches as such ought to refrain from party politics, and even, as much as possible, from direct political action of any kind. But if so, it is not because the great principles of righteousness, of good order, and of wholesome government, lie beyond their province, but for the purpose of exercising a more elevated influence on the whole spirit and tendency of national affairs. The politics of the hour, however, are inseparably intermingled with questions affecting not only the foundations of righteous administration, but also the constitution, the operation, and even the spiritual prosperity of the Kingdom of Christ in this and in other lands. In these circumstances, it is not surprising that the Christian Church should watch, with mingled feelings of hope and fear, the progress of measures proposed to Parliament for giving effect to the national will. The course of the debates, both in Parliament and out of it, has been illustrated by many incidents of the most striking character. The Erastianism of Henry VIII. has been asserted with astounding candour ; and all the Churches of Christ in this land not connected with the State have been told that they are mere sects, that they are not calm, that they are passionate and fanatical, that the Royal Supremacy in ecclesiastical causes is the only bulwark of civil and religious freedom, and that Churches established by law are the great refuge of disconsolate souls. The charges of inconsistency, operating on a high-minded and sensitive statesman, have made us acquainted with the process of thought through which he has been led to modify opinions conscientiously held, and to adopt a policy vastly different from that which he defended in the freshness of youthful enthusiasm. We have seen how another has preferred honour to office, and sacrificed the most brilliant advantages, rather than suppress the cherished convictions of his soul. The eloquent voice of another has summoned us to remember that righteousness is the attribute of the Kingdom of God, and that it is in this, first of all, that He is to be followed by statesmen and legislators in the administration of national affairs. The measure under consideration is likely to become law, and if the character of the Protestants of Ireland be of a strong and genuine texture, there will arise a day of blessing on that distracted land. The good men of that Church are not going to fall at all ; their Church is not to be destroyed or weakened in the least degree ; none, except the bigoted adherent of Romanism, has any desire to see it in any other condition than that of increased prosperity—purified, spiritual, and free,—and going forth to the help of the Lord against the mighty. In the first instance there must be some slight disorganisation, and a little confusion ; but the only enemy

they have to fear is from within. If they adapt themselves wisely to their new condition—if they show a spirit of moderation, of charity, and of calm resolution even to suffer, seeing that the will of the nation has been pronounced in so emphatic a manner,—they will increase their own dignity, and prove themselves worthy of the spiritual teaching of Bramhall, of Taylor, of Usher, and of O'Brien. Even the temporary violence is not without its countervailing advantages. Although not free from danger, it sweeps like a fresh breeze over the stagnation of the world, and over the self-contentment of the Church. Our hopes for the prosperity of the Episcopal Church are quite in harmony with a strong preference for the primitive and noble order of Presbyterianism, whose influence will be mightily enhanced by being emancipated from the unworthy position which it has too long occupied. We are sanguine that it will be a great step towards complete brotherly concert and agreement in the practical work of evangelisation both at home and abroad. Hitherto the connection with the State has fostered a proud and selfish exclusiveness; but, when all the living Churches begin to realise their responsibility, to measure aright the formidable forces arrayed against them, and to see their common danger in the presence of an enemy so subtle and so unscrupulous as the Papacy, they will feel the absolute necessity of a wider charity, were it for no other purpose than that of economising their resources, and of directing them all to the best ends. It will be sad should it be otherwise—sad, if it should appear that the enormous wealth which she has enjoyed has been the means of destroying her life, and that she has been the meanest instrument of British misrule. This we will not believe, but rather cherish the persuasion that she will put forth new strength, and prove herself more fruitful in the future than she has ever been in the past. The effect of this movement on the sister Establishments has been asserted somewhat ostentatiously; but when representative men, such as Pusey, Vaughan, and Alford, tell us that they are preparing for disestablishment, we may assume that it is coming. Happily the Christianity of a people does not depend on the endowment of any one Church by the State; and so long as the nation itself fears God and keeps His commandments, so long will the State be sacred, and have its action determined by the supreme authority of the Divine Word.

The progress of Popery in this country is owing to the teaching and practice of a large section of the Church of England, more than to anything else. This party has been taking full advantage of the occupation of the public mind with the affairs of Ireland; and from recent publications, we gather that they are continuing to propagate their tenets on the Sacraments, Tradition, the Priesthood, Confession, and the Church, with wonderful zeal and energy. They are too full of determination to allow the late judicial decision to deter them, and the other parties in the Church are helpless against them. There is, however, one happy augury to which the Court will permit us to direct their attention. It is well known that some of the eminent men who left the Church of England for that of Rome have proved uncompromising advocates of the system in its most naked features. Manning and Newman have been among the ablest and most

successful of these advocates. Mr Ffoulkes, who abandoned the Church of England under the influence of Manning, has written him a letter, of which many thousand copies have already issued from the press; and it is no exaggeration to say, that, whether estimated by its ability, its arguments, its record of experiences, its boldness and honesty, or its probable effects, it is entitled to profound study. He is still a member of the Romish body, and assures us that he has no intention of leaving it. For the purposes of personal edification, he considers the Communion equally good both in life and in death; while the visible headship of the Pope, prayers for the dead, and the invocation of saints, are sufficient to keep him in the bosom of the Church of Rome. It is not easy for us to understand his rapture in dilating on the dignity of a practice which, in our view, borders on blasphemy. But what has he to say on the chief points that are brought forward in his remarkable letter? He has devoted himself for thirteen years to the study of Romanism—its doctrines, its polity, its worship, and its actual workings,—under the most favourable circumstances; and he gives us the results of his examination, conducted as faithfully as he could, and with all his prepossessions on the side of the Church of his choice. The boasted infallibility of the Pope is assailed with calmness, but with trenchant and irresistible logic. He maintains, that so far from the Pope or the Church being even supreme in questions of doctrine, the Nicene Creed was interpolated craftily by Recared of Spain in 589, and then imposed by him on the Church, as it was afterwards by Charlemagne in 789, and by Henry II. in 1014; that this was the real cause of the schism between the East and the West; and that the Pope has been a negligent, feeble, self-seeking, and hypocritical guide. General Councils fare little better at his hands, having been composed partly of bad men, and often disgraced by cunning and wickedness. The Papacy has reached its present position by force and fraud, which he confirms by an elaborate history of the pseudo-decretals, the pseudo-donation, and the crusades. The Reformation, although wrong in principle, as involving the sin of schism, was, in his judgment, a justifiable revolt from intolerable tyranny, and a righteous vengeance inflicted by God on the Papacy for its long catalogue of iniquities. He laughs to scorn the assumption that salvation is to be found only in the Church of Rome; declaring; that while he receives constant edification in her fellowship, his knowledge of God and delight in His service were experienced by him in the Church of his birth, and that he has not seen so pure an ideal of the Christian life in any part of Catholic Christendom as was presented to him in his own home, and as is to be seen amid the sanctities of an English family: indeed, he records his conviction that family religion is at a low ebb in the Catholic countries of Italy, of France, and of Spain. He has found that the efficacy of the Sacraments is as great in Protestant communities as in Rome; that if the dispositions are the same, the Romish priesthood has no special grace to communicate, and that they can offer neither greater preservatives from sin, nor greater inducements to holiness. The personal character is not improved beyond what takes place in serious souls in all communities. There is, however, a testimony of peculiar value to one point. He says

that the preaching of such eminent Catholics as Manning and Newman is not so natural and so fresh as when they were clergymen of the Church of England, and that this opinion is confirmed by the witness of others. Then follow these words:—"The preachers who have left Protestantism speak as if under restraint and dictation,—as if committed to a thesis which they must defend at all risks, and to which facts must be accommodated or else denied." A memorable testimony, surely! laying bare at a stroke the kernel of the system as an artificial restraint on the glorious freedom of the Gospel, while it blunts the finer perception of the soul to natural truth and beauty. Let us pray that this production may lead the writer to seek a purer fellowship; that it may counteract the baleful influence of great names; that it may disenchant the votaries of superstition from the spell of delusion; and that it may be a powerful instrument in spreading a true knowledge of Popery among the educated classes, and in opening the eyes of those within her pale to their real position.

This letter illustrates incidentally the influence which the intercommunion between countries, becoming stronger every year, is likely to have. It is an influence, partly for good, partly for evil. Good, in enlarging the sphere of our vision; in releasing us from insular prejudices; in enriching our experience of the variety and movement both of social and Christian forces; in increasing our opportunities of doing good, as well as in bringing before us some of the most magnificent forms of nature. Evil, in that it tends to accustom us to corrupt doctrines and practices presented in a guise of outward splendour; in gradually loosening the salutary restraints of obligation in things in which our nation has long enjoyed a pre-eminence—attachment to principle, reverence for the Sabbath, the claims of Divine truth, personal purity, and family religion. It must be accepted, and noted as one of the characteristics of the age, destined to work great and blessed results, but meantime charged with many elements of danger.*

The severest blow which Popery has received since our last meeting was inflicted by the Revolution in Spain, which is now a matter of history. None of us can tell what the purposes of God are in regard to that country,—what may be the course of events,—and how far a change in its civil constitution may be accompanied by gracious operations of the Divine Spirit. Its religious state is so bad, that it can hardly be worse. Political freedom, even in its crude form, and amid all the uncertainties of provisional government, has given a blow to the priesthood, and secured the privilege of meeting for worship. Already the National Bible Society, and other Christian institutions, have adopted means to introduce the Word of God,—a few faithful heralds are making their voices heard in the wilderness,—and were the Holy Spirit, who is the only Source of Life, to breathe upon her, Spain, so long the grave of Divine life, as well as of national aspiration, would hear His reviving voice. "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

* If any of our readers wish to see the *Christian* influence of travel, we recommend them to read the third chapter of Professor Smeaton's interesting Memoir of the late Mr Thomson of Banchoory.

There are two measures to which it will be the duty of the Court to give its consideration.

We have observed with regret, that a successful attempt has been made in the New Parliament to carry a Bill for Legalising Marriage with a Deceased Wife's Sister. The subject has its theological, its legal, and its social aspects. Holy Scripture is the true ground on which to rest all legislation affecting this relation. The passage in Lev. xviii. 18, it must be admitted in candour, has some interpreters both of learning and distinction, who affirm that such marriages are neither expressly nor implicitly prohibited, either in this or in any other portion of the Divine Word. But against these there must be placed a whole array of the most competent critics, who are strong and emphatic, and unanimous in regarding such alliances as a direct violation of the law of God, as well as being highly objectionable on other grounds. When this is the state of the question legislators ought to be careful in their acts; and as there is no necessity whatever for parties to contract such marriages, it is too much for an infinitesimal portion of the community to demand a liberty which the rest of the nation cannot grant without a violation of the dictates of their conscience. Arbitrary encroachments on the law of marriage ought to be repelled, for restriction is the mark of civilisation, and a proof of the triumph of Christianity. Were the House of Lords to pass the Bill, the discipline of most of the Churches would be brought into collision with the law of the land, and the result would be confusion and disorder. The extreme difficulty and delicacy of the question render it especially incumbent on our senators to beware of rash and ill-advised action; whilst the moral indignation which the passing of the measure would certainly excite, and that in the consciences of many of the best people in the nation, would be second in gravity only to the family heartburnings, and to the individual sufferings, which the operation of the law would entail.

Among the questions on which the Court may deem it advisable to take practical action, there is the Bill on National Education, introduced into the House of Lords by the Duke of Argyll, which is founded upon the Report of the Royal Commissioners. Throughout Scotland 1 in 6.5 of the whole population is on the roll of some school, and 1 in 7.9 in attendance. There is, however, a fearful disparity when one district is compared with another, the ratio varying from 1 in 4 to 1 in 25. The situation of the school, and the character of the teaching, seem to weigh more with the parents in determining the school to which they send their children than religious differences, which is a strong proof of the essential unity of this part of the kingdom in educational matters. A national system implies a recognised body, with legal power to establish schools. It implies that the law shall enable the inhabitants of a district to raise by taxation the necessary funds; that every parent shall be entitled to claim admittance for his child; that if he objects, on religious grounds, to any part of the instruction, his objection shall be respected; and that the inspection of national schools shall be undenominational. The Bill provides that a Board of Education shall be established. It makes no express provision for religious teaching, leaving this to be determined by the parents and by the rate-

payers; and it contains clauses for the incorporation of existing schools into the national system. The general principles which ought to govern the Parliament in legislating for Scotland are these: That the framework of our present system be retained; that it be so improved and enlarged, as to make it national, efficient, and universal; that the religious teaching be secured either by express enactment, or through the free determination of the parents; for no plan will gain the public confidence unless it preserve the sacred character which has so long been an essential element of our education, and which is almost an invariable property of the instruction which is given in private schools, as well as in those under the immediate direction of the Churches. It is deeply to be regretted that those who favour a secular system alone, constantly confound religion and sectarianism, and thus raise a presumption against every scheme into which Christian truth enters. By religion, the Church of Rome means the whole Popish creed; and in some of the schools connected with another Church the sacramental system is taught, and even ordinary teaching is converted into a vehicle of sectarian propagandism; but in almost all other schools, whether parochial, denominational, or private, it is the leading facts of the Bible, the central truths, and the pure precepts of the Gospel, that form the substance of tutorial instruction; and nothing can be more Christian, more catholic, and more free from all unworthy bias, than the spirit in which religious knowledge is communicated. The Shorter Catechism, which expresses the belief of the great mass of the nation, is not taught to any child whose parents object, and the rights of conscience are thus duly considered. But the chief point to be defended is, the supreme authority of the Word of God, and the duty incumbent upon a Christian nation to place it at the foundation of all its educational structures. It appeals to the conscience; and it alone contains the principles, the motives, and the examples of holiness and virtue, and there must be some incurable stupidity, or an utter moral inaptitude, in the teacher who cannot win the conscience of a child, by giving to it a vivid conception of Christ, and exciting within it an interest real and child-like, without having recourse to abstract doctrine or to denominational peculiarities. Nor is this all; the discipline of the school, the good habits enforced, the example of the master, the moral tone he imparts to the children, and the reverence with which he prays, all form important elements in the sum total of the religious teaching. And we deny that the truths of Scripture, and the inculcation of morality drawn from those truths, and illustrated by example, is fairly chargeable with being sectarian; and we trust that, in the larger measures about to be introduced, the religious character of the schools will be maintained, and that with growing intellectual vigour, with improved methods of education, and with a wider knowledge, there will also spring up a deeper piety and a purer morality.

LETTER FROM REV. PETER MILNE.

VOYAGE, AND ARRIVAL AT OTAGO.

Rev. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

DUNEDIN, May 11th, 1869.

MY DEAR SIR,—I am happy to inform you that we are both alive and well, that no evil has befallen us, that the Lord was with us on the mighty deep, that we arrived at Port Chalmers on the 27th of April, after a tedious passage of 120 days, and that we received a hearty welcome from the members of the Mission Committee here, and from many others. We were not in time to meet the "Dayspring." She left Auckland for the Islands a month before our arrival, but she is to return to Auckland in June for us. We have to stay in Otago until the beginning of June, when we go to Auckland to meet the "Dayspring." I think that, on the whole, it is better that we are detained in Otago a short time by the way, as it will give me an opportunity of visiting a few of the congregations; and it is far more satisfactory to both parties to know each other.

As to our voyage. So far as the weather was concerned, we had, on the whole, a good passage, though long; and with the exception of a little *mal de mer* at the commencement, we both enjoyed excellent health all the time. My last letter was from the English Channel, over against the Isle of Wight, on the 9th of January, twelve days after we left the docks at London. We passed Madeira on the 25th of January, and the Canary Islands on the 28th; entered the Tropics on the 2d of February; passed Cape de Verde Islands on the 5th; and crossed the Equator on the afternoon of the 12th (longitude, 23° 15', west). On the 17th of February we had the sun vertical; on the 25th, we entered the South Temperate Zone; sighted Gough Island on the 10th of March, and sailed close past it, on the west side, in the evening; on the 13th, we crossed the meridian of Greenwich; and on the evening of the 17th, we were in the longitude of the Cape of Good Hope, which is considered about half-way between England and New Zealand.

From the above you will see that the first half of our passage was long, the winds being generally light, sometimes contrary, and sometimes we were entirely becalmed. The second half we made in comparatively short time,—not much more than a fourth of the time that we required for the other. But here the winds were favourable the most of the way, and generally high. We did not encounter anything worthy of the name of a *storm*, but we had a good deal of squally weather, when the main-deck was almost constantly swept with water breaking over the bulwarks. Several times a sail was blown down, once a studding-sail boom was broken, and once the foremast topsail-yard was split; but no further damage was done until Thursday, the 15th of April. On that day a strong wind was blowing from the north-west. Several seas were shipped during the former part of the day, but nothing unusual occurred until about two o'clock, when a heavy sea broke over the side, drove in the companion door (i. e., the outer door of the saloon or cabin), upset one of the passengers in the passage, swept both him and it before it into the saloon, forced the door of a private cabin completely off its hinges, and laid it prostrate beside its fellow, etc. We were in our own cabin, waiting the ringing of the bell for dinner. We felt the shock; and Mrs Milne had just remarked, "That's a heavy sea," when, to our astonishment, we beheld the water coming spurling in at both the sides and top of the door, and in an instant the door itself burst open, and another of the passengers, together with the liquid element, came tumbling in; and ere we knew what we were doing, we found ourselves knee-deep in water, with boxes, clothes, books, etc., swimming around. When we looked into the saloon, and saw the doors, etc.,

afloat, our first impression was that our house was breaking completely up. We were in the lee-side of the ship, and consequently got the most of the water; but after an hour's hard work with buckets, pails, etc., we succeeded, through the aid of the other passengers, in getting the most of it out. Very providentially the whole of the watch were on the main-yard, reefing the mainsail, and the mate, who a little before was standing on the deck below them, had removed to the fore part of the ship; but for which circumstance some of them must, in all probability, have been washed overboard, as the water was up to the top of the bulwark, and the bulwark itself buried in the sea. We have thus seen a little of the power and providence of God in the great deep—enough to make us stand in awe, and feel how easily, but for His protecting hand, we might have been swallowed up. The waters roared and were troubled; but we remembered that they were all in the *hollow* of our Heavenly Father's hand, and we knew that we were as safe in His keeping in the midst of the sea as upon dry land.

I must now give you some account of what we tried to do for Christ among the passengers and crew. There were thirty-one persons on board in all; twenty-two of a crew, including the captain and officers, and nine passengers, including ourselves. The seamen are divided into two watches, viz., the mate's watch, and the second mate's watch; one of which watches are off duty alternately every evening from six to eight o'clock. There are two houses, or rather two compartments of the same house, on the fore part of the deck,—a larger one for the ordinary seamen, and a smaller for the boatswain, carpenter, sailmaker, cook, etc. As soon as sickness permitted I had worship every morning and evening in the saloon with the other saloon passengers; but it was not long ere they got tired of it, and would not attend, after which we were obliged to have it by ourselves alone in our own private cabin. On the Sabbaths, as long as it was practicable, we had two services on the deck, one at ten o'clock A.M., and the other at four o'clock P.M. About the middle of January I began to go every evening, at a quarter to seven, to have worship with the sailors, making a few remarks upon the passage of Scripture which I read. But I soon found that the mate's watch did not want me to come so often, so I arranged with them to go only once a-week. The second mate's watch were more favourable, and I continued to meet with them every alternate evening. I had a pretty good supply of tracts, which I distributed among them, and also some other little books, and Bibles; and for some time all went on as well as might be expected. The sailmaker was awakened at the commencement of the voyage, and soon after found peace in believing, and has become altogether a new creature in Christ Jesus. The second mate was awakened soon after, and also professes to have undergone a saving change.

About three weeks before our arrival, one of the sailors, a German, professed to have found Christ, and he, and the sailmaker, and the second mate, frequently met to pray together on the evenings, in the carpenter's workshop. Also one of the passengers professed to have got a blessing. You will thus see that the Lord has magnified His own word for the salvation of some. Since the time of the sailmaker's conversion I had in him a friend and brother, one altogether like-minded with myself, and many a happy half-hour did I spend in his company. I never saw any one who had a more child-like spirit, who had a greater "desire for the sincere milk of the word, that he might grow thereby," or who was more diligent in searching after it. He also manifested much concern for the salvation of others. It was chiefly through his instrumentality that the German was converted; and I am hopeful that he may be the means of bringing others to Christ on the voyage home.

Dunedin is a flourishing infant city, and beautifully situated at the top of the firth. The scenery round about, and all the way down to the mouth

of the firth, is very fine; very much like the scenery in parts of the Highlands of Scotland. The firth is just like a Scotch loch. Dunedin is just such a place as a Scotchman would choose to live in. I could enjoy it very much. But however much I might like to stay here, I would rather be away to the place for the sake of which I have left my own native country, and all that are dear to me there. But I do not doubt but that all things are working for the best, and my detention here will give me a greater interest in Otago than I could otherwise have had. Next when I write will likely be after our arrival in the New Hebrides, which we hope to reach in safety in the Lord's own time.—Yours, etc. PETER MILNE.

Notes on Public Affairs.

CONCURRENT ENDOWMENT.

DURING the last few weeks we have become accustomed to the apparently innocent expression, concurrent endowment; and were we not aware of its actual application, we might be enticed into sympathy with its advocates. In recommending their favourite scheme, the Peers have used some arguments that are exceedingly plausible, and that may be difficult to refute; but when we declare that concurrent endowment, in this instance, means that Papists and Protestants, believers in the true and proper Divinity of our Lord, and avowed Arians, are equally, and on the same principle, to be subsidised by the State, we have said enough to show how objectionable and mischievous the proposal is. It may seem a fair and generous thing to allow the Episcopalians to retain their glebe-houses and lands, and then to obtain religious equality by providing houses and glebes for the priests of Rome, for the Presbyterian ministers, and for those of the two Synods of Antrim, and of the Remonstrants; but neither the scornful assertions of Earl Grey, nor the fantastic distinctions of the Bishop of Oxford, will convince straightforward and intelligent persons of the wisdom and justice of the measure. It is lamentable, indeed, to find that the House of Lords, so long regarded as the political bulwark of Protestantism, contains a majority in favour of extending promiscuous and indiscriminate endowment. Both parties, too, have united in the attempt, and were it not for a few consistent men in the ranks of the opposition, and the resolute attitude of the Government, the worst forms of error would be elevated to the platform of the truth, in so far as the legislative action of the Upper House is concerned. It is bad enough for lay Peers to support the proposal; but it was with painful surprise that we found so many bishops in its favour. Nor was it only the Bishop of Oxford, with his elastic distinction between establishment and endowment, and the Archbishop of Canterbury, the great advocate of ecclesiastical comprehension, that gave their adhesion to the motion of the Duke of Cleveland and Lord Stanhope; earnest evangelical preachers, such as the Archbishop of York, and Bishop Ellicott, are found in the same ranks; and the Bishop of Peterborough, whose speech was so highly applauded by all parties as a magnificent display of eloquence,

did not hesitate to give his vote in behalf of the indiscriminate endowment of truth and error. The presence of the bishops in the Upper House is an anomaly in itself, and utterly irreconcilable with the spirituality of their office, and with the discharge of its sacred duties. It has, however, been argued, that they are the proper representatives of the Church in the Legislature, that they give a higher tone to the debates, that they impart a spiritual sanction to what would otherwise be a mere political assembly, and that they are the defenders of the truth. These arguments may have some force, but they are irrelevant. Apart, however, from the general question, are we not warranted in holding, that if they use their great influence to betray the truth, if they become the abettors of every abuse, and if they show themselves ready to subsidise error, provided their own position be secured, they forfeit their title to sit as legislators in the supreme councils of the nation?

With respect to the actual accomplishment of the object on which so many Peers seem bent, there is strong reason for believing that it will fail. It has been confidently asserted that the nation is becoming favourable to the theory of endowing all religious parties, irrespective of their doctrinal belief; and did the literary and social circles of London constitute the nation, the assertion would be true. The *Quarterly* and the *Edinburgh*, the *Times* and the *Standard*, the *Pall Mall Gazette* and the *Saturday Review*, all, more or less decidedly, have been advocating it. A large number of scholarly and intelligent persons approve of it. Politicians cling to it as an instrument of government, and ecclesiastical dignitaries lend it their countenance from motives that are intelligible rather than honourable; but in spite of these powerful influences, we are sanguine that the truth will prevail. Speaking broadly, the nation is against it, and has recorded its verdict with unmistakable clearness. The Churches have already shown a watchful interest in the matter, and appear earnest and decided. The Government maintains an attitude of unflinching determination. For these and other reasons, we cherish the conviction that the present crisis will pass away; but the remembrance of our danger ought to arouse us to the necessity of an intelligent study of public questions, of watchfulness and decision, and of readiness for immediate and united action.

Reviews and Notices.

John's Gospel: Apologetic Lectures. By J. J. Van Oosterzee, D.D., Professor of Theology in the University of Utrecht. Translated, with Additions, by F. Hurst, D.D. Crown 8vo. Pp. 256. Edinburgh: T. & T. Clark. 1869.

PROFESSOR VAN OOSTERZEE is favourably known in this country by his Theological and Homiletical Commentary on the Gospel of Luke, in Lange's "Bibel Werk." The present volume is made up of four lectures:—On the Authenticity of John's Gospel; on John's Gospel

compared with the other three; the Miracles recorded by John; and the Character of Christ as presented by the Evangelist. The lectures have already been translated into German and French. The present edition is translated by Dr Hurst, from Dr Oosterzee's German edition. The book is popular in its character, although rather adapted to a Continental than to an English audience. It is the work of a theologian profoundly acquainted with the Gospel history, and who reverently beholds in Jesus, the God-man, the Redeemer and Saviour, the light and life of the world, by whom the true life is not merely declared but revealed, acquired, and restored.

Commentary on the New Testament. By James Morison, D.D., 8vo. Parts III.-VI. Pp. 320. Glasgow: T. D. Morison. 1869.

THIS large Commentary, which, as yet, reaches only to Matt. xx., maintains the high promise of Parts I. and II., noticed in our December number. It is a work of much learning, and the result of a large amount of reading. Indeed, few books of any value upon the Gospel of Matthew seem to have escaped Dr Morison's notice. In general the exposition is well done, sometimes very well done, as, for instance, on the much controverted words of our Lord to Peter, Matt. xvi. 18, "Thou art Peter, and upon this rock I will build my church," where he takes the older Protestant view, and rightly regards the rock as Christ Himself. Sensible and able, and Scriptural as Dr Morison's Commentary generally is, it becomes the very opposite when he meets a passage that treats of the Divine purposes in the election of sinners of the human family to the enjoyment of the blessings of salvation. Indeed, so different in character are the statements on election from the rest of his book, that one cannot but feel deep regret that a commentator, generally excellent, should be under such strong delusion as to believe that the Bible teaches that God chooses in time, to be His children, only such as possess a "mind which is childlike in relation to things spiritual." Where was "this moral receptivity" in the blaspheming, persecuting Saul of Tarsus, when he, through the grace of our Lord, obtained mercy? It is surely a faithful saying, and worthy of all acceptation, that Christ Jesus came to save, not the childlike, or those possessing a moral receptivity, but sinners, even the chief.

Since the foregoing lines were in type, two more Parts of Dr Morison's Commentary have been received, bringing it down to Matthew xxiv. 16. They are of the same character as the preceding, learned, the fruit of much reading, but here and there opposed to the Scriptural views of Divine grace most surely believed among us.

Sermons and Letters. By the late Rev. David Smith, D.D., Biggar. With a Memoir of the Author. By Rev. David Cairns, Stichel. Crown 8vo. Pp. 318. Edinburgh: W. Oliphant & Co. 1869.

DR SMITH was upwards of forty years minister of the United Secession and United Presbyterian Congregation in Biggar. He was a man of much piety and great activity. He had a pleasant voice,

and no small measure of unction in preaching, so that he was a favourite with all who heard him. He died in the close of 1867. Mr Cairns' memoir is a model in its way. In 87 pages he lovingly, yet justly, describes Dr Smith's life and labours; and the whole is such as few Christian ministers will read without being stirred up to greater diligence in the work of the Lord. The letters are nineteen in number, and they are so good that it is to be regretted more of them could not have been found. The eleven sermons are evangelical, earnest discourses, although not so readable as the letters.

Acts of the Church.

CALL TO REV. ANDREW SYMINGTON, LAURIESTON.

On the 23d of June, the Greenock Congregation gave a call to Rev. Andrew Symington of Laurieston. Rev. George Clazy, Paisley, preached and presided.

DUNDEE.—CALL.

On the 20th ult., the Congregation of Dundee gave a call to Rev. John Wylie, preacher of the Gospel. Rev. W. Whyte, Carnoustie, preached and presided.

PRESBYTERY OF EDINBURGH.—ACCEPTANCE OF CALL.

This Presbytery met at Dundee on 20th ult., when a call to Rev. J. Wylie was sustained, presented, and accepted. Trials for ordination were given out.

PAISLEY PRESBYTERY.

This Presbytery met on the 6th ult. at Paisley—Rev. J. H. Thomson Eaglesham, moderator.

Rev. G. Clazy reported, that he moderated in a call at Greenock, and that Rev. Andrew Symington of Laurieston had been unanimously chosen. The call in favour of Mr Symington, signed by 130 members and 48 adherents, was laid on the table. The call was sustained, and it was agreed that it be transmitted to the clerk of the Glasgow Presbytery. Rev. G. Clazy, Rev. J. Hamilton, and Mr D. Begg, were appointed to prosecute the call.

PRESENTATION AT CASTLE-DOUGLAS TO MR JOHN CROCKET.

Mr John Crocket, late of Duchrae, having been recently appointed as one of the agents of the Liverpool Town Mission, a meeting of elders and managers of the congregation of Castle-Douglas was held in the session-house—Rev. J. Kay in the chair—on the 13th ult., for the purpose of presenting him, in the name of the congregation, with a testimonial of their respect and esteem. Rev. J. Kay stated, that Mr Crocket had for twenty years been a member of Session, and for ten years discharged the duties of session-clerk, and in the name of many friends and well-wishers, he had to present him with a walnut writing-desk and a purse of sovereigns.

EASTERN REFORMED SYNOD.—THE IRISH CHURCH BILL.

This Synod met in the Waterside Reformed Presbyterian Church, Derry, on Tuesday, 7th ult., at twelve o'clock. The retiring moderator (Rev. Samuel Patton) preached from Acts xxvii. 22,—“And now, I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship.” After the constitution of the Synod, the Rev. J. A. Moody was unanimously elected moderator for the ensuing year. In the

evening the Synod again met, when the several donations made by liberal gentlemen to the Synod were considered. On Wednesday morning the Court met for devotional exercises, conducted by the Revs. Messrs Close and Stewart, and Mr James Harper, elder, Belfast. On Wednesday, the Synod received Rev. Mr M'Kenna, of Dumfries, as a deputation from the Church in Scotland. Mr M'Kenna referred to the deep interest felt by the brethren in Scotland in regard to the success of the Irish Church Bill, viewing the establishment of the Episcopal Church in Ireland as a great injustice and oppression. Afterwards the financial schemes of the Church were taken up. It was agreed to send missionary contributions to the mission of the sister Church in Scotland in the New Hebrides. The Synod next made arrangement for the immediate publication of a Synopsis of Church History. The Synod then took into consideration the Irish Church Bill, and unanimously came to the following resolutions:—"1st. That this Synod re-affirms its resolutions of last year in favour of the total abolition of religious endowments in Ireland. 2nd. That this Synod, in consistency with its past history, approves the great principle on which the disestablishment and disendowment Bill of the Government is based. 3rd. That this Synod trusts the Government, in the interests of strict justice, and in order to the securing a lasting settlement of a question in which social order and true religion are so deeply concerned, will firmly resist every change in the Bill inconsistent with its great principle. 4th. That this Synod emphatically protests against the unprincipled and impolitic scheme of concurrent endowment. 5th. That a copy of these resolutions, signed by the moderator, together with the resolutions of last year, be forwarded to the Prime Minister, the Right Hon. W. E. Gladstone." The ex-moderator, the Rev. Samuel Patton, was requested to publish his opening sermon. The Synod was appointed to meet next year in Belfast.

VOTE OF THANKS TO REV. J. KAY FROM THE SYNOD OF OTAGO AND SOUTHLAND.

Among the proceedings of the late meeting of the Synod of Otago and Southland, we notice the following well-merited vote of thanks:—"It was resolved, that the Synod record its thanks to Rev. John Kay, Convener of Reformed Presbyterian Church Mission Committee, for his hearty and energetic co-operation with the Synod's Committee in procuring the appointment of the Rev. P. Milne as missionary to New Hebrides in connection with this Church; and that the clerk be instructed to send an extract of this minute to Mr Kay."

CLOSE OF THE THEOLOGICAL HALL.

The closing meeting of the Session of the Theological Hall was held in the Hall below Martyrs' Church, Edinburgh, on the 23rd ult. Among those present were Professors Goold and Binnie, Revs. W. Symington, J. Morrison, J. Kay, J. H. Thomson, T. H. Lang, M. G. Easton, Messrs Towert, M'Kelvie, etc. Rev. J. Kay, Castle-Douglas, opened the proceedings with prayer. The examiners on the subjects of Intersessional Study gave in their reports, which were of a favourable character. Rev. Professor Goold reported, that his lectures had been upon the Canon of the Old and New Testament, and that he had read and expounded Malachi, and Romans ix.-xi., with the students. All the weekly exercises prescribed had been given in. Dr Binnie reported, in similar terms to Dr Goold, of the diligence and attention of the students. In all, there had been 78 meetings, and all the students had been present at every one of them, making it an *annus mirabilis* in the history of the Hall. Rev. Wm. Symington, Moderator of Synod, gave the Valedictory Address. The address, which was of much excellence, has been kindly promised us for a future number.

THE
REFORMED PRESBYTERIAN MAGAZINE.

SEPTEMBER 1, 1869.

"I SPEAK OF THE THINGS TOUCHING THE KING."—Psa. xlv. 1.

A CLOUD OF WITNESSES:

BEING THE SUBSTANCE OF A SERMON IN THE PARISH CHURCH OF LANARK,
AUG. 1, 1869, AT A COLLECTION FOR THE MARTYR MONUMENT FUND.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—HEB. xii. 1, 2.

HAD we been assembled two centuries ago, as we are this evening, for free Christian worship, without dictation from the civil power, we would have had sentries stationed on the highest eminences about us, arms would have been in the hands of not a few of the stalwart men before me, and all would have felt that occasion for their employment in self-defence might occur ere our meeting came to an end. But it is very different now. The idea of placing sentries to tell us of the approach of a hostile civil power has not for a moment entered any of our minds. We have no weapons of war. The swords of our forefathers, embrowned with the rust of a century, hang in peace upon the walls of our firesides. And we have no enemy to fear while here assembled, or as we return to our homes. Quietness and security reign around us. We worship the God of our fathers, none daring to make us afraid. We are now gathered together in a place with many memories of the past, to think of the Fathers to whom, under God, we owe the privileges we now enjoy, and more especially to think of the principles for which they contended, even to the death. But while thus met, to think

of the heritage our Fathers have bequeathed to us, we are not met to pray for them. Our prayers they need not; and did they need them, they would be unavailing. Nor yet are we met to worship them. As Protestants, we know that by worshipping them, we would offend both God and them, could they know what we were doing. And we are not met to canonize them. This is more than man can do. No deed of ours can raise a fellow-creature to the rank either of a mediator between God and man, or of an object of worship. For none of these unholy ends are we met. Our aim is to walk in the line Scripture points out, when it tells us that "the righteous shall be in everlasting remembrance," and that "the memory of the just is blessed," and when it gives a large place on its pages both to the lives of not a few of those who contended for the faith in former ages, and to prophecies regarding the contendings of God's people against Antichrist in the ages to come. We are, therefore, on holy ground, when we seek to perpetuate the memory of the cloud of witnesses that, in our own land, contended for the royal prerogatives of Jesus Christ. In directing your minds to the contendings of our Fathers, it is not affirmed of them that they were perfect, for this is more than can be said of any mere man. Thorough as the Reformation was in Scotland, yet the marks of Rome were not obliterated for more than a century after our Fathers left her communion. The laws that enjoined subscription to the National Covenant, and attendance upon ordinances, under civil pains and penalties, were a remnant of the old persecuting spirit of Rome. As in the case of Servetus, it is Romanism and not Protestantism that is to be blamed for this intolerance. And it must not be forgotten that these laws all but remained a dead letter upon the statute book. In scarcely a single instance were they ever put in force. The struggles through which our Fathers passed were not always gone about after the fashion of a court. The language they employed was not always of a courtly kind. Their modes of warfare were not always according to modern rules. But they achieved for us our present liberties. Through fire and water they brought us into a wealthy place. And when we think of the preciousness of the privileges they secured for us, it is ungrateful in us, to say the least of it, to try to spy out their shortcomings. As well may the saved from fire by the rough hands of an adventurous fireman, begin to criticise the marks the flames may have made on the countenance of his deliverer, as well may the shipwrecked rescued from a watery grave by a brave mariner, find fault with his weatherbeaten appearance, as for us to speak disparagingly of the Fathers who counted not their lives dear unto

them to secure for us the heritage of freedom we now possess. And imperfect, in some respects, as the actings of our Fathers may have been, yet there can be no question of the noble character of the principles for which they contended. It is a brief statement of these principles that I would now seek to set before you.

I. *Our Fathers are a cloud of witnesses to the truth of salvation by grace through faith in the Lord Jesus Christ.*—They have sometimes been spoken of, as if covenanting and the Divine right and original of Presbyterian Church government were the themes, in preference to all others, which they delighted to discuss. It was not so. These themes, indeed, obtained a place in their preaching, because spoken of in the Divine Word; but the doctrines of grace, especially the way of salvation through faith in the Lord Jesus Christ, were the subjects that were mainly held forth in their public ministrations. Few of the discourses they preached have come down to our times; and these discourses were reported in circumstances not at all fitted to ensure correctness. But, though far from what they must have been when they came from the lips of the preachers, these reported sermons are full of Christ. They tell us in a way not to be mistaken, that the grand theme of their ministry was salvation by grace through faith in the Lord Jesus Christ; and it could not be otherwise. The firmness with which they maintained the royal prerogatives of Jesus Christ, and the persecution they braved in their maintenance, presuppose a believing reception of the salvation revealed in the Gospel. And when salvation has come into the heart it cannot be but that it be proclaimed; it cannot be but that it occupy the place in our ministrations it occupies in the oracles of truth. Hence our Fathers gave large prominence to the precious doctrines of salvation by grace through faith in the Lord Jesus Christ. In common with good men in every age, they delighted to hold forth a crucified Saviour before the minds of men. And though dead they yet speak to us of Christ. In their sermons they hold forth Christ to us. And in their piety and attachment to the truth, they tell us of the blessed effects of salvation by grace through faith in the Lord Jesus Christ. And this doctrine, to which they gave such prominence, we, too, must give a foremost place in our thoughts as well as in our preaching. With reason did the Reformer speak of justification by faith as "*Articulus stantis et cadentis ecclesiae.*" Put out of sight salvation by grace, and what have we to look forward to but the endurance of the wrath of God, so justly due to us on account of sin? Rome has, indeed, taught that fasting, that penance, that prayers, that many things done well, will ward this wrath from off

us, and many Protestants seem to think that if we do the best we can, by tears and penitence, we shall in some way or other secure the Divine favour. But such teaching and such thoughts are vanity and a lie. Salvation is not attained by anything that we can do. Human works are powerless to save the soul. How could they? Can it be supposed that a few tears would wash away the pollution of sin? that a few prayers would remove the infinite guilt attachable to human transgression, because the transgression of the law of Him who has infinite claims upon our love and obedience? or that a few good works, the best of which are not perfect, and all of which we ever owe to God, could atone for the infinite evil sin has done? Blessed be God, while we are powerless to save, there is salvation by grace through faith in the Lord Jesus Christ,—a salvation worthy of its author,—a salvation that leaves nothing for us to do,—a salvation that delivers from the guilt and power of sin, and secures an abiding place in the many mansioned house of the Father,—a salvation that addresses itself to men of all conditions, and tells of a Saviour that saves men, not because they are rich or poor, wise or simple, learned or unlearned, but because they are guilty, exposed to the Divine wrath, and destitute of any refuge in themselves to which they may flee and be safe. This salvation I offer to you: "Believe on the Lord Jesus Christ, and thou shalt be saved," and at last join the cloud of witnesses that, before the throne, proclaim the wonders of salvation by grace. You admire our Covenanting Fathers, and well you may; you delight to read the story of their constancy in the maintenance of truth; and, next to the stories in the sacred volume, there is none more worthy of your study;—but with this admiration and delight see that you have faith in the Saviour in whom they trusted; see that you know by your own experience the preciousness of salvation by grace through faith in the Lord Jesus Christ. Nothing will more interest you in their history, or explain to you how it was that they contended to the death for the royal prerogatives of Jesus Christ, than a believing appropriation of Christ as your own, for then you will be bound to them by the tie of brotherhood; then you will feel that to those that believe Christ is precious, and that nothing is dearer to you than the honour of Him whose name is above every name. With faith in Christ you have a key to their history, for then you will learn that they overcame by the blood of the Lamb.

II. *They are a cloud of witnesses to the Headship of Christ over the Church.*—One grand aim of the world has been to exercise a lordship over the Church. Her people have been deprived of the privilege of choosing their teachers. They have been forbidden to meet for the government of the Church. Their very modes of worship have been prescribed for them. It was the care of Calvin, and of his pupil John Knox, to vindicate for the Church the freedom which Christ has bestowed upon her. And it is one of the glories of the Church in Scotland, that it has taken a foremost place among the assertors and defenders of our Lord's Headship over the Church. The long struggles in the reigns of James VI. and Charles

I., and latterly during the twenty-eight years of persecution, are mainly to be regarded as struggles for the sole Headship of Christ over the Church. The State invaded the Church's province, and would wrest from her the liberty with which Christ had made her free. Against this invasion our Covenanting Fathers lifted up their testimony. Said Melville to King James, "I must tell you there are two kings and two kingdoms in Scotland. There is King James, the head of this commonwealth; and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. And they whom Christ has called and commanded to watch over His Church, and govern His spiritual kingdom, have sufficient power of Him and authority so to do, both together and severally, which no Christian king should control or discharge, but fortify and assist." And when, in the reigns of Charles II. and James II., to say "God save the king" was to recognise the right and power of the State to regulate the affairs of the Church, and direct its government, doctrine, and worship, as seemed good to it, our Fathers stoutly refused to use any such form of words. Margaret Wilson, whose story has in recent days been called in question only to establish its truth all the more firmly, suffered death rather than say "God save the king." Men who would have taken any oath to advance their own interests, be its language what it may, have blamed her for her stubbornness. It was, however, not stubbornness, but Christian principle, and a determination to give to no creature what is due only to Christ. Headship over the Church, Scripture assigns to Christ, and to Christ alone. To give to any creature the title of Head of the Church, is to give a title which Jesus claims as His own; and to suffer any ruler, whether ecclesiastical or civil, to prescribe the doctrines of the Church's faith, or the forms of her worship, is nothing less than to suffer him to assume what belongs only to Christ as Head of the Church. In His Word, Christ has told us both who are to be the office-bearers in His Church, and what the characteristics of the worship of His people. Beyond His Word we are not to go for instructions. Our only resort is to be to the law and to the testimony. Innovators upon the Church's worship and government have pleaded many reasons for their innovations. They have represented our Fathers as narrow-minded, as sticklers for what was trifling and insignificant, as bigots, disposed to fight, rather than suffer the slightest deviation from what was their use and wont. But these representations recoil upon the innovators themselves; for if their proposed innovations were trifling and insignificant, why make them? why disturb the peace of the Church by pertinaciously striving for their introduction? But our Fathers took higher ground. They showed that Christ, as Head of the Church, had not commanded them,—that in His Word nothing was said of them. It mattered not what their character was; if He had said nothing of them, it was enough for them steadfastly to refuse them. They would not burden themselves with that of which His Word was silent. What His Word had not commanded they could

not receive. To receive it would be to call in question the wisdom of the Church's Head. It would, in fact, be to proceed upon the principle, that He had neglected to enjoin what man now declared to be necessary. So far, therefore, from being narrow-minded in standing out against the innovations that Prelatists wished to introduce, our Fathers stood upon Scriptural ground. It was regard to the honour of Christ, as sole Head of His Church, as the alone law-giver in Zion, that animated them in all their contendings.

While they protested against the view of the Romanist, that the State is subordinate to the Church, and is bound to carry into effect the Church's sentences, they were careful to avoid the opposite extreme of the Erastian, that the Church is the creature of the State, and owes its existence, and the enjoyment of its privileges, to the will of the civil magistrate. They never dreamed that the Church was like a railway company, and owed all its liberty of action to an Act of Parliament. They held that "the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate." The recognition and practical carrying out of this truth they regarded as essential to the Church's prosperity. And the history of the Churches of the Reformation since their time amply justifies them in the importance they attached to the Headship of Christ over the Church. The Erastianism of the Revolution Settlement produced fruit in the Moderatism that has been such a curse to Scotland. The supremacy of the civil power in England has rendered the Church powerless in the presence of her enemies, and driven from her pale the best of her children: and in France and Germany it has fostered heresy in her ranks, and made discipline all but unknown. Indeed, the teaching of history is, that, lower a Church's regard for Christ as her alone Head, and you take one of the surest means to weaken her influence for good upon the world, and in too many instances make her a haunt for those who desire the priest's office merely that they may eat a piece of bread.

III. *We may regard our Fathers as a cloud of witnesses to the truth of our Lord's Headship over the Nations.*—This great Scriptural truth did not obtain the place in their contendings that the Headship over the Church did; but this was simply because it was not so called in question. They did not so much assert, as assume it. Recognising its truth, they applied, according to the measure of their knowledge, the standard of the Divine Word to the civil institutions of their country as well as to the Church. Believing that men, not merely as individuals, not merely as members of a family, not merely as members of the Church, but as members of the State, as citizens or as magistrates, were under law to Christ, they sought to regulate their civil affairs by the teachings of Scripture. Upon this principle they acted in the National Covenant, and the laws they made for the maintenance and defence of the true religion. They regarded Popery as the enemy of truth, as fraught with evil to man, whether we contemplate him in the life that now is, or in that which is to come, and legislated against it accordingly.

The Fathers of the Second Reformation have sometimes been spoken of as if their aim was a Theocracy,—as if they held that magistracy was founded on grace;—but they who speak thus, succeed only in showing their ignorance. Their aim was simply to regulate the affairs of the State, as well as of the Church, by the law of Him who is Governor among the nations and Prince of the kings of the earth. It was not expediency, but the Divine Word, that they took as their rule. Believing the wisdom of God to be wiser than the wisdom of men, they sought to be guided by its teaching. With the Bible before them, they held, that the rulers a people should choose to rule over them should be “able men, such as fear God,—men of truth, hating covetousness;” yet they rejected the doctrine their enemies have so often sought to ascribe to them, that where there is no grace in the magistrate there is no call to recognise his authority. “Infidelity,” says the Westminster Confession, “or difference in religion, doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.”

I have already said that the doctrine of our Lord’s Headship over the Nations was not so much asserted by the Fathers of the Second Reformation as acted upon. As the twenty-eight years persecution rolled on, the persecuted remnant were led more particularly to investigate the teachings of Scripture regarding the duty of rulers to the religion of Jesus in a country favoured with the light of revelation. And, since the Revolution of 1688, it has been the aim of those who have sought to maintain the cause of a Covenanted Reformation, to bring out in its full prominence the doctrine of our Lord’s dominion over the nations. The teaching of Scripture on this matter is very plain. To the mediation of Christ we owe everything. Life, and its varied blessings, all come to men through the work of Christ. We receive them, not from Christ contemplated as the God of providence, but as Mediator; for had He not offered Himself as the Mediator, the human race had either not lived, or been brought into existence only to be consigned to destruction. As receiving all from Christ, men are bound, the moment they come to know His law, to submit to His authority, and to regulate all their affairs by the requirements of His Word. Hence we have the injunction, “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.”

It has sometimes been maintained that these and similar injunctions are addressed to rulers merely as individuals, and not as exercising authority over others. But there is nothing in the injunctions themselves to warrant this limitation. As an individual, a ruler in no way differs from other men. He is no longer a ruler, but simply a private person. It must, therefore, be in the full sense of the words that kings and judges are here addressed. It may be difficult to lay down rules by which those in authority are to act in particular cases. Much must be left to enlightened wisdom. The great point is, an honest recognition of the supremacy of the law of Christ as

the rule of conduct in all the relations of life. Where this recognition exists, there will be no great difficulty, in the altering circumstances of human society, in shaping legislation to its requirements.

Perhaps one of the chief recommendations of the present union movement among evangelical Presbyterians in England and Scotland is, the prominent place given in the statement of "Principles which the negotiating Churches hold in common" to this doctrine of our Lord's moral dominion over all things to His Church. In no document hitherto issued by any of the negotiating Churches—not even in the Westminster Confession of Faith itself,—has it been so emphatically stated, that to the "Lord Jesus Christ is given all power in heaven and on earth; and that all men in their several places and relations, and therefore civil magistrates in theirs, are under obligation to submit themselves to Christ, and to regulate their conduct by His Word." Speaking for myself, as a Reformed Presbyterian, it is delightful to think that this doctrine of our Lord's supremacy is claimed by all the Churches, for it is thus far more likely to arrest the attention of the universal Church, as well as of the world that the Church would fain bring under the sway of the law of Messiah the Prince. And it is a doctrine well worthy of being held up before the Church and the world. To bring the legislation and the administration of our country into conformity with the law of Christ, would be to remove from it injustice in every form—would be to give it the exercise of that righteousness that exalteth a nation, and thus raise it to heights higher than any in its past history it has attained. Let the Bible everywhere be regarded as the rule of man in all the relations of life, and wrongdoing would pass away, the chains of the slave would be broken, tyranny and despotism would disappear, wars would cease, righteousness would be the cheap defence of nations, and the world's golden age, when men will love each other as they love themselves, would be ushered in.

IV. *Our Fathers may be regarded as a cloud of witnesses to the desirableness of a union of the different sections of the Church of Christ.*—The longing for union, upon a Scriptural basis, on the part of the different branches of the Church of Christ, has sometimes been regarded as peculiar to the age in which we live. But it was a characteristic of the Fathers of the seventeenth century as of the present times. The Solemn League and Covenant was an engagement entered into by moderate Episcopalians, Independents, and Presbyterians, and had for one of its objects, the bringing "the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechising." The Westminster Confession, one of the results of this desire for union, teaches, that "the visible Church consists of all those throughout the world that profess the true religion;" and, that "saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification . . . Which communion,

as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." There is no Scotch writer, of the period of the Westminster Confession, whose works have been more often reprinted than James Durham, minister of Glasgow, 1647-1658. "Durham on the Revelation," "Durham on Isaiah," have long been favourite books in Scotland, and they well merit yet to be read. The student of his pages will soon come to the conclusion that Durham is a representative of his age, and that his thoughts must have been largely those of the best men of his time. He, therefore, may be accepted as a fitting interpreter of the spirit of the Westminster Confession. Whoever has read his chapters on "Scandalous Divisions," in his "Treatise on Scandal," will bear me out in saying, that he advocates the union of the divided Churches with a fervour and with a catholicity that has not been surpassed in the nineteenth century. The opinions of James Renwick, in the *Informatory Vindication*—the only document of authority issued by the Societies during the years of persecution,—are quite in keeping with the teachings of the Fathers of the Solemn League and the Westminster Confession. Those who had in some measure complied with the demands of the Government are yet spoken of as "brethren whom they love in the Lord, and acknowledged to be ministers of His Church, and with whom they would not refuse accidental or occasional communion as brethren and Christians."

It is, therefore, altogether to misrepresent our Reformers and Confessors, to speak of them as indifferent to the union of the various branches of the Church of Christ. It was an object that lay near to their hearts. "To heal all our rents and divisions" is one of the petitions they enjoin in the "Directory for Public Worship." They kept up a correspondence with the Reformed Churches abroad. The National Covenant, the Westminster Confession, and other leading documents, were all translated into Latin, that the continental Churches might be apprised of their aims and proceedings, and Christian fellowship with each other maintained. In truth, Henderson and Gillespie, and Durham and Renwick, would not have owned as their children the men who look with cold indifference, if not positive dislike, upon all effort for gathering into one the divided Church of Christ. Good men they might in charity have owned them to be, but wayward and strangely false to the Solemn League and Covenant, whose aims they profess to prosecute.

It is one of the mysteries of our Lord's rule over the Church, that while Antichrist has been nominally one, His true followers have been broken up into parties. This disunion has in some measure been overruled for good. Rival denominations have striven to excel each other in good works, although not always generously. One denomination has sometimes been a refuge from the tyranny of the other. Still it is not comely, it is not in accordance with the teachings of Scripture, that the Church should be divided. Union in the Church, as in the world, is strength. And it is one of the happy signs of the times that are passing over us, that Christian men should now be striving to attain that which was eagerly sought

for by the cloud of witnesses in a former age. It would have gladdened their hearts to learn that their children were thinking of forgetting their long feuds, of living together under one name, and of directing their energies no more on each others destruction, but on a common foe. And it would have more than gladdened their hearts—it would have filled them with joy—to know that the proposed basis of union was their old Westminster Standards, with, superadded, an emphatic assertion of the duty of all men in every relation of life, in Church and in State, to own Christ as their Lord, and to submit to His law.

We cannot, therefore, be wrong to labour for the union of the Churches, upon a basis that seeks so to tell of the glory of Him on whose head are many crowns; and we cannot be wrong to accompany our labours with the prayer our Fathers taught us—"Heal all our rents and divisions." The world has long taught us the advantages of union. Our coin, in the rose, the thistle, and the shamrock enstamped thereon, plants very different in nature, but which, intertwined with each other, have, under God, made our country the home of the free, the nursery of invention and discovery, the hive of industry, the colonizer of the ends of the earth, the mistress of the ocean, and the very chief among the nations, teaches us surely that God's people would do well to be one. Let us learn the lesson that the children of this world, in their generation wiser than the children of light, thus teach us. Let us walk in the steps of the cloud of witnesses for the royal prerogatives of Christ Jesus, and aim at a "Covenanted uniformity in religion betwixt the Churches of Christ" in these Covenanted lands. Above all, let us imitate Him whose prayer for His divided Church was, that they all might be one.

I have thus endeavoured to unfold to you some of the great principles for which Fathers in a bygone age contended. I commend them to your earnest study, that you may adopt them and maintain them as your own. They are Bible principles. They are honouring to Christ. They are principles good not only for Scotchmen or Englishmen, but for mankind. They are principles that must be held by the people of God in every land; and they are principles whose universal reception will bring in millennial times. As they believed on Jesus,—as they regarded Him as the alone Head of the Church,—as they respected His law as the law of man in all the relations of life,—as they strove to bring the disunited people of God into one,—so let us. Instead of coming short of their attainments, let us strive to surpass them, so that if the memory of our Fathers be forgotten, it shall only be by the greater excellence of their children in all for which they themselves were excellent.

JOHN HENDERSON THOMSON, *Eglesham.*

JOHN WILLIAMS, THE APOSTLE OF THE SOUTH SEAS.*

BY DR AHLFELD, PASTOR IN LEIPSIK.

JOHN WILLIAMS was born at Tottenham High Cross, London, June 29, 1796. His father was devoted to business, and troubled himself little with the education and the inner life of his children. Williams belonged to the large class of labourers in the kingdom of God in whose hearts the mother has, by prayer, exhortation, and quiet living to the Lord, tended the young plant of faith. But Williams' mother was not alone. A beloved grandmother was her helper in her labours. We have, therefore, before us a picture such as Paul presents in his Second Epistle to Timothy, an Eunice and a Lois, who led to the Lord, in his early years, a richly gifted boy, and planted in his soul the first seeds of piety. The seeds took root. The services of the house of God were joyful hours to the boy, and a lie was as offensive to him as poison. During his school years had he, of his own accord, without the knowledge of his mother, written a morning and an evening prayer, the one in prose and the other in verse, which give a touching evidence of his desire after good. When he reached his fourteenth year he left his father's house, and his parents bound him as an apprentice to an Enoch Tonkins, a worthy furnishing ironmonger in the City Road. The agreement was that he was to be trained to the commercial, and not to the mechanical part of the business. But he learned both. Such a turn had he for the hammer and the file that he spent all his spare hours in the smith's shop, and soon the articles that he made were so well finished, that they passed out of his hands at once to the wareroom or the show window. Williams knew not yet what end this skill would serve, but the Lord knew. It is, indeed, marvellous with what wisdom He trained this labourer for his future calling. Nothing that would equip him for a missionary was wanting. The grace of the Lord knew, too, how to make profitable use of the course of error into which, for a time, he strayed. Dear reader, some brooks, from their fountain-head to where they fall into a river, or into the sea, remain pure and transparent. They never have laboriously to work their way through a swamp. They are detained by no obstacle. Few, however, of God's children have a spiritual experience similar to this. Few, indeed, they are, who steer from childhood through the years of youth onward, in undisturbed course until they reach perfect manhood in Christ Jesus. In the life of John Williams was the soil that had been cultivated by the prayerful labours of a mother and grandmother, flooded over by the foul stream of the world and of the flesh. The Word of God was forgotten, prayer ceased to be offered, and the way to the

* Translated from Piper's *Evangelischer Kalendar* for 1869. A brief, but deeply interesting outline, from a German point of view, of the life and labours of one of the greatest of Christian missionaries. Dr Ahlfeld is a well known evangelical preacher in Leipzig.

church became strange to him. He had more knowledge of the way to certain beer shops. Indeed, in the society of godless companions he had brought himself to scoff at the name of Jesus. Otherwise, however, his life was correct.

But the Lord was not to leave His chosen vessel to be destroyed by the devil. In a simple but not less effective manner, He brought the godless career of the young man to a close. On the 30th of January 1814—a Sabbath evening,—Mrs Tonkins, the wife of his employer, was on the way to the house of God. By the light of a street lamp she recognised the apprentice, who was standing near a beer shop, and asked him what he was doing. Williams frankly told her he was waiting for some companions, with whom he expected to pass a pleasant evening in the tavern. He was annoyed that they had not kept the appointed hour, and had allowed him to wait so long to no purpose. The pious woman, who knew well that she had a mother's duty to discharge to her apprentice, very pressingly asked him to come with her to the church rather than to the tavern. After some resistance the wild lad gave himself up a captive to her will, not knowing that that evening he should be made a captive, and be bound over to the service of Christ Jesus. The preacher read out as the subject of his discourse the words, "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" These solemn inquiries came to the mind of Williams "with power, and with the demonstration of the Spirit." His eyes were opened—he saw his need; but, at the same time, the wondrous way of salvation which God, full of compassion, has prepared and opened for sinners in Christ Jesus. On this evening the brook burst out of the stagnant swamp, and began again to flow onwards in uninterrupted course to the boundless ocean of heavenly bliss. With diligence and earnestness he again read in the Word of God, and the house of God and its services became his delight. The Gospel, the Person of the God-man, His deeds and His words, became to him living truth, and the Holy Spirit produced joy in his heart. He grew in the grace and the knowledge of our Lord and Saviour Jesus Christ. What maternal love had planted, what the fidelity of his landlady had rescued from destruction, what the Christian minister had tended, should by yet another means make increase, and become fitted for the missionary calling. In the congregation to which Williams belonged was a young men's society, of about thirty members, which met every Monday evening. In its proceedings Williams took a very active part. Indeed, it became the university in which he acquired the preliminary branches needful before he could enter on his future calling. There he learned the art of presenting a biblical theme in a clear, orderly, and lively manner. As a Sabbath school teacher, he traded with the talent committed to his care, and gained the hearts of his scholars, and the esteem of his fellow-labourers. The London Missionary Society was then in the full fervour of early life, and by its annual and quarterly meetings did much to fan the flame of missionary zeal for the conversion

of the heathen. At one of these meetings, during an address from the Rev. Matthew Wilks, the thought entered his mind, "What if the Lord might need him for service among the heathen," and the thought soon became the desire of his heart; but along with the desire rose the childlike prayer, "Lord, if it is not Thy mind and will that I be a missionary, tear out by the roots this desire from my soul." The Lord did the opposite. The longing for service in the mission field became more and more ardent. He diligently searched his heart whether his old sinful nature still held him bound, whether his desire arose out of vain-glory, or whether the salvation of the perishing heathen was the object he aimed at. But the longer he searched the more was he constrained to say, "I will offer myself as an offering to the Lord, who has offered Himself a sacrifice for me."

At length, in the year 1816, he offered his services to the London Missionary Society. He stood the usual examination, and was accepted in July 1816. His employer freely cancelled his indenture of apprenticeship, seven months of which yet remained, that he might at once devote himself to his new calling. On account of the need of labourers, and the special aptitude of Williams for the service, it was determined to send him out early. South Africa and Polynesia were the fields to which the Directors of the Society were then turning their eyes. It was decided that Williams should go to Polynesia. The missionaries upon the Society Islands stood in great need of further aid, for without it the multitude of new converts might easily fall back into their former heathenism. In a few months was the young servant of the Lord—he was not yet twenty years of age,—with several other missionaries, to be sent thither. The period up to his departure he spent in the most conscientious manner, fitting himself for his calling. The best hours of the day, and the freshest of his strength, he devoted to instruction in theology, under the guidance of his pastor. The rest of his time he spent in the workshop of the joiner, the weaver, the shipbuilder, or in the printer's office, and to everything he put to his hand. His desire was to skill himself so as to be able efficiently to instruct the heathen in the arts of civilised life. On the 30th September 1816 was he, along with eight other brethren, set apart in Surrey Chapel for the service of the Lord among the heathen. John Angel James presented him with a Bible, and said, "Go, my beloved brother, and with the ability which God has given you, be faithful, in season and out of season, in proclaiming the precious truths which this volume contains." Dr Waugh added, "Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for Him there."

Shortly before Williams left England he married a pious young woman, Mary Chauner, who proved a help meet for him in the things both of the outer and inner life to the day of his death. He left England, November 17, 1816. The ship sailed by Rio Janeiro

to Sydney. Here he became acquainted with Marsden, well known for his labours in the mission field in New Zealand. He was detained some months in Sydney, but he spent his time in exercising himself for future service, and in gaining more accurate knowledge of the people of Polynesia. At length, on the 17th November 1817, exactly a year since he left England, he landed upon Eimeo, one of the Society Islands. Raiatea was assigned, in common with the missionary Thresheld, as a field of labour—an island on which the longing after day had begun, but on which the sun had not arisen. In a storm some two years before, the missionary Wilson of Tahiti, with nineteen native Christians, subjects of King Pomare, had been cast upon its shores. Pomatoa, king of Raiatea, with his whole people, received them in the most friendly manner, and in return the castaways opened their treasures and preached Christ to them. Wilson and his companions returned to Tahiti, but the longing after further instruction in the knowledge of the Lord remained behind. In Raiatea Williams laboured from 1817 to 1823. It became his school, and the land of his first love—a love that never cooled to the day of his death. With great energy he at once gave himself to the study of the language, and in ten months he was able to preach to the Raiateans in their own tongue. Pomatoa and the other chiefs were very friendly, and gave him what help in his work they could. Williams' idea was that the Gospel and civilisation should go hand in hand. For the service of the Lord a chapel was built, and he erected for himself a neatly fashioned house, that should serve to the natives as a pattern of better dwellings than their own. Around it there soon flourished a well arranged garden, planted with European and Polynesian flowers, and vegetables, and fruits. Near it was a school, in which young and old were watered with the water of life. It soon flourished more beautifully even than the garden. The Word fell upon receptive ground. Chiefs, and the poor of the people, the aged, and the lisping children, mothers with their babes in their arms, the priests of Oro, all came to school. The king and the queen sat along with their subjects. Raiatea was the chief seat of the worship of the god Oro, the bloody god of war, to whom before and after battle for some hundred of years countless human sacrifices had been offered. Williams soon brought his bloody reign to an end; and his wooden images were destroyed by the people who once, in fear, fell before them. In Raiatea Williams unfolded in his soul, plans of a mission that should stretch its arms over the whole of the neighbouring groups of the South Sea Islands. Three helpers he wished to bring into the service of the Lord: the Printing Press, a Mission Ship, and Native Agency. Elementary books, and eleven hundred copies of the Gospel of Luke, which the missionary Ellis had printed in the language of Raiatea, were quickly sold in the island, and by-and-by the whole New Testament came from the press. In order to form and keep up regular communication with New South Wales and the South Sea Islands, Williams purchased the first mission ship. He himself, the London Missionary Society, and Sir Thomas Brisbane, the governor of New South Wales, fur-

nished the cost. Some years later he himself, in order to have it entirely according to his mind, built a ship of his own. The converts he inspired with like missionary zeal. They not only formed a missionary society, but he trained up the pious and the gifted young men for service in the schools and for evangelising the surrounding islands. The islanders proved themselves excellent and devoted labourers in the Lord's service. Under his direction the king gave Raiatea, and a neighbouring island under his rule, a code of laws founded on the principles of the Word of God. For the more certain support of the people, who had hitherto depended on fishing and the native fruits, he introduced the sugar-cane. Under his direction a spacious church was built, as a kind of cathedral for the group of Islands. The strength and the wisdom needed for all these labours he drew from the inexhaustible fountain of the Divine Word. All who saw Williams in Raiatea, or afterwards in the Harvey and the Samoan Islands, were astonished at his vigour, his power of adapting himself to circumstances, and the never-failing tact that appeared in all his labours.

Along with this all-embracing activity, which from Raiatea spread over Borabora in the Society groups, Rurutu, Raratonga, Aitutaki, and others in the Harvey and Tubuai groups, he kept up a constant and affectionate correspondence with his native home in England. His letters to his friends are a treasure of no ordinary preciousness. This correspondence reached its highest interest when the tidings came to him of his mother's death. Thanksgiving that the Lord had given him such a mother, grief at the loss he had sustained, and again praise to God for her entrance into glory, mingle with each other;—and how he knocks at the hearts of his relatives with exhortation and entreaty, that they remain true to the Lord, that their end may be as the end of her that was gone. Then, too, he dares—no light matter for a son to be the preacher of repentance and the spiritual guide of his father—to exhort him to give his heart to the Lord, who had so long and so especially cared for him, through the dear life-companion now taken from him. The letter is written with a wonderful tenderness. But what a joy must it have been to him when the missionary Nott, who attended the father upon his death-bed, wrote to Williams his last salutation, and the following message:—"Tell him, O tell him, that the son has been the means of the father's salvation!"

In the years 1823 to 1830 Williams had made several voyages to the Harvey Islands. The native teachers there afforded him excellent service, but he himself, by his humility, his amiability, his truthfulness, and his power of adapting himself to everything that happened or needed to be done, obtained an almost incredible influence over the people. In a few years the idols were dethroned, and the whole people were either baptised or brought under instruction. At Raratonga a church was built, which every Lord's day was attended by some 2000 worshippers. But this servant of God restlessly pressed forwards. His course was from east to west. At Raiatea and the Harvey Islands other missionaries with native

teachers took his place. He, as the breaker up of the way, directed his eyes to the Samoan group—Sawaii, Upolu, Tutuila, etc. On May 24, 1830, he sailed thence. He next sought the Friendly Islands, Tongatabu, Wawau, Eua, etc. There missionaries of other societies laboured. They received him kindly, and it was agreed that no one should enter upon another's field of labour, and that the Samoan Islands should be left to the London Missionary Society. Here also the blessing of the Lord came. At Sawaii he received a friendly reception from the chief Melietoa, and after a few years from 60,000 to 70,000 natives were baptised, or were under instruction for baptism. To his assistance on this island came the circumstance that the natives, with the exception of an image of the god of war, had no idols. In heathen abominations, however, and in godless unbelief, they were in no way behind. Far and near was the field white for the harvest. Everywhere were labourers needed. But a hard contest had yet to be fought upon the island. Since the king had become a Christian, another chief sought to make use of the hatred of the obstinate heathen, collected them around him, and strove, with their assistance, to drive him from the throne, and place himself, with his idols, in his place. Several small wars were carried on, but which the Lord, through the mildness of the Christian king, caused to end in the victory of the truth. False teachers, pretending to special revelations from heaven, rose up among the young converts. European traders in fire waters, and runaway sailors, were a plague to the simple people. Over all had Williams and his trusty associates, Pitman, Barf, and Buzacott, to watch and to direct; and it was often easier to awaken than to keep the awakened in the right path.

In 1834, June 18th, after eighteen years absence, Williams returned to England. He wished, with the Lord's help, to kindle into a brighter flame the love of the English people towards the Polynesian Mission. He remained four years in England. These years were of the highest service in awakening, both in England and in the whole of evangelical Europe, an interest in his mission. In large assemblies of high and low, Williams, with burning enthusiasm, and yet an enthusiasm that had the stamp of truth, told what works the Lord had wrought in the South Seas. In addition he wrote his "Narrative of Missionary Enterprises in the South Sea Islands," a book that critics of the most opposite schools pronounced to be replete with interest. Up till the year 1843, 38,000 copies of it were sold. His great wish, to obtain a large well-appointed ship for voyaging in all seas, was also gratified. By voluntary contributions he purchased the "Cambden" for £4000. Through quite a singular providence, the Lord gave him for the ship's guidance the pious and skilful Captain Morgan. Nine new missionaries went out with him. On the day of his departure, April 11, 1838, London was in commotion, as if a king, with a conquering army, was going out to battle. Williams, after he, for the last time, had partaken of the Lord's Supper in the church of his early days, with his wife, and the nine new missionaries, joyfully set out on his voyage. On

his very soul was written in indelible characters, "I count not my life dear unto me, that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." The vessel sailed by the Cape of Good Hope to New South Wales. In Sydney a Missionary Society for Australia had been formed, which handed over to him, as its first gift, £500. On October 25th he left Sydney, and landed, after a favourable voyage, at Tutuila, one of the Samoan Islands.

The next year, from November 1838–1839, was for Williams a year of joy. Once more he visited the Society, the Harvey, and the Samoan Islands. As corn and flowers grow in the warm nights of spring, so had the work of the Lord in his absence. Here and there, like lighthouses on the shores of the islands, had arisen beautiful white churches. They had been built while he was away in England. Everywhere the young converts received him with a heartiness, as if a father had returned to them; and he was indeed a father to them. Their joy was almost overpowering; for many a one who at his sailing for England held fast by heathenism, now stepped up to him a happy child of God. His course took him through a waving harvest. He saw that the work was in good hands, and that the increase was blessed. He wished to go further. Before him lay the New Hebrides and New Caledonia. On the 3d November 1839 he spent at Upolu, among his Samoans, and in the circle of his family, his last Lord's day. He preached upon Acts xx. 36–38: "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they *should see his face no more.*" He had asked the Samoan teachers who of them would go with him to the service of the Lord among the people of the New Hebrides. Thirty offered themselves. Williams selected twelve, and set them apart by prayer as evangelists. In the ship, besides Williams himself, there was the missionary Cunningham, and Harris, a young Englishman, who had come to the islands for the sake of his health; but he had been so taken with Williams, and with the Christian life seen in the young converts from heathenism, that, after this voyage westwards, he had resolved to go to England and qualify himself for service in the mission field. On November 4th they sailed forwards to the west. On the islands of Rotuma and Tanna, after they had convinced themselves of the peaceable intentions of the natives, they left behind them two teachers. On the 20th November the ship lay at anchor on the coast of Eromanga. The inhabitants of this island were the last to whom Williams offered the Pearl of great price. On the shore of Dillon's Bay they were collected in great numbers. Williams, with Cunningham and Harris, drew near in a small boat. The chief brought him, by a request made through signs—the language of the islanders none of them understood,—a vessel with water. This gave them confidence, and the three went on shore. When they believed they had gained the hearts of the islanders by some small gifts, they went a little inwards from the shore. Here

the natives suddenly rushed upon them with their clubs. Harris was killed on the beach, and Williams in the water, through which he was making for the boat. Cunningham alone reached the boat in safety. This happened on the 20th November 1839. His real murderers were the sandal-wood traders, who on those coasts had shed much innocent blood, and who had roused the natives to take their revenge on all white men.

The body of Williams was devoured by the savages. The young Christians on Samoa and the other islands mourned and wept over his death as if they had lost a father. The blessing which he bore to these islands dies not. For courage, for faith, for love, and for untiring energy, he is a pattern to all missionaries. His method to win the people to the Lord through native agency, and to unite culture in the things of this life suitable to their circumstances, with heart culture in Jesus Christ, is a method good for all missions to the heathen. With justice has he been called the Apostle of the South Seas. No other missionary has exerted so powerful and so blessed an influence over the life of the people in these far-away islands.

REV. JOHN INGLIS AT THE SYNOD OF OTAGO AND SOUTHLAND.

[THE following Address, which was given by Mr Inglis at the last meeting of Synod of Otago and Southland, during his visit to New Zealand, has been on hand for some time, but has been kept back by a pressure of other matter. It will still be read with interest.]

"The Providence of God was an interesting and profitable study. On apparently trivial incidents important results often hung. Twenty-five years ago he had the privilege and the pleasure of making the acquaintance of his venerable and beloved friend Dr Burns, their pastor. Both were at that time under engagements to labour in New Zealand—Dr Burns, as the first minister of a new colony, and the speaker, as a missionary to the aborigines. Disappointments and difficulties lay in both their paths, but, in the good providence of God, these had been largely overcome; and now, after a quarter of a century, they again met, and he had the gratification of finding Dr Burns in the enjoyment of a good measure of health and strength, crowned with years of honour, the father of a Church about to attain its majority, characterised by the energy and enterprise of youth, with the wisdom and sagacity of the maturest manhood. During these intervening years they had corresponded from time to time, and chiefly in this way maintained their mutual sympathies towards each others fields of labour, and this slender tie was what first began, and for some twenty years continued, that connection which, through other causes and influences, had now become so important between this Church and that mission. A very

brief sketch of the Mission was all that time would permit of. He would, therefore, be as brief and concise as possible.

"After labouring upwards of seven years in New Zealand, among the Maoris in the Northern Island, he removed to the New Hebrides, where he had been labouring ever since, for a period of nearly seventeen years. For nearly thirty years missionary labours had been carried on in the New Hebrides, though, for the most part of that time, on a very limited scale. For the first ten years the work had been carried on by that time-honoured institution, the London Missionary Society. For the next twelve or fourteen years, chiefly, first by the Presbyterian Church of Nova Scotia, and then by the Reformed Presbyterian Church of Scotland, and for the last six years by the Presbyterian Church in Australia and New Zealand. The London Society had gradually withdrawn its agents, and given up its connection with the islands in favour of the Presbyterians. These islands lie about 1000 miles north of New Zealand, and extend over an area of 300 or 400 miles. In appearance, they resembled New Zealand. The natives are not of the Malay race, like the Maoris, but belong to the Papuan race. The population of the whole group has been roughly estimated at 100,000. The number of the inhabited islands is about seventeen. Missionaries had been located upon six of the islands of the southern group. In all, nine missionaries were engaged in the group, a tenth was on his way, and other two had been appointed; so that in a short time it was expected that twelve missionaries would be actively engaged upon the field. A great amount of preparatory work had been accomplished. The island of Aneityum was wholly Christian, from five to six hundred being in full standing as Church members. The whole population could read, the Sabbath was well observed, family worship, morning and evening, was general in every household, and life and property were perfectly safe over the whole island. On Fatè there were about 80 Church members, on Eromanga about 20; but on the other three islands less had been accomplished. To carry on mission work in these islands a vessel was indispensable. The 'Dayspring' had been built in Nova Scotia, at a cost of £4000, and she was maintained at a cost of about £1700 a-year. £3000 of her purchase-money had been raised by the children of Australia. She was supported chiefly by the children of the Presbyterian Churches connected with the Mission in Nova Scotia, Scotland, and the Australian Colonies. The children in Nova Scotia were pledged to raise £250; in Scotland, £250; in Victoria, £500; and in New South Wales, £200. Each Sabbath school was expected, on an average, to contribute £5. The Presbyterian Churches in Australia, Queensland, and New Zealand, had all contributed more or less liberally, but were not pledged. The aim was to have them all pledged to an equitable proportion. The vessel was free from debt, so that what they had to look to was support for the future, rather than deliverance from the past. They were aiming at the establishment of an insurance fund of £3000. Of that sum the Presbyterian Church of Victoria had guaranteed £1500, provided the

remaining £1500 was raised by all the other Churches. £500 had been provided, including sums raised in New Zealand, so that only £1000 had to be raised. The object was, if possible, to raise that sum this year.

"The commercial value of these islands will be of very great importance to these colonies if Christianity would hasten its movements, and Commerce would bide its time. But Christianity was slow, timid, and hesitating. Commerce, on the other hand—in hot haste to be rich,—was impatient and reckless. At present, instead of waiting patiently for the golden egg, it was killing the goose as fast as it could. It was kidnapping the natives by thousands, and carrying them away into slavery. If Commerce would go hand in hand with Christianity—if it would help forward Christianity, and wait till the natives were Christianised, till life and property were safe,—skill and capital would find their way to these islands, labour would be there to meet them, and the resources of the islands be developed in all coming ages. But if slavery was allowed to kidnap and exterminate the present population, as it was fast doing, these islands would be lost to Commerce for ever. European colonists could never permanently occupy these lands."

The speaker then proceeded to say—

"I beg to congratulate you, as members of this community, on account of those material blessings a gracious Providence has so largely conferred upon you; on account of your auriferous deposits, your fertile soil, your commodious harbours, your salubrious climate, your mineral, pastoral, and agricultural resources, your commercial prosperity, and especially, that there is no diminution of the *ingenium perfervidum Scotorum*—that indomitable Scottish energy, which, like the philosopher's stone, turns everything it touches into gold. I beg especially to congratulate you on account of the measure and opportunities of intellectual, spiritual, and moral improvement which God has enabled you so abundantly to provide both for yourselves and others. Your system of education, so extensive and efficient—in this country the 'Schoolmaster is abroad.' Your Church, so well organised and equipped, so free and unfettered in its action, displaying so much of the spirit and character of that Church which, three centuries ago, was pronounced to be the fairest daughter of the Reformation, and whose history since that time has been so rich in all that is calculated to ennoble human life and elevate Christian character;—so rich and stirring in Reformation, in Covenanting, in Secession, and in Disruption memories, which commenced with Knox and culminated with Chalmers. I congratulate you on account of the strong missionary spirit, both for home and foreign operations, which you are displaying at the present time. Beginning at Jerusalem, you continue to take active steps to meet the spiritual wants of our fellow-countrymen as they settle amongst you. You are taking under your care the remnants of the aboriginal population scattered up and down within your borders. You are making arrangements to have the Gospel preached, and the glad tidings of salvation made known to the strangers 'from the land

of Sinim ;' and you are cheerfully recognising your obligations to preach the Gospel in the regions beyond you, so that the Day-spring from on high may visit those who for untold generations have been sitting in darkness and in the shadow of death. While holding on in this course, you may confidently anticipate success in your labours, and the blessing of the Lord to rest on all your undertakings. While we, the agents and representatives of Presbyterian Missions in these islands, taking the past and the present of your history as a pledge for the future, feel morally certain that you will sustain us by your sympathies and your counsels, your earnest prayers, and your liberal contributions."

THE LAY ELEMENT.*

It is not uncommon to hear people speak of the advantages that accrue to the Presbyterian system from the admittance of the *lay* element into the Church Courts. This must be a misunderstanding altogether. None but elders—teaching and ruling elders—are competent to sit in any Presbyterian Church Court, from the Session of a congregation up to the General Assembly ; and, as we have already seen, all elders are equal in point of official standing, for though their departments of duty are in some respects different, yet the office is one and the same. No elder of any kind is a *layman*, but an ecclesiastical office-bearer, ordained with the laying on of the hands of the Presbytery, and appointed to the oversight of the flock and to the discharge of spiritual duties. Nor does an elder sit in our Church Courts to represent the laity. He represents the laity in no sense different from that in which the minister represents them ; both are chosen by the people, and both fill the one office in the Church, the only difference between them being one of education, of labour, and of reward. The notion is only plausible from the fact, that most elders are engaged in secular pursuits. But it should be remembered that all ministers were so engaged at the first. Even an apostle lived by his trade, as he repeatedly informs us (Acts xx. 34 ; xviii. 3 ; 1 Cor. iv. 12 ; 1 Thess. ii. 9 ; 2 Thess. iii. 8) ; and it was part of Paul's charge to the bishops of Ephesus, "that so labouring they ought to support the weak" (Acts xx. 35). If the pursuit of secular employments proves our elders to be laymen, then the bishops of Ephesus were laymen, and the Apostle of the Gentiles was a layman too. It is equally in vain to argue that, as the brethren were present in the apostolic council (Acts xv. 23), the laity are entitled to be represented, and are represented by the elders in our Church Courts : for, as every one knows, elders and brethren were both present in that council, and therefore the one could not represent the other—each class had a place and a function of its own. Elders sit, in their own right, as spiritual rulers in the house of God. There are in our Church Courts no *lay* representa-

* From Professor Witherow's "Apostolic Church: Which is it?" an admirable little book on Church Government.

tives and no *lay elders*—a name which ignorance invented and malevolence has preserved, in order to bring the office into contempt and disrepute.

It is, however, only candid to say, that such grotesque notions of ecclesiastical order, as these terms betray, have received countenance from the disparity that in the course of time has risen between the elders who teach and the elders who rule. This disparity is not the result of any ecclesiastical enactment, but was at the beginning, and still is, the effect mainly of a difference of gifts. The most gifted of the elders was in the beginning set to preach, and what at first was only a difference of gifts has grown, in the progress of time, to wear the appearance of a difference of rank. One is here reminded of the truthful remark of Dr Campbell—"Power has a sort of attractive force, which gives it a tendency to accumulate, insomuch that what in the beginning is a distinction barely perceptible, grows in process of time a most remarkable disparity."

The disparity existing among teaching and ruling elders among Presbyterians, instead of being defended, is very much to be lamented, and ought as much as possible to be removed. This is to be done, however, not by lowering the teaching elder, but by elevating the ruling elder, and appointing to office those only who are distinguished from the people by more than a common measure of graces and gifts, who are aware of the responsibilities of the eldership, and who are determined, for the Lord's sake, to the best of their ability, to discharge its duties. Besides, the office of the deacon, existing at present only in some congregations, should be revived in every Church, where elders can manage temporal matters only by neglecting the spiritual concerns peculiarly their own. These and other defects can be remedied, when once they are seen to be defects; for it is one among the many recommendations of the Presbyterian Church polity, that it possesses within itself a purifying and reforming power, by which, while always preserving the Scriptural and essential principles of the system, it can alter any arrangement that experience has proved in its practical operation not to be productive of good.

REPORT OF TRIENNIAL VISITATION OF CONGREGATIONS OF THE REFORMED PRESBYTERIAN CHURCH, SUBMITTED TO THE SYNOD—1869.

PRESBYTERY OF KILMARNOCK.

THE Report we now present, as the result of another Triennial Visitation, can scarcely be characterised as one of marked progress. Adverse influences, in almost every department of congregational interests, have rendered this impossible. In such circumstances it is much for one to be able to say, that he has kept his own. This we can truly say, and something more; for, in every detail we are in the habit of noticing, as symptomatic of a prosperous congregation, we can speak of increase, however small that increase may be.

In a general way, we may say that all the congregations within our bounds enjoy a complete organisation; the ordinances are regularly dispensed; the weekly prayer-meeting has become a standing institution, and is more or less appreciated by us; the members receive stated pastoral visits; and the poor, in all cases, are seen to.

There are, in all, 6 congregations of us, with an aggregate membership of 718, as against 697 of last Report; showing an increase of 21.

In the oversight of these the pastor is assisted by a staff of 34 elders, who all, more or less, visit in their several districts,—one congregation reporting, that the elders visit twice a-year. In all the congregations the Session meets as occasion requires, while in two of them there are regular monthly meetings, to which the elders come together to consider the spiritual interests of those over whom they are placed.

The children of our congregations are all well looked to. The ministers here are joined by a band of Sabbath school teachers to the number of 63. 466 children wait upon them for instruction every Sabbath evening. Besides these there are 8 ministers' classes, at which our young men and young women attend to the number of 230.

Of purely missionary work—work, that is to say, engaged in for the direct benefit of such as lie beyond the pale of common ordinances—the Presbytery seems to be doing its fair share. True, there is no one employed in any of the congregations to give his time exclusively to such work—our funds wont admit of that;—but the ministers, one and all, as time and circumstances permit, are employed in it. In villages where the means of grace are either neglected, or are not readily accessible, the Gospel is preached of a Sabbath evening. In two of the congregations the Sabbath school, which is attended by large numbers, is altogether a mission school. In two congregations there are three Bible classes, all of them with a large attendance, and that attendance consisting of sons and daughters, and, in one instance, of fathers and mothers, of non-church-going families. In two of our congregations there is regular evening service (Sabbath), for the benefit of the same class of our population; while in one of our congregations several of its members visit quite regularly in the houses of our home heathen.

Notwithstanding of the fact that the last three years have been one long period of commercial depression, we are thankful to have it to report, that our financial affairs are in a satisfactory condition; the several congregations being all able to meet their pecuniary liabilities. Last year, an average one, there was collected, for all purposes, the sum of £914 : 1 : 7½, as against £750 of the previous Report; showing an increase of upwards of £164. Of this sum, £85 have been contributed for missions, and, as near as may be, £15 for the poor. The average per member rises, in the several congregations, from 16s. 10½d., the lowest average, to £1 : 16 : 6½, the highest. As the three highest congregations in point of numbers are the lowest in point of contributions, the average all over the bounds is reduced to the comparatively low figure of £1 : 5 : 5½, as against £1 : 1 : 6 of former Report. In the manner of raising these funds there are symptoms of improvement—the weekly offering in some of the congregations fast

supplementing the cumbrous and altogether unsatisfactory way of private subscription. The good effects of this movement are apparent in the increased, and still increasing, command of funds. In one congregation the church door collections have, during the last three years, been doubled, while the income as a whole has increased by precisely that amount.

As to the most crying sins within our bounds there can be no doubt whatever. With one heart and one mouth the Sessions speak here. In the first place—and, alas! it would seem almost as a matter of course,—there is the sin of uncleanness, occupying now, as ever, its place of unenviable and unhallowed pre-eminence. Since last Report almost every Session has had to deal with it. Then comes, and scarcely second to it, the sin of drunkenness. And following hard upon these, and bidding fair soon to surpass them in point of clamancy, what hitherto we have not had so particularly to notice, the sin of Sabbath breaking. Not that altogether this is a new feature in our Report, but that during the three years that have elapsed since our last Report, it has acquired such a prominence as to attract the special notice of all the Sessions within our bounds. So much is this the case, that the phrase, “A Scottish Sabbath,” which was received most complacently by us as a compliment from strangers, can hardly, without considerable inward struggle, be accepted by us, now, as such. It would be well if Synod were to take the premises into its serious consideration, and to inquire into the causes, past and present, of this state of things;—what are the effects it is likely to have on our Scottish type of piety, and the state of religion generally;—and how the tendency may best be counteracted, and the evil itself dealt with.

In fine, from the reports handed in of the several congregations, it would seem that they are all in a healthy state, and manifesting considerable spirit in the several departments of congregational life. True, much has fallen out to them in the course of the past three years that is calculated to depress; but herein they reckon that no strange thing has happened unto them, but that, on the contrary, these conditions of theirs are fraught with the highest blessings to such as get grace to fall in with the arrangements of an all-wise Providence. In this spirit all are working, holding forth in their several districts the word of life; diligent in gathering together to Him the travail of His soul; striving that those so gathered may be built up in their most holy faith. And though not without evidence that they are in some measure fulfilling the several ends for which a Church exists upon the earth, what they most desiderate is, a larger outpouring of God's Holy Spirit, that the means of grace may be made instinct with life and health to those who enjoy them.

PRESBYTERY OF DUMFRIES AND NEWTON-STEWART.

THE Presbytery aimed at making this examination as thorough and as satisfactory as possible, and, for this end, appointed two of its members to visit each congregation.

A week-day meeting was held with elders and managers, when the position of the congregation was fully inquired into; and on Sabbath one of the deputies, who remained for the purpose, exhorted the assembled

congregation on the more prominent points brought out in the investigation.

The following is a condensed report of the statistics obtained and submitted to Presbytery.

The total membership is 1170, with an ordinary attendance on public worship of 1435 daily. Of ordained elders, with assigned districts, there are 43, being 1 to about 27 members.

The "Diets of Examination," at one time so common in the Presbytery, are now almost abandoned for the more popular annual visitation of the congregation by the minister and elder of the district.

All the congregations have meetings for prayer: two have three each weekly, and one has as many as fifty in attendance regularly.

A good work is done in the Sabbath schools; and the ministers' classes are popular, and largely attended. The several libraries have a fair number of readers: one of these has over 700 volumes of excellent reading.

The extra special services of the congregations are chiefly confined to district preachings, and cottage and mothers' meetings.

The sins prevalent are drunkenness and uncleanness, but comparatively few cases have called forth the exercise of discipline.

All the congregations have been nearly able to meet their liabilities. £150 of debt rests on a manse, and £250 on a church; but all the other properties are without burdens.

The annual income raised by the ordinary means amounts, in all, to £1436, being over 25s. per head per member enrolled.

The Missions of the Church receive a large amount of support; one respected and liberal ruling elder having, for the last six or seven years, given £50 annually to the Schemes of the Church,—the half of the sum being given by him for Foreign Missions.

MANAWATU, STATION OF REV. JAMES DUNCAN.

FROM LETTER OF REV. WILLIAM WATT.

Oct. 1868.

ON Thursday, the 21st of this month, we started at six o'clock in the morning for the Manawatu, a place with which all of you were once familiar, through the letters of Rev. James Duncan.

Manawatu is seventy miles from Wellington, and your way literally lies by mountain, stream, and flood. Leaving Wellington, the path lies along the sea-shore until you arrive at the entrance of the Ngauranga Valley, up which the coach wends its way for five miles, the mountains rising high on each side; the road, which in most places is only broad enough for a single vehicle, crossing and recrossing the stream just as the nature of the hill on each side permitted its being made. It must have been made at great labour and expense. The hills rise in majestic grandeur; and the deep gorges suggest the idea of some terrible upheaving in which the mountains were rent asunder. Whatever be the cause, the trees up this valley are all decaying, so that the scenery is sadly deficient in this respect. At the head of the valley is Johnsonville, a small, straggling village, and your descent again begins until you reach Porirua Bay. Between Johnsonville and Porirua the scenery was tamer, and the same want of trees, but a great improvement in verdure. Houses are to be met with all along

here, as also other signs of civilisation. . . . After running for about an hour alongside the bay, our path again struck inland, and in a short time we arrived at Horokiwi, ready to do justice to a substantial breakfast that awaited us there. At Johnsonville we met an old companion, that we little expected to meet in New Zealand—a Scotch mist. . . . After breakfast we entered the Horokiwi Valley, and here the sublimity and grandeur of New Zealand scenery is to be really seen. What ferns! what lovely shrubbery! and what magnificent trees! What grandeur reigned all around! But at length we reach the head of the Horokiwi Valley, and are doomed to a disappointment. Had the day been clear, one of the most magnificent sights would here have burst in upon our view in a moment; but the haze was so great that we could just perceive the water washing at our feet some 800 feet below, and discern the top of the Island of Ka-pa-ti rising above the cloud. The path leads down the side of this mountain. In some parts the depth at your side is very great. Sitting in the coach, you could hold out your hand and drop a stone perhaps 200 feet before it would strike the ground. So narrow is the road, and so sharp are the turnings, after you leave Horokiwi, that they can only take two horses; and these horses have taken the coach over this particular part of the road since the coach was started. This hill, which you descend, is called Paikakariki. We had now completed thirty miles of our journey, and the remaining forty lay along the beach. This part was monotonous enough, except when we came to a river which had to be forded. In three of these the water came up to the axle-tree, and in one it even came inside. At Otaki we had dinner, and saw also a Maori church. About seven o'clock we arrived at the Manawatu. In a few minutes our luggage was on board the ferry-boat, and in five minutes more we were on the other side, and saw Mr Duncan. Our day's journey was not, however, yet at an end. Mr Duncan's house is about three miles from the ferry, and he had brought down a dog-cart for us. This was the most trying part of the road. . . . Sometimes the wheels sunk deep in the sand, and at other times we were up to the horse's knees in water. About eight P.M. we were under Mr Duncan's hospitable roof, after fourteen hours hard riding.

Mr Duncan has two churches—one at Manawatu, and another at Lower Rangitikei, twenty-five miles off. In the former I preached on the first Sabbath after coming here. They appeared very attentive. The mothers brought their children with them. At Rangitikei the church is built in the midst of a wilderness, only one house within sight of it. In the church ground there would be say forty horses saddled and bridled, and two or three gigs. Gigs are not much used here, on account of the roughness of the roads. After the forenoon service we got a gig and were driven to Upper Rangitikei, some six miles off, and preached in the court-house. I sat on the bench, and sounded the offers of mercy from that place where oft is sounded the sentences of punishment.

On Thursday we visited Ihakara. He keeps his carriage and pair, and has also his gold watch. He is the chief who has always proved very friendly to Mr Duncan. He knew we were coming, and had on a piece of native cloth as a badge of his office; and a reed in his hand as his insignia. He had European clothing, but was very shabbily dressed. When we approached I heard a "Naumai, naumai,"—"Welcome, welcome." On coming nearer he held out his hand and shook ours warmly, saying, "Tenakoe," meaning "That's you"; to which we replied, "Tenakoe—That's you." He then spoke about the present rebellion in New Zealand, and told us how sorry he was that so many of the natives had gone back to heathenism. . . . The natives are shrewd, intelligent, and have very retentive memories. A brother of Ihakara, called Kereopa, remembers the colour of Mr Inglis' hair, and even some slight things about his eyes. . . .

He expressed his great grief as to the present backward state of religion among the Maoris, and hoped that there would soon be a change for the better.

RECEPTION AT OTAGO.

20th January 1869.

On all hands the reception given and the interest manifested has been of a most gratifying character. We have received here quite an ovation, every attention being shown. At the opening of Synod, Mr Inglis and I were invited to take our seat in the court. It was then proposed that the Synod should visit the "Dayspring" in a body, which was unanimously agreed to. We all assembled on the poop. The moderator conducted religious exercises, in which he was assisted by the Rev. Mr Sutherland of this town. One or two then spoke in the most pleasing manner of the success of the Mission, and the trig look of our pretty vessel. In the evening, according to previous arrangement, the first missionary meeting of the Presbyterian Church of Otago and Southland took place. There have been missionary meetings held in this province long ere now, but this was the first time that the highest court of the Church set apart a sederunt for missionary speeches and missionary matters generally. The meeting passed off very well. There was a large attendance. Mr Inglis spoke of the claims of the Mission.*

Mr M'Donald of Melbourne made a very pleasant speech, in which he advocated, very powerfully, the claims of the "Dayspring."

One day was set apart for the children of the Sabbath schools to go on board. About 1000 availed themselves of the opportunity. We expected to have addressed the children when they were all assembled on board, to have sung a hymn with them, and to have let them hear a hymn in Aneityumese, but the wind was so high that the plan had to be abandoned.

The vessel was open for inspection the whole of last week and yesterday, and the numbers who visited it, especially on Saturday, were amazing. On Saturday, for several hours, a steamboat plied between the wharf and the boat, and was crowded both ways. The sailors had brought a great many curiosities with them, and all were eager to get some memento of the vessel. To-day the vessel has gone to Port Chalmers. To-morrow it is to be exhibited there, and at night there is to be a missionary soiree, and on Thursday we sail for Wellington.

Notes on Public Affairs.

NATIONAL EDUCATION.

For many years past the subject of National Education has engaged the attention of the Scottish people; and, notwithstanding differences of opinion on matters of detail, there is a wonderful agreement in leading principles. That education should be national, religious, universal, and efficient, is the conviction of the great majority of the people; and it was fondly hoped that discussion and agitation were about to be followed by actual legislation. That expectation has been disappointed. At the beginning of the Session the Upper House clamoured for work, and Government answered their cry by the introduction of the Scottish Education Bill. This Bill, although based upon compromise, contained many valuable and important

* For Speech, see page 342 of present number.

provisions, and had the rare merit of fixing the principle of *National Education* as a landmark for future guidance. Although not so explicit as we could desire in its security for religious teaching, the immemorial custom of the nation was in no danger of being disturbed; while it ought not to be forgotten, that the Bible and the Shorter Catechism have been taught in the schools because they were demanded by the convictions of the parents,—for there has never been any legal enactment enforcing instruction in religion. The Bill of the Session had many imperfections, but it was capable of great improvement in its actual working, and promised signal advantages; but it suffered grievously in the hands of the Peers. The parochial schools were to remain in their present exclusive management; and a door was opened for a subtle form of concurrent endowment, by providing that denominational schools should be entitled to assistance from the Privy Council, under the conditions of the existing system. It was towards the end of July that the Bill reached the Commons, who removed many of its obnoxious portions, restored its more liberal provisions, and pushed it through its various stages with extraordinary energy and persistency. But much time had been lost,—the Session was nearly at its close,—the Appropriation Bill, the natural termination of the important business of the year, had been read a second time,—the Peers were in no mood to give a calm consideration to a measure with which they had no genuine sympathy, and which had undergone so great a change in the Lower House. They could also urge, with much plausibility, that it was unworthy of their own position, and injurious to the Constitution, to enter upon so important a question at so late a period, and that hasty and ill-advised legislation would not be followed by benefits in any degree proportionate to the disadvantages. The measure was accordingly thrown out—a result which we deeply regret. We are sensible of the imperfections of the Bill, and believe that a bolder and more satisfactory measure could have been carried more easily than one that was in many respects so innocuous and tentative. But a noble opportunity has been lost, and it is impossible to tell under what circumstances the question may be brought forward at a future time. Were the Government to introduce a strong measure into the House of Commons early next Session, and support it with all the authority and determination of which they are capable, there is no doubt that it would be carried; but the future is uncertain, and the educational problem of England and Ireland is surrounded by extreme difficulty. Scotland presents conditions that are comparatively easy; and, had our measure been placed on a satisfactory foundation, it might have furnished help to our statesmen in dealing with the more complicated aspects of the question in England and Ireland. The priests will make a determined effort to control the whole education of Ireland—primary, intermediate, and collegiate; and, unless our leaders are watchful and resolute, they will easily fall into the snare. In its bearing upon other parts of the kingdom, the loss of the Bill may have the most serious consequences. The presence of so strong and unscrupulous

pulous a body as the Roman Catholics ought to awaken us to greater activity and vigilance; and it appears to us that it is in connection with education that our present danger lies. Some of our leading statesmen are suspected of unsoundness in this matter. The people at large are apt to indulge the security of ignorance, till they discover that events have passed beyond their control; while the pressure of an eager, active, and indomitable priesthood may become overwhelming.

Reviews and Notices.

Care Cast upon the Lord. By Rev. J. Hall, D.D., New York. 18mo. Pp. 63. Edinburgh: W. Oliphant & Co.

AN admirable practical little book, upon a theme of universal interest. The object of the book is, perhaps, best stated in short compass in its Dedication, which is, "To the great company of the 'careful and troubled,' whose faith is feeble, and whose burdens are too heavy for them, this little book, by one who has tried and proved its plan, is dedicated, with sympathy and affection, and not without hope that, through it, the loving Saviour may say to some of them again, 'Cast thy burden on the Lord.'"

The Apostolic Church: Which is it? An Inquiry at the Oracles of God, as to whether any existing Form of Church Government is of Divine right. By Thomas Witherow, Professor of Church History, Londonderry. Fourth Edition. Revised. 18mo. Pp. 80. Belfast: C. Aitchison. 1869.

PROFESSOR WITHEROW has recently been appointed to the Chair of Church History in the Presbyterian College, Londonderry, and this little book gives ample evidence that he is very competent for its duties. It is a highly readable, as well as able, statement of the Scriptural character of Presbyterianism.

The Church's Dangers and Hopes. A Sermon Preached at the Opening of the Eastern Reformed Synod, at Waterside, Derry, on July 6, 1869. By Samuel Patton, M.A., Waterside. 8vo. Pp. 18. Londonderry: J. Macpherson.

A good Synod sermon, although much of it is adapted for the sister island rather than for Scotland.

A Help to Young Communicants. 16mo. Pp. 38. Glasgow: D. Bryce & Co. 1869.

THIS "Help to Young Communicants," compiled by the Rev. Henderson Carslaw of Helensburgh, is made up of the Ten Commandments, the Creed, Lord's Prayer, Sum of Saving Knowledge, Questions regarding the Lord's Supper in Larger Catechism, and the manner

of administering the Lord's Supper, by John Knox. Of the intrinsic value of these selections there cannot be two opinions among those who love the doctrines of revelation. A short commentary on the words of our Lord at the institution of the Sacrament of the Supper, such as Matthew Henry's admirable one, would have added much to the usefulness of this little book.

Since the foregoing lines were in type, Mr Carlsaw's "Help" has gone into a second edition. It contains ten additional pages of "Hints to Young Communicants regarding the Ordinance." They are good, but do not sufficiently bring out the nature of the ordinance as a showing of the Lord's death until He come.

The Biblical Repertory and Princeton Review, for July. Edited by Charles Hodge, D.D., and Lyman H. Atwater, D.D. New York: Scribner & Co.

A LARGE part of this number of the "Princeton Review" is taken up with the proceedings of the General Assembly of the Old School Presbyterian Church in the United States, especially its action in regard to the proposed union with the New School. Dr Atwater, the junior editor, defends the union, while his venerable colleague, Dr Hodge, is rather afraid of it, but hopes for the best. We give three extracts. The first is from the close of Dr Atwater's article. In answer to an allegation that the union would be the death of the Old School, he says:—

"Nor does the Old School Church die. As the continuation of the Church of our Fathers while yet undivided, it will still live in the same Church once more undivided and enlarged, by again clasping to her bosom the portion that was for more than a generation separated from her. The stream of her one life does not lose its identity by the influx into it of another branch, whether formerly divided from it by some obstacle after having been one with it, or always before having been separate and independent. It is only amplified into a broader and deeper channel, for a more vigorous life and a nobler work."

"Is it said that this great movement is at best an experiment? So it is. Every great movement of the Church forward is an experiment. But it is an experiment to which we are summoned by the leadings of God's Providence, and, as we must hope and believe, by His Spirit. Left to man, it must fail. If its promoters are more lifted up with pride and self-sufficiency, than bowed in fervent prayer and conscious dependence, it will come to naught or to shame. Our only safety is to commit it to the guidance and support of the great Head of the Church. He alone can carry it forward with that grand development for His own glory and the blessing of man, to which we hope and believe it is predestined. With Him we leave it. We thank God for the past, and take courage for the future. In the present posture of this movement, its defeat in the Presbyteries would, we believe, be as disastrous as it is improbable. We therefore hail its prospective consummation."

The second, on the Distinctive Doctrines of Old School theology, and the third, are by Dr Charles Hodge:—

"The distinctive doctrines of Old School theology for which our Church has so earnestly contended, are known in history as Pauline or Augustinian."

tinian, although taught more clearly and solemnly by our Lord Himself than by any of His prophets or apostles. Those doctrines lie at the foundation of the whole system of redemption. They enter into all genuine Christian experience. They are essential to the purity and power of religion. They are believed by all Christians with the heart, even when rejected by the understanding, and denied with the lips. Every true believer is an Augustinian on his knees. When the Holy Spirit convinces a man of sin, He convinces him that he is lost; that he can no more save himself than he can raise the dead; that if delivered from the pollution and condemnation of sin, it must be by the supernatural and almighty power of God, exercised in the sovereignty of His love, and through the work of the Lord Jesus Christ as his substitute and surety, and by His prevalent intercession, without a shadow of merit or worthiness on his part. That such are the experience and inward convictions of every true Christian, is proved by Scripture, by history, and by the common consciousness of the Church."

"It is exceedingly painful to stand aloof from such a movement. We were in the Philadelphia Convention, and felt the full power of the spirit by which that assembly was pervaded. And had we been in either of the Assemblies recently convened in New York, we doubt not our hearts would have melted with the rest. Neither popular opinion, however, nor popular feeling, is the rule either of faith or practice. While constrained thus to dissent from a majority of our brethren, for whom we cherish undiminished respect and confidence, we still hope for the best. We earnestly pray, that, should the union be consummated, it may produce not only a great increase of efficiency, but also of the power of religion and zeal for the truth. If the truth be lost, all is lost. Our numbers, wealth, and influence, will avail us nothing."

Christian Singers of Germany. By Catharine Winkworth. Crown 8vo. Pp. 340. London: Macmillan & Co. 1869.

THE Wesleys were among the first in England that discovered that in the German language there was a vast store of Christian song, rich in beauty, and remarkable for the vigour with which it expressed in a poetic form the leading truths of the Gospel, especially those that the struggles of the Reformation brought into great prominence before the minds of men. Of this discovery the Wesleys made good use. Some of the best of their hymns are merely adaptations into English of what they had found in the treasures of Germany. Since their time there have been few good hymn writers in this country that have not been largely indebted to the same source. The discovery of the Wesleys was in reality no new discovery. The Scotch Reformers were before them. "The Gude and Godlie Ballates" of 1578, republished by Mr Laing last year, after having become the rarest of books, and Mr George Macdonald's translations of Luther's "Spiritual Songs" in the *Sunday Magazine* for 1867, now afford full materials for comparing the Psalms and Hymns of the Scotch Reformers with those of the German. The comparison abundantly shows that the hymn writers of Scotland at the Reformation were perfectly familiar with the *Christian Singers of Germany*. Several of their Psalms, and many of the Hymns that accompany them, are little else than translations from the Songs of Luther and his associates. There is nothing remarkable in this, when we remember that Patrick Hamilton, Ales, and the Wedderburns, studied under

Luther and Melancthon. As a specimen of this indebtedness to Germany, we may take a few stanzas from Luther's well-known "Song for Christmas Eve," as translated by Mr Macdonald, and put alongside them the corresponding verses in the "Compendious Book of Psalms and Spiritual Songs," commonly known as "The Gude and Godlie Ballates," with the spelling slightly modernised:—

A SONG OF THE CHILD JESUS FOR CHILDREN
AT CHRISTMAS.

From heaven on high I come to you ;
I bring a story good and new ;
Of goodly news so much I bring,
Of it I must both speak and sing.

To you a child is come this morn,—
A child of holy maiden born ;
A little babe so sweet and mild,
It is a joy to see the child.

'Tis Jesus Christ, our Lord and God,
He us will ease of all our load ;
He will Himself our Saviour be,
And from all sinning set us free.

Take heed, my heart. There! stooping go.
What lies there in the manger low?
Whose is the lovely little child?
It is the darling Jesus-child.

Welcome to us thou noble guest!
With sinners thou dost lie and rest.
Thou com'st into my misery,—
What thanks have I to bring to thee!

Ah Lord! the Maker of us all;
How hast thou grown so poor and small,
That there thou liest on withered grass,
The supper of the ox and ass.

Beloved Jesus! for thy head
Make thou a soft, white, little bed,
And lay thee in my heart's low shrine,
That so my heart be always thine.

Sunday Magazine for 1867, pp. 255-6.

AN SONG OF THE BIRTH OF CHRIST.

I come from heaven to tell
The best novëls that ere befel ;
To you thir tidings true I bring,
And I will of them say and sing.

This day to you is born a child,
Of Mary meek and Virgin mild ;
That blessèd bairn, benign and kind
Shall you rejoice both heart and mind.

It is the Lord Christ, God and Man,—
He will do for you what He can ;
Himself your Saviour will be,
From sin and hell to make you free.

My soul and life stand up and see
Who lies in ane crib of tree.
What Babe is that, so good and fair?
It is Christ, Goddis Son and Heir.

Welcome, now, gracious God of might,
To sinners vile, poor, and unright.
Thou'st come to save us from distress,
How can we thank thy gentleness?

O God! that made all creature,
How art thou become so poor,
That on the hay and straw will lie,
Among the asses, oxen, and kye?

O my dear heart, young Jesus sweet,
Prepare thy cradle in my spreit,
And I shall rock thee in my heart,
And never more from thee depart.

Gude and Godlie Ballates, pp. 43-4.

Miss Winkworth's volume is a series of short biographical sketches of the leading hymn writers of the land of Luther, and the sketches are followed by translations of their best efforts. Miss Winkworth's labours in the "Lyra Germanica" have made her largely acquainted with the German hymn writers, and she has certainly done more than any living writer to bring their productions before the English mind. The result is a book full of interest, such as no one but herself could have done so well, and a book that will be much prized by students of the nobler parts of German literature. Miss Winkworth is obviously Broad Church in her principles, and does scant justice to Calvinism, which she evidently has studied elsewhere than in the pages of Calvin himself. Neither the great Reformer nor the Westminster Confession ever denied, as she fancies, that God is a loving Father over all His creatures.

Many of the translations are very happily done. One of the best is that with which the volume closes. It is a lyric of Friedrich Rueckert's, a distinguished poet, who died in 1866. It is

BETHLEHEM AND CALVARY.

In Bethlehem the Lord was born,
Whose birth has brought us life and light;
On Calvary that death of scorn
He died that broke Death's cruel might.
I wandered from a western strand,
And sought through many an eastern land,
Yet found I greater nought than ye,
O Bethlehem and Calvary!

Ye wonders of the ancient world,
How hath your pomp been swept away;
And earthly strength to ruin hurled,
By power that knows not of decay!
I saw them scattered far and wide,—
The ruined heaps on every side;
But lowly glory still I see
Round Bethlehem and Calvary.

Ye Pyramids are but a tomb
Wherein did toiling mortals build
Death's utter darkness; 'tis his gloom,
Not peace, wherewith your depths are filled.
Ye Sphinxes, to the world of old
Could life's enigma ne'er unfold;
'Tis solved for ages yet to be
In Bethlehem and Calvary!

O! Syria's earthly paradise,
Fair Schiraz' gardens of the rose;
Ye palmy plains 'neath Indian skies,
Ye shores where soft the spice-wind blows,—
Death stalks through all that looks so fair,
I trace his shadow everywhere.
Look up, and life's true Fountain see
In Bethlehem and Calvary.

Thou, Kaaba, black desert-stone,
Against which half the world to-day
Still stumbles, strive to keep thy throne,
Lit by thy Crescent's pallid ray.
The moon before the sun must pale,—
That brighter Sign shall yet prevail,
Of Him whose cry of victory
Is Bethlehem and Calvary.

O Thou! who didst not once disdain
The childish form, the manger poor;
Who once, to take from us our pain,
All pain didst on the Cross endure.
Pride to Thy manger cannot bend,
Thy Cross doth haughty minds offend,
But lowly hearts draw close to Thee
In Bethlehem and Calvary.

The kings approach, to worship there
 The Paschal Lamb, the shepherd race;
 And thitherwards the nations fare
 As pilgrims to the Holy Place.
 The storm of warfare on them breaks,
 The world but not the Cross it shakes,
 When East and West in strife ye see
 For Bethlehem and Calvary.

O! not like those, with weaponed hand,
 But with the Spirit let us go,
 To conquer back the Holy Land,
 As Christ is conquering still below.
 Let beams of light on ev'ry side
 Speed as Apostles far and wide,
 Till all the earth draws light from thee,
 O Bethlehem! O Calvary!

With pilgrim hat and staff I went,
 Afar through Orient lands to roam;
 My years of pilgrimage are spent,
 And this the word I bring you home:
 The pilgrim's staff ye need not crave
 To seek God's cradle or His grave;
 But seek within you, there shall be
 His Bethlehem and Calvary.

O heart! what helps it to adore
 His cradle where the sunrise glows?
 Or what avail to kneel before
 The grave whence long ago He rose?
 That He should find in thee a birth;
 That thou should'st seek to die to earth
 And live to Him;—this, this must be
 Thy Bethlehem and Calvary.

News of the Church.

PROBATIONER LICENSED.

ON the 11th ult., Mr Allan M'Dougall, A.M., by the Presbytery of Paisley.

CALL TO REV. ALEXANDER DAVIDSON, STROMNESS.

On the 23rd ult., the Congregation of Rothesay gave a call to Rev. Alexander Davidson of Stromness. Rev. John H. Thomson, Eaglesham, preached and presided.

PRESBYTERY OF GLASGOW.—ACCEPTANCE OF CALL.

This Presbytery met at Glasgow on the 10th ult., when the call from Greenock to Rev. Andrew Symington of Laurieston was accepted.

PRESBYTERY OF PAISLEY.

This Presbytery met at Paisley on the 11th ult.—Rev. J. H. Thomson, Eaglesham, moderator.

The commissioners appointed at last meeting to prosecute the call from Greenock before the Glasgow Presbytery, reported that Rev. A. Symington had accepted. The induction was fixed for Wednesday, the 1st inst., at seven o'clock—Rev. G. Clazy, to preach; Rev. J. Hamilton, to induct; and Rev. J. H. Thomson, to give the charges.

Mr A. McPherson appeared as commissioner from Rothesay, with a petition for a moderation. The petition was granted, and the 23rd ult. appointed for the moderation.

Mr Allan McDougall, A.M., gave in his trials for license, which were cordially sustained, and he was licensed to preach the Gospel.

DUNDEE.—ORDINATION OF REV. JOHN WYLIE.

On Thursday, the 12th ult., the Edinburgh Presbytery met at Dundee for the ordination of Mr John Wylie, probationer. There was a large attendance. Dr Binnie, Stirling, and Mr Edgar, Glasgow, being present, were invited to a seat in court. After the usual arrangements the Presbytery adjourned to the church. Rev. Dr Goold, of Edinburgh, preached from Mark vii. 24, "He could not be hid;" Rev. T. Martin, Strathmiglo, put the questions of the Formula, and offered prayer; Rev. W. White, Carnoustie, addressed the newly ordained minister and the congregation. The members of Presbytery and friends afterwards dined in Mr Lamb's Hotel,—Thomas Binnie, Esq., Glasgow, presided. In the evening a soiree was held in the church,—Rev. John Wylie in the chair. The meeting was addressed by the chairman, who gave an account of the circumstances by which this much-tried congregation has risen to its present highly promising state; by Rev. Dr Binnie, Stirling; Rev. J. R. McGavin, D.D., United Presbyterian Church, Dundee; Rev. W. White, Carnoustie; Rev. J. Edgar, Glasgow; Rev. R. Naismith, Chirnside; Messrs Binnie and Wylie, Glasgow; Towert, Edinburgh; and McConnell and Wilson, of the congregation. Rev. John Edgar introduced Mr Wylie on the following Sabbath to his people.

UNION QUESTION.—REPORT OF THE UNION COMMITTEE.

TO THE MEMBERS OF THE REFORMED PRESBYTERIAN CHURCH.

EDINBURGH, August 20, 1869.

It was agreed at the last meeting of Synod, that, in the course of the year, an opportunity should be given to the Church generally, of pondering the conclusions at which the Joint-Committee had arrived, as presented in their Report. For this purpose, instructions were given to print the whole Report in the Magazine of the Church, and to forward one or two copies to the Sessions of the different congregations. These instructions have been fulfilled. It is hoped that, long by this time, the members of the Church have given that serious and thoughtful attention to the various matters brought up for their consideration in the Report, which their great importance demands.

In connection with the duty to which the Church is thus summoned, the Union Committee, at its last meeting, resolved to commend the whole subject to the special prayers of the Church. Similar appeals have been issued by the Union Committees of the other Churches engaged in negotiations for union. The Supreme Courts also have indicated, in the resolutions they have adopted, a conviction of the importance of prayer in connection with a movement on which the spiritual life and vigour of Scottish Presbyterianism in future years, under the Divine blessing, may in a great measure depend.

We would be the last to defend or plead for any compromise of

principle, under the specious pretence of catholicity, or to promote a union of Churches. But there is such a thing as prejudice; it is difficult to free the mind from corrupt sectarianism; the strength of old prepossessions will blind us to the necessity of adjusting the position of the Church, so as to meet new dangers and new demands arising from the changes transpiring in society and the world; some special view may acquire an unwarrantable predominance in our minds; or some principle of the highest moment may be lost sight of, under habits of thought unfitting us to take the just measure of its importance. It is surely needful, if we aim at union, to pray that we may be set free from every such bias. We cannot otherwise be sincere in our endeavours to keep the unity of the Spirit in the bonds of peace.

There is no doubt an equal danger, on the other hand, lest some vital principle be sacrificed in the desire for union. The inference is the same, and equally strong, that we should abound in prayer if we are to avoid this error.

At all events, our duty is to seek union. As *Christians*, we would be unfaithful to principle if we did not aim at it. As *Presbyterians*, we are pledged to the maintenance of the unity of the Church, beyond the Congregationalist or the Episcopalian. As *Covenanters*, we would belie the noblest memories and associations connected with our denomination, if we did not strive to heal division, and unite in one blessed confederacy the scattered ranks of Presbyterianism in Scotland.

The end is union—the means urged for the attainment of it is prayer. No true Christian surely, whatever scruples and difficulties may be felt about particular questions and measures which any movement for union must necessarily raise, can object either to the end proposed, or to the means for realising it now recommended.

Under the effusion and guidance of the Holy Ghost all difficulties may be surmounted. Without His blessing, success in the present negotiations would be a mockery and a snare. Let us be found lamenting after the Lord, the Spirit!

In the name of the Reformed Presbyterian Union Committee.

W. H. GOULD, *Convener*.

TO CORRESPONDENTS.

Miscellaneous Contributions require to be sent before the 10th, *Articles of Intelligence* before the 16th, of the preceding month. In answer to several inquiries, copies of most of the past numbers of the "Reformed Presbyterian Magazine" may be had on application to the Publishers, or to the Agents. As the stock of some of the numbers is all but exhausted, early application is necessary.

Cloth Cover for the Yearly Volume.—Our Publishers have prepared a neat cloth Cover for binding the "Reformed Presbyterian Magazine." It may be had from themselves, or from any of the Agents for the Magazine, price 8d. Covers for former years can also be had.

Printed by CHARLES GIBSON, at his Printing Office, 18 Thistle Street, and Published by JOHNSTON, HUNTER, & Co., at their Warehouse, 2 Melbourne Place, Edinburgh.

THE
REFORMED PRESBYTERIAN MAGAZINE.

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OCTOBER 1, 1869.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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INDUCTION SERVICES.

THE MOMENTOUS ISSUES OF THE CHRISTIAN MINISTRY.

SERMON BY REV. GEORGE CLAZY, PAISLEY, AT THE INDUCTION OF REV. ANDREW SYMINGTON TO THE PASTORAL CHARGE OF THE REFORMED PRESBYTERIAN CONGREGATION, WEST SHAW STREET, GREENOCK, SEPTEMBER 1, 1869.

"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."—2 Cor. ii. 16, 17.

It is often more from incidental allusions than direct declarations that we can truly learn a man's temper and spirit. We have many statements from various sources as to the zeal that animated Paul, and the labours he performed; but nowhere do his pastoral solicitude and Christian tenderness more affectingly reveal themselves than in the fact to which he makes reference in the immediately preceding context. He had occasion to write to the Church at Corinth in terms of severe censure and solemn warning. The conduct of many individuals, and of the Church as a whole, was unbecoming the Gospel of Christ. Pride and contention had crept in amongst them, incipient error touching doctrines of the faith was beginning to lift its head, laxity of discipline in the treatment of offenders was obtrusively apparent, and one case was so notorious and flagrant as to stamp the whole Church with infamy.

The apostle, in his zeal for truth and purity in general, and in

his fatherly anxiety for the spiritual prosperity of this Church in particular, which owed its existence, under God, exclusively to his personal labours, wrote to them his first Epistle, in which, amidst the deepest tenderness, he administers the most faithful rebukes and warnings, and authoritatively summons them to institute immediate proceedings against the noted transgressor. But he had no sooner despatched the letter than he felt concerned about its effect. Though he had the consciousness of having done his duty as a faithful minister and an inspired apostle, yet he feared lest the bad elements at work in the Church might turn into deadly poison the most salutary medicine, and his faithful remonstrances, instead of correcting, might aggravate the existing evils. So anxious was he as to the result, that he felt constrained to send Titus to Corinth to ascertain the facts, and bring him speedy word. But Titus had not yet returned to him; and, though he was engaged in an important field of Christian labour, and a door of entrance had been opened unto him of the Lord, he could not go in and prosecute his otherwise so much loved labours. He had no rest in his spirit, and he took leave of the brethren at Troas, crossed the *Ægean Sea*, came south into Macedonia, into the comparatively near neighbourhood of Corinth, and there eagerly awaited the arrival of his messenger. No sooner had Titus come and communicated to him cheering intelligence as to the favourable results of the letter, and the spirit of penitence and love and zeal it had evoked in the Church, than he was filled with joy, and poured out his soul in gratitude to God. "Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

This furnishes occasion for the expression of his assurance of acceptance with God as a faithful minister of His Gospel in any case, whether the message were received or rejected,—“For we are unto God a sweet savour of Christ, in them that are being saved, and in them that are perishing.” And then he further declares, in the verses we have selected as the theme of our present address, the solemn issues of the Gospel ministry, and the qualifications for its proper discharge.

#### THE MOMENTOUS ISSUES OF THE GOSPEL MINISTRY.

1st, To some we are the savour of death unto death; or, as the MSS. of highest authority give it to us, and as it is translated by the most competent scholars, “the savour arising out of death and tending to death”—that is to say, ministers have, in the estimation of those who perish, the odour exhaled from a dead Christ and not

a living Christ, and the consequence is *death*—the final ruin of soul and body in hell. They think of Jesus as an illustrious character of past history,—as superior to, but not essentially different from, many who have laid the world under obligation by their profound sayings and memorable doings. Whatever they may profess, they feel and act in relation to Him as if He were dead and gone, and had no real present personal existence. He is to them a dead Christ; not merely who died, but who is still dead; and He might as well be so, as far as any conscious, voluntary, living exercises of soul on their part are concerned. They have no breathings of heart towards Him,—no trust in His sacrifice,—no love to His person,—no submission to His authority,—no spiritual communion with Him at the throne of His grace; they make no improvement of Him as the alone medium of access to the Father of Spirits.

What follows therefrom? In practice, they disbelieve the Word which proclaims Him as arisen and alive for evermore; they dishonour His person as the eternal Son of the Father; they reject His mediation as the alone and perpetual way to Divine fellowship; they deny His sacrifice as satisfying Divine justice for human guilt and reconciling man to God. To them, therefore, He is not the Messiah who was to come into the world as the hope of man; He is not the Son of God manifest in the flesh; He is not the Saviour from guilt and wrath,—the only source of rest and peace, of life and holiness, to ruined souls. They may speak otherwise of Him to their fellows, and the articles of their creed may bear a different testimony; but these are of no avail against the life and the actual state of the heart, as seen by the All-searching eye. Christ is to them only as the good and great of former times,—a source of instruction, it may be; a pattern of virtue and goodness, it may be; but not a present living Saviour from guilt, and slavery, and death. He is a *dead Christ*, and ministers, as they speak of Him, are but as the odour of a dead man who is mouldering in the tomb.

What, then, is the necessary condition of those who reject the Gospel? They remain unchanged in state and character,—they continue under the curse passed upon them as transgressors,—the sentence of Divine justice for breach of law stands against them uncanceled, and they remain the willing, hopeless thralls of corruption. They were perishing before, and through neglect and unbelief they continue to perish. The Divinely-prescribed remedy has been despised, and the fatal malady runs its course. The pardon procured at such cost, and so graciously offered, has been refused, and the sentence of death takes effect. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indigna-

tion and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

But this is not all. High privilege having been possessed and neglected by those who perish, *their guilt is greatly increased*. It is a principle in God's moral government, in which our natural reason fully acquiesces, that responsibility increases with advantages, with means of knowledge and salvation. "To whomsoever much is given, of them much shall be required." "He that knows his Lord's will and does it not, shall be beaten with many stripes; and he that knows it not, and does it not, shall be beaten with few stripes." What a privilege, then, do you, to whom the Gospel is faithfully preached, enjoy! You have offered to you, not a dead but a living Christ,—one who has stooped to your low condition, released your deadly forfeit, arisen from the grave by His own undying power, and ascended to be a Prince and a Saviour, to give you repentance and remission. You have offered to you a living Christ, to impregnate you with His own life, to abide in you continually as the root and spring of your spiritual nature, to secure your acceptance with the Righteous Judge upon the footing of His own infinite merits, and to seat you upon a throne of glory and blessedness with Himself for ever. Shall any of you, through love of the world and the entanglements of sin—shall any of you, contemptuously or thoughtlessly, reject this divinely gracious offer? Who can estimate, then, the additional guilt you thereby incur? What excuse can any urge for this fresh act of wilful disobedience and base ingratitude? What plea can any one advance in arrest of double condemnation, of tenfold punishment? When to the breach of the law has been added contempt of grace, how overwhelming the criminality, and how just the heaviest doom! "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

In addition to this increase of liability and guilt, caused by the increase of privilege and its neglect, there is to be considered also the *aggravation of corruption*, which the slighting of opportunities invariably produces. The apostle refers to this when he says, "I was alive without the law once: but when the commandment came, sin *revived*, and I died." It was aroused to greater virulence and activity, so that, by the revelation of holiness, he became worse instead of better. His slumbering passions were awakened into action. For the time he was more of the demon than before. He

hated the light because it was light, and loved darkness instead. And is not the same principle constantly being exemplified? When the claims of the Gospel of Christ are urged directly and earnestly upon men, how often do we see their anger kindled, the corruption of their soul stirred to its lowest depths, and full expression given to the enmity of their hearts against God and his truth. "If," says Christ, "I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Thus, then, is the awful statement of our text verified; the ministers of Christ prove to them that perish "an odour of death unto death." Criminally misunderstanding the truth about Christ, they really account Him a dead Christ, and are, therefore, left under the load of all their former sins. Not only so; but, having enjoyed distinguished privileges, their responsibility and guilt are increased; and, through the undesigned but aggravating influence of the Gospel, when confronted with depravity, depravity is deepened, and the most diabolical sentiments of the soul excited to tenfold activity.

The ministers of Christ, then, to them that perish, are a savour arising out of death, and tending to death! And who shall tell what this dread result is? Who shall tell what it is to die? If it were merely the extinction of being, it were the less to be dreaded; though it is no small calamity to lose

"This intellectual being,

Those thoughts that wander through eternity."

But it is a much greater calamity to retain this being in misery, to possess those thoughts which, as ravenous vultures, will gnaw and tear their possessor for ever. To endure certain forms of bodily suffering here, to be the victims of an accusing conscience here, to be consciously severed from God, and exposed to His just frown here, is anguish impossible to be estimated. But what shall it be to sustain all these in unmeasured degree, without any softening or modifying circumstances, hereafter,—to be ever drinking, but never draining, the cup of God's wrath? "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked shall wring them out, and drink them." It ill becomes ministers of religion, who are themselves but prisoners of hope, and who may, through unbelief, fall into condemnation, to indulge their fancy in trying to pourtray, with their feeble pencil, such inconceivable horrors. We can but say, in the language of Scripture, "it is a fearful thing to fall into the hands of the living God." "Who among us can dwell with



devouring fire? who among us can dwell with everlasting burnings?"

2d, But, blessed be God, there is a brighter side to the picture. The Gospel is also the power of God unto salvation to every one that believeth. The faithful labourer's work will not be in vain in the Lord. He shall have some, possibly many, as a crown of joy and rejoicing in the day of the Lord Jesus. While, alas! he is to some the savour of death unto death; to others, through infinite mercy, "he is the savour of life unto life." Here, also, the best authorities agree in translating—"A savour to them that are saved, arising out of life and tending to life."

First of all, they understand the Gospel message as proclaiming not a dead but a *living* Saviour. They hear with joy that He, whose birth and character, whose sayings and doings, whose sufferings and death, are so fully detailed on the sacred page, is alive, liveth for evermore, reigns in life, and is Himself, by His own presence and indwelling, the Author of eternal life to all them that obey Him. They are persuaded that "He is the Resurrection and the Life;" and, *secondly*, they cordially receive Him as such. They feel, for they now know something of themselves and their needs—they feel that it is not abstract truth, not a mere system of doctrine, however true and consistent, that can meet their case, and relieve them in their dire extremity. As the prophet of old stretched his living, warm frame upon the cold, lifeless body of the child, and communicated to it his own vital heat; so the truly enlightened, awakened sinner, feels that he needs the close contact of a living, divine Person to quicken him anew to spiritual life. Yes, he feels he needs one like himself, and yet above himself; one that can take his place, and bear his burden; one that can understand his moral disorder, and heal it; one that can enlighten him in his ignorance, and support him in his weakness; one that can enter with full fellow-feeling into all his trials and sorrows; one that can come near to him, heart to heart, and soul to soul; be his animating spirit, his other and better self. And when Jesus is proclaimed in His true character to such, how fervently does he say, in the depths of his soul, This is the Saviour I need; would that He were mine! "O that I knew where I might find him, that I might come even to his seat." Such desires are divinely awakened, and, sooner or later, they are sure to be gratified. The eye is opened clearly to see, the heart is enabled freely to embrace, and soon the blessed nuptials are consummated; and the enraptured soul exclaims, "I held him, and would not let him go, till I had brought him to my mother's house, and to the chamber of her that conceived me."

The apostle shall describe the relation that is formed, and the life that is afterwards led:—"Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

And thus, being united to Christ, the believer enters upon the highest and noblest form of life. "He enjoys God's favour, which is life, and his loving-kindness, which is better than life." He lives with God and for God; yea, in his measure, as God. Quickened together with Christ, he cherishes the feelings, and puts forth the activities, of a living soul. Above all, he now *loves*—loves with a pure and God-like love; loves Him who is love; loves all who resemble Him; loves with benevolence the whole family of man. His love is weak indeed, a mere germ, a mere spark; but a germ that shall reach maturity, and rear its head like a cedar in Lebanon; a spark that shall kindle into a mighty flame; so that, in his own proper element above, he shall burn for ever as a seraph before the throne. "Love is of God, and every one that loveth is born of God, and knoweth God." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Such are the opposite effects of the Gospel. As an old writer hath it:—"We indeed bear the sweet odour of Christ's Gospel to *all*, but all who participate in it do not experience its salutarious effects. Thus, to diseased eyes the light of heaven is noxious; yet the sun does not bring the injury. And to those in a fever honey is bitter; yet it is sweet, nevertheless. Vultures, too, it is said, fly from sweet odours of myrrh; yet myrrh is myrrh, though the vultures avoid it. Thus, if some be saved, though others perish, the Gospel retains its own virtue, and we, the preachers of it, remain just as we are. And the Gospel retains its odoriferous and salutarious properties, though some may disbelieve and abuse it and perish."

"Who, then," the Apostle asks, "is sufficient for these things?" Looking at the awful issues of a preached Gospel, realising his deep responsibility, and humbled under a sense of his own great unworthiness, he asks in self-despair, "Who is sufficient for these things?" Elsewhere he directly and with utmost brevity answers this question—"Our sufficiency is of God." Here he answers it more in detail. Throughout the preceding parts of this Epistle he refutes the claims of the false teachers, and vindicates his own. And in asking who is sufficient for these things, he virtually says, "Not your false teachers, who corrupt the word of God, but I, and others, who preach the Gospel purely and faithfully." "For we

are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." To these QUALIFICATIONS for the proper discharge of the duties of the Gospel ministry we can only allude.

The sufficient minister must be *faithful to the truth*. "We are not as many, which corrupt the word of God." We are not to be like the wine merchant who adulterates the pure juice of the grape by a base and deleterious admixture. We are not to blend with the pure word of God our own opinions, or the principles of a false, pretentious philosophy. We are to preach the truth, the whole truth, and nothing but the truth. If we reverence the words of some honoured preceptor, or much valued parent, in what profound reverence and esteem should we hold the authoritative utterances of Him who is infinite wisdom, and infinite goodness—who is the very truth itself? And it is such preaching only that God will honour. Who have been most blessed, in past times, in winning souls to Christ? Assuredly those who have most loyally clung to the truth as it is in Jesus, and most faithfully and fearlessly proclaimed it.

The sufficient minister must be *pure in motive*. "Of sincerity." He should be above the desire of mere worldly gain, or human applause. Influenced by an unswerving conviction of the truth, awed by the thought of the perfect righteousness and perfect love of God, persuaded of the dreadful danger of the unforgiven, and penetrated with a sense of the fulness and suitableness and power of the glorious Gospel, his one absorbing aim should be to constrain men to flee from the wrath to come, and lay hold upon the hope set before them in the Gospel.

The sufficient minister *relies implicitly upon Divine aid*. "Of God." Whatever may be his convictions as to the adaptation of truth to human wants, and his own fitness to expound and enforce it with lucid reasonings and eloquent appeals, his exclusive trust must be in the grace of God to give it effect. "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase;" "the treasure is put into earthen vessels, that the excellency of the power may be of God and not of man."

The sufficient minister is *habitually conscious of God's presence*. "As in the sight of God." "It is a small matter for us to be judged of man's judgment," either approved or condemned; "he that judgeth us is the Lord." In every part of our duty—in our study, in our pastoral visitations, in our public addresses, in our whole walk, as ministers and as men,—our motto must be, "Thou God seest me."

And, lastly, he must maintain a constant *personal relation with*

*Christ.* "In Christ." He is *our* life, as He is the life of our people; and without living union to Him we shall be but as sounding brass and a tinkling cymbal. The nearer to Him we abide from hour to hour, the more tender, the more earnest, the more devoted shall we be. Looking ever up in His gracious face, leaning ever upon His bosom of love, we shall feel the beatings of His most tender heart,—we shall insensibly drink into His benignant spirit,—we shall be prepared to do all and dare all for His sake. Our ministry cannot fail to be one of satisfaction and joy to ourselves, of usefulness and power to others.

How solemn a thing is it, then, to *preach* the Gospel! With such issues suspended upon it, with what holy solicitude, with what reverential awe, should we address ourselves to the sacred work! With what anxiety will a tender-hearted physician use his instruments in a surgical operation where his patient's life is at stake! Underneath the calm exterior, what anxiety must have stirred the Swiss patriot's heart, when the twang of the quivering string was to carry death or life to his boy! What holy fear, then, should animate us, when not the life of the body but the life of the soul is at stake! With what simplicity of aim,—with what earnestness of purpose,—with what prayerful anxiety,—with what implicit faith in God, should the work of our ministry be performed, when the awful issues are a blessed heaven or a miserable hell!

And how solemn a thing is it to *hear* as well as to preach! Your responsibility increases with every sermon you listen to, with every word of warning and counsel that falls upon your ear. You are hearing for *eternity*, and the echoes of your minister's voice will return hereafter, either to awaken ecstasies of joy or pierce with the anguish of remorse. "Take heed, then, how you hear." Let it be with preparation, with attention, with humility, with prayer, with faith, and with self-application. For if the message be not received, how awful the consequences! "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." But if the message be taken home to the heart, how happy the results:—Friendship with God re-established! Christ formed in the heart the hope of glory! an immortality of ever-increasing light and joy secured! "And this is the will of him that sent me," saith Jesus, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

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## CHARGE TO THE MINISTER.

BY REV. J. H. THOMSON, EAGLESHAM.

"Preach the gospel."—MARK xvi. 15.

DEAR BROTHER,—In accordance with a time-honoured custom, it is now my office, by appointment of the Presbytery, to address you respecting what will be expected of you in the new sphere which you are henceforth to occupy. More than five years ago, when you entered upon your ministry elsewhere, a full statement of the varied duties of a servant of Christ in the Gospel was laid before you. I am thus saved the necessity of entering into details, for, doubtless, the charge then given you is still fresh upon your memory, and has been oftener than once read by you in its printed form. Perhaps I shall best occupy the time in which I am to address you, by asking your attention to a charge, which, I am sure, has been often before your own mind, but which, nevertheless, cannot be too deeply engraven upon the memory of the Christian minister, or be too much obeyed in his daily life. It is that which our Lord gave on the evening of the memorable day on which He rose from the grave. It was an evening of an induction of the apostles into a new state of things. Their past worldliness and cowardice were henceforth no more to be found; and their understandings were opened as they had not hitherto been to understand the Scriptures. When in the early part of His public ministry our Lord sent them forth to preach, their field of labour was limited: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." It was very different now: limitation there was none: "Go ye into all the world, and PREACH THE GOSPEL TO EVERY CREATURE."

What our Lord signified by the Gospel is not here said in so many words, but there can be no doubt, from the circumstances in which the charge was given, what His meaning was. He had just risen from the dead. The satisfaction He had sought to make to the justice and the law of God, in man's behalf, had been accepted. Delivered for our offences, He had been raised again for our justification. The Gospel, therefore, must be the good news of what He had done for sinners.

A very different view has sometimes been taken of its nature. The work which Christ accomplished has been regarded as mainly consisting in instruction and in example. Christ was indeed the great Teacher, and words rich in wisdom flowed from His lips. In His perfect obedience to the Divine law, in His continually going

about doing good, He afforded us an example of excellence such as cannot be surpassed. Nevertheless, the chief end of Christ's coming into the world was that of redemption. He came as a Redeemer, to deliver a chosen people from the degradation into which they had fallen, and to bear in their stead the punishment to which they stood exposed by sin. Indeed, the teaching and the example of Christ do not meet man's case, but in connection with satisfaction to the Divine law. For man is guilty, and the law he has broken demands him for punishment. Hence his first necessity is to know how he can meet it, so as to escape from it; and, since this is impossible, where he can find one mightier than himself to bear it for him. But the truth that Christ's end in coming into the world was to obey, and suffer the punishment of sin, meets this necessity. It gives relief to the troubled conscience. It gives comfort to the soul, trembling on account of its guilt, for it sets forth Christ as a Divine Redeemer, who, as the God-man, had an infinite dignity, and so gave an infinite worth to His obedience and sufferings and death on our behalf—a worth amply sufficient to cancel all the law's demands. Hence, this doctrine is the great theme of Holy Scripture, the theme which stands out prominent on its pages, and first and foremost calls for faith. The spirit of Paul is that of all the sacred writers when he says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Of course the Gospel is more than a reiteration of the fact of Christ's character as a Saviour from sin, able to save unto the uttermost all them that come unto God by Him. It is the proclamation and assertion of the many truths that centre in, and arise out of, this fact, such as the heinous guilt of man as a transgressor of God's law—man's inability to give an adequate satisfaction for what he has done—the punishment, endless and unspeakably awful, he has brought upon himself—the wondrous love of God in so loving the world as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life—the marvellous combination that exists in the one Person of the Redeemer of Divinity and Humanity, in virtue of which He is linked to us by the tie of a common nature, and yet has a dignity infinite in degree that gives infinite value to His actings for us—the perfection of His obedience—the penal character and substitutionary nature of His sufferings and death as for sin, the just for the unjust, that He might bring us to God. All these and cognate truths enter into the proclamation of the Gospel, and form part of the faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.

To a stranger to its power it might seem as if the Gospel would be a theme soon exhausted, that ere long it would become trite and threadbare. It is not so. No theme admits of a more varied treatment, or presents so many aspects in which it can be viewed, for it presents us with God in Christ rich in mercy; and "who can by searching find out God? who can find out the Almighty unto perfection?" The experience of the Church is, that when men reject the cardinal doctrine of the Gospel—that of an atonement, infinite in value, offered for sinners by God's own Son,—then their preaching becomes uninteresting, lacks variety, and finds so little in the Bible that it is obliged to turn to politics or literature or science as themes for the pulpit. But when the Gospel—the good news of Him who was made sin for us, that we might be made the righteousness of God in Him,—is the theme, then there is no lack of interest, no lack of variety; and the Bible becomes to the Christian minister so full of truth, that a lifetime is found insufficient to master its contents, or fully to understand its teachings.

This Gospel Christ charges you to *preach*. "Preach the Gospel." The word "preach," primarily denotes the act of a herald or public crier; and when applied to the Gospel, signifies the public proclamation and assertion of its truths. These truths it is to be your business to make known. To preach the Gospel is to be the leading feature of your calling as a Christian minister. When our Lord thrice over charged the penitent Peter, two of these charges, the first and the last, the most important of the three, were to "feed my lambs," and to "feed my sheep," βόσκει; while the second only is to "keep" or to "rule" ποιμαίνε, as if to tell him that ruling was altogether to be subordinate in the Christian minister to preaching the Gospel. Your office, therefore, is not mainly to rule or to administer the sacraments, it is to preach the Gospel. For this you are to live. For this you are to direct your energies. For this you are to regulate your studies, your reading, and even your very recreations and holidays. All is to be done with a view to the more effective preaching of the Gospel. To the accomplishment of this end everything else is to be secondary. You are so to spend your days, that when a description of your profession is asked, you can say with Paul, "We preach Christ crucified."

Again, this charge of Christ to "preach the Gospel," is to *preach it, and nothing else*. It is not merely to be the grand theme, but the one theme of your ministry. Nothing else will save sinners, and nothing else will build up saints in holiness, but the preaching of Christ. The pious hearer will never tire of the constancy with which you hold up before his view the Lord to whom he owes every

blessing. The sinner may, but a day may come—the day of God's power—when he will be all gratitude for the reiteration with which the good news of Christ, as the saviour of sinners, have been kept before him, for they have been made to him the power of God unto salvation. As you would save the souls of them that hear you, preach, therefore, the Gospel of Christ, and nothing else, so that when in future time you review the past years of your ministry, you can say with a preacher of renown, "I determined not to know anything among you, save Jesus Christ and him crucified."

*Preach the Gospel believably and intelligently.* Believe in it for yourself, so that you may speak from the heart to the heart. Give time for patient and laborious study, in order that your preaching may have the freshness, the variety, and the tone of intelligent mastery of its truths, which long continued thought can alone give. Education is spreading throughout the land, and is every year rising beyond the mere elements once supposed enough for the mass of the nation to know. The age in which we live is an age of literature, when the productions of our best writers find their way into the homes of even the humblest of our people. If ever, therefore, it was needed that the Christian minister "give attendance to reading," whether this reading be the reading of the Scriptures in the language in which they were written, or the reading of books in general, it is now. And yet, while a high degree of intelligence is more than ever demanded of the Gospel minister that he may preach effectively, there, perhaps, never was an age in which there were so many temptations to lay aside protracted study. What with visitors, and classes, and meetings, many a city minister can scarcely call three or four hours at a time his own for study, yet these hours you must often secure, if you would intelligently preach the Gospel to your people.

*Preach the Gospel fully.* Not a few of its doctrines are humbling to human pride. The exceeding sinfulness of man, the sovereignty of Divine grace in electing some to everlasting life, and leaving others to the punishment of their sins, the absolute need of God's power to produce faith and repentance, have been rejected by multitudes. Yet they are part of Gospel truth. They have their place in the scheme of redemption, and must be preached, not, indeed, always, but with the frequency with which they appear in the pages of revelation. In all probability the Epistle to the saints at Ephesus presents, in a written form, the substance of Paul's teaching during his three years ministry in that city,—a ministry in which he affirms he kept back nothing profitable, and shunned not to declare the whole counsel of God, and yet, nowhere



in Scripture are the doctrines that make up the offence of the Cross more strikingly exhibited. Preach the Gospel, therefore, fully, in its solemn and in its awful, as well as in its pleasing and in its winning aspects.

*Preach the Gospel fearlessly.* If you preach the Gospel fully, you will not be long of exciting the opposition of carnal-hearted hearers. No unbeliever likes to be told again and again of the utter insufficiency of man and the all-sufficiency of God to save; of the absolute need of holiness ere we can enter heaven;—and yet a holiness not in man nor of man, but which God alone can supply. Do not be alarmed, therefore, if there should arise opposition to your ministry on the part of some of your hearers. It is what you may expect by-and-by to appear, if you fully preach Christ crucified, who has not seldom been to the Jews a stumbling-block and to the Greeks foolishness, and yet to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

*Preach the Gospel to every creature.* In the full sense of the words this cannot be done by you; nevertheless you are, in the spirit of this command, to preach to all who hear you,—urge upon them acceptance of the Saviour,—plead with them to be reconciled unto God. And once reconciled, still preach the Gospel to them, for it is a Gospel to the believer as well as to the sinner. It tells where strength can be obtained for duty, where comfort can be had in sorrow, where guidance on the path of life, where deliverance in temptation, where support in affliction, and where protection in the hour of death. In order suitably to present the Gospel to these varied needs of your people, you must of necessity know them; in other words, you must be a visiting pastor. Like Paul, you must teach not only publicly but from house to house.

*Preach the Gospel prayerfully,* looking to the Head of the Church to bless His own ordinance to the conversion of sinners and the edification of His people. The preaching of the Gospel is the grand means by which the Redeemer advances His kingdom in the earth. In the presentation of His truth to the minds of men, He enters into their hearts and makes them His willing people. Hence, times of reformation and revival, and increase of His Church, have always been noted for the abundant preaching of the Gospel; yet the Gospel is often preached, and fails with many to produce any saving effect, as if to teach us that its efficacy rests in a higher than man. Realise, therefore, the position in which you stand as a preacher of the Cross, and never preach but in a spirit of prayerfulness, that the Redeemer would make your preaching to be in demonstration of the Spirit and of power.

Such is the manner in which you must preach the tidings of a Saviour, Christ the Lord. Thus preaching, you will have your reward in the grace of Christ strengthening you for, and encouraging you in, duty; you will save sinners, you will guide saints; and, in due time, you will be called to enter, as you cannot now, into the joy of the Lord, as a fellow-worker with Him in bringing back man to a higher state than that from which he has fallen; in destroying the works of the devil; and in making known to the principalities and powers in the heavenly places the manifold wisdom of God.

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### CHARGE TO THE PEOPLE.

Be thankful that you again behold a pastor, a servant of Christ in the Gospel, to go out and in among you dispensing the bread and the water of life. The Head of the Church bestows upon you no common blessing when He thus gives you the services of an educated Christian minister, whose whole energies will be directed for your welfare, to train you and your children for dwelling for ever in the many-mansioned house of the Father. Be grateful, therefore, to the Lord for His goodness to you.

Make use of him for the ends for which Christ hath given him to you. Be regular in your attendance in the sanctuary, when, as your Christian teacher, he comes to declare to you the truths of the Gospel. Nothing has a more depressing effect upon a minister than to find his people irregular in their attendance upon the house of God, for he knows, that wherever grace is in lively exercise there is no forsaking the assembly of the saints, but rather joy at the prospect of forming one of its number. "I was glad when they said unto me, Let us go into the house of the Lord." The relation formed to-day is of the nature of a covenant, one of whose conditions is, that you engage to be regular in your attendance upon those ordinances in which the Head of the Church has so often saved sinners and instructed saints. Beware, therefore, of being covenant breakers, especially of a condition, the fulfilment of which is so much fitted to promote your own spiritual profit and growth in grace.

Assist him in his efforts to do you good. Be ready to enter into his plans for your welfare. Assist him by your prayers. He prays for you. Pray for him in return. Pray to the Church's Head to make him what you wish him to be—a faithful, and earnest, and successful preacher of the Gospel of the grace of God.

Give him time to pursue his studies. He cannot, Sabbath after Sabbath, bring forth out of his treasure things new and old, unless

you give him time, by meditation and reading, to replenish his stores. Let the latter portion of the week be his own, be a season which nothing but stern necessity will ever lead you to break in upon and interrupt him in his preparations for the pulpit.

Ever put the best construction on his words and acts. Be charitable in judging of him. Of the two views that may be taken of him, take the favourable, and you will soon find that you much increase his efficiency, when he knows you are not cold critics but loving friends, ever disposed to look with a kindly and encouraging eye upon all he does for you.

Do what you can to increase the congregation. Invite others to your place of worship, and, by your harmony, and diligence, and perseverance in Christian work, make it so that others will desire to share in your joy, and cast in their lot with you.

Contribute readily for your minister's support. He has many calls upon his liberality which you would not like to see him refuse, yet it is only your large-hearted giving that will enable him to meet these calls, and creditably to live in this city as your Christian minister.

Practise what he preaches. See that your blessedness be that of those who do as well as hear the Word of God. Thus acting towards him, he and you will be helpers of each others joy, and the relation this day formed will be one whose precious fruits will appear not merely in your greater happiness on earth, but in the higher and more lasting enjoyments of the heavenly state.

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## REV. DR STEEL BEFORE THE SUPREME COURT OF SYDNEY.

THE Australian mail has brought full details of the proceedings against both Dr Steel, agent for the New Hebrides Mission, and the *Sydney Morning Herald*. On the 5th of May last Dr Steel sent to the *Sydney Morning Herald* a letter, containing another from Rev. T. Neilson, jun., respecting the doings of a Captain Hovell and a Hugo Levinger, the supercargo of the "Young Australian." Levinger was then in Melbourne, awaiting his trial for the murder of several of the natives of Tanna, while Hovell was in the Sydney prison for a similar crime. On the 26th of May, three weeks after the publication of Mr Neilson's letter, Hovell was convicted of murder, and on the 31st, previous to his receiving sentence, which had been reserved until some points raised in the trial were considered by the judges, an article appeared in the *Sydney Morning Herald* commenting on the case. Hovell's friends, exasperated at the exposure of their wickedness, immediately made an application to the Court, that both publications be regarded as contempt of Court, as, in the

one instance, likely to influence the jurors, and, in the other, the judges. In defence, Dr Steel lodged an affidavit, in which he pleaded ignorance of the fact that Hovell had been arrested on a charge of murder when he sent Mr Neilson's letter, while the *Herald* maintained that the case had been disposed of by the verdict of the jury when the article appeared, and was, therefore, fairly open to public comment. The judges unanimously ruled that the *Herald* be fined £100, and pay costs, and, by a majority, that Dr Steel be reprimanded, and also pay costs. With regard to Dr Steel, Chief-Justice Sir Alfred Stephen dissented from the judgment, and held that he had not been guilty of contempt of Court in any form.

The sentence has excited much indignation, not only in New South Wales, but in Victoria. In Sydney, a crowded public meeting, presided over by the Hon. John Hay, Member of the Legislative Council, was held on 8th July, when an address of sympathy with Dr Steel was unanimously adopted, and a purse of fifty guineas presented him to meet the costs incurred. In Melbourne, public opinion has been equally unanimous in his favour. The *Argus* regards the penalty inflicted on the *Herald* as absurdly disproportionate to the offence, and affirms that Dr Steel committed no offence whatever.

Impartial readers, in this country, of the whole proceedings, will not in any way differ from the view taken by the *Argus*. To charge a man with contempt of Court, for prejudging in a case that he did not know was under trial before the judges, and heavily to fine a newspaper for commenting on a criminal after the jury had pronounced him guilty, are things quite unknown in Great Britain. Of late years it has been regarded, that when once a jury has been empannelled, both judge and jury are beyond the reach of newspaper influence. Indeed, our judges would think it an insult if it were supposed that any leading article would influence their judicial minds. Perhaps the most noticeable feature in the matter is, the abusive language which Justice Hargrave employed in reprimanding Dr Steel. It recalls to memory Lord Hategood, in Bunyan's immortal allegory. With a virulence and, it seems, from a cartoon in the *Sydney Punch*, with a violence of manner, such as the judge of the town of Vanity would have envied, he charged him with an interference with the administration of justice altogether unparalleled, with being a public accuser, with assuming authority publicly to judge sinners, and condemning them unheard in their defence.

Notwithstanding this intemperance of Justice Hargrave, good will result from the trial. Attention has been directed to the mode of removing the natives of the South Sea Islands practised by unscrupulous traders. It has been clearly proved, before the Supreme Court of Sydney, that kidnapping has been carried on;—the statements in Mr Neilson's letter have not been denied;—and instructions have been issued on the subject to Her Majesty's ships of war on the station. Dr Steel may rest assured that he has come out of this trial not merely without discredit, but greatly to his praise. In this country Dr Steel would have been held inexcusable had he not instantly given publication to the facts in the letter, and all the

more that the case was before the Courts. The friends of the Mission in Scotland are grateful to him for the efforts he has made in behalf of the oppressed natives of the New Hebrides, and esteem it as a duty and a privilege to assure him of their sympathy, especially at a time when his conduct has been so rudely assailed.

From the mass of papers sent us we select the following four documents. We especially call attention to the speech of the Hon. John Hay, a gentleman who has long occupied, to the satisfaction of all contending parties, a semi-judicial position in New South Wales.

## DEPORTATION OF SOUTH SEA ISLANDERS.

TO THE EDITOR OF THE SYDNEY MORNING HERALD.

SIR,—The following letter has been addressed to me, with a view to publication. It only reached me on Saturday, having been detained in Brisbane Post-Office. It refers to the doings of Hugo Levinger, who has been committed for trial at Melbourne for the murder of three natives of Tanna, on board the "Young Australian," on the high seas. I send you also the report of the case of this man before the City Court at Melbourne. The letter of Mr Neilson deserves the attention of traders and of the authorities. Unless a British man-of-war is constantly cruising among the islands from which so many natives are being taken, all the horrors of the slave trade will be perpetrated in the Southern Seas.—I am, etc.

77 Macleay Street, 5th May.

ROBERT STEEL.

PORT RESOLUTION, TANNA, NEW HEBRIDES, Feb. 6, 1869.

REV. DEAR SIR,—I write for the purpose of bringing under your notice, and through you, under the notice of the Sydney public, the doings of the so-called "South Sea Trading Company" on this island. I landed at this port on the 2nd of September, and towards the end of the same month, the three-masted schooner "Young Australian," of Sydney, Captain Ross Hovell, master, chartered by Messrs Eldred & Spence, 17 Church Hill, Sydney, on behalf of the South Sea Trading Company, and having on board Mr Hugo Levinger, agent for the firm, called at this harbour for the purpose of establishing a trading station, and also for the purpose of carrying off natives from this group as labourers to Fiji. Upwards of thirty natives were taken from this island, and sold as labourers for a term of three years there. Regarding twenty-three of these I have received information. One was taken away under stipulation to be brought back in one month, and twenty-two under stipulation to be brought back in one year. I have also heard a report, which as yet I have not had the means of verifying, that three of the others were taken under promise to be returned in three months; all were, as I have said, disposed of for three years. The fact of the matter is, if a vessel picking up natives plainly states that they are to be kept away for three years, it will be very difficult for her to get a single man, from this island at least.

A trading station was opened at the head of the harbour, for the purchase of sulphur, pigs, and cocoa-nuts, in exchange for muskets, ammunition, tobacco, etc.; and, in less than three months, more than fifty muskets were sold, and large quantities of powder, caps, and bullets. A man, who was taken from this harbour for the purpose of picking up natives round this island, was paid for his services in muskets and ammunition. Ten days after the station was opened fighting commenced among the tribes around, and in the course of three months and a-half, 10 men were killed, 26 wounded, 7 villages burned, the plantations and fruit-trees destroyed, canoes, pigs, fowls, carried off as plunder, and a district of country six miles in length and five in breadth, which, when I landed, contained between 800 and 1000 people, left without a house except the leading station, and without an inhabitant, except the white men who looked after them.

On the return of the "Young Australian" from Fiji, I went on board to inform Captain Hovell and Mr Levinger of the state of affairs. This was about

the middle of December, when the fighting was at its height. Also, on Saturday, the 19th December, I took on board their vessel the other two traders in this harbour, who were willing, at my request, to stop the sale of ammunition during the time the fighting lasted, if Captain Hovell and Mr Levinger should agree to do the same. This they refused to do. I then requested that the sale of bullets, at least, might be stopped. This also was refused, Captain Hovell declaring that he had 300 lbs of bullets, and asking what he was to do with them if he did not sell them to the Tanna men; and Mr Levinger, that he was just going to melt down the lining of some tea chests, and make some more bullets with it. I was therefore obliged to leave them to take their own course, only protesting that I should take the first opportunity of making their conduct known to the public of Sydney, and to the British authorities. For more than three months a third part of my time was taken up in visiting and attending upon wounded men, as surgeon, not without considerable personal risk.

To sell these savages muskets and ammunition, with the expectation that they will not use them for mutual destruction, is just as reasonable as it would be to throw gunpowder into the fire, with the expectation that it will not explode; or lead into the sea, with the expectation that it will not sink.

To give you an idea of their barbarous method of warfare during the time the "Young Australian" was lying here in December, two little boys, aged respectively five and six years, were standing on the path, the one behind the other, when they were fired at; the bullet passed through them both—one was killed on the spot, the other died nine days after. I told this to Captain Hovell and Mr Levinger, and their only reply was, that they were not responsible for what the Tanna men might do. About six weeks afterwards an old man belonging to the same village, with whose face I was quite familiar, had his arm broken by a musket shot, and not being able to escape fast enough, was laid hold of by his enemies, and held fast while he was shot through the stomach. As he did not die immediately, he was chopped about the head with axes till he was dead. His head was then cut off, and he was carried away to be cooked and eaten. When, however, the chief of the attacking party saw him, probably thinking him too old and tough, he sent his body back to his friends for burial.

I have only further to state, that this Captain Hovell was master of the "Sea Witch," last season, 1867-68, of the doings of which vessel, at Eromanga, Mr Gordon made a public complaint in Sydney.—I am, etc.

Rev. Dr R. STEEL, 77 Macleay Street, Sydney.

THOMAS NEILSON, Jun.

#### COPY OF AFFIDAVIT.

In the Supreme Court of New South Wales.

In the matter of the Application of Albert Ross Hovell for a rule *nisi* against the Reverend Robert Steel.

On the nineteenth day of June, in the year 1869, Robert Steel, of the city of Sydney, in the colony of New South Wales, Doctor of Philosophy, a minister of the Presbyterian Church, being duly sworn, maketh oath, and saith as follows:—

1. At the time of the publication of the letter of Thomas Neilson, mentioned in the rule *nisi*, and in the affidavit of Frederick Cannon, sworn in this matter, I was not aware of the arrest or committal for trial of Captain Albert Ross Hovell on a charge of murder on board the "Young Australian," on the high seas; nor was I aware that any such prosecution had been commenced or threatened, or was contemplated.

2. I was absent from Sydney on a mission connected with St Andrew's College during the months of January and February last; and for some considerable time after my return on the twelfth day of February, I was necessarily so much engaged arising from an accumulation of correspondence and pressing duties, that I scarcely looked at a newspaper, and I did not observe the report of the case of Captain Ross Hovell, before the Water Police Court, on the seventeenth day of February, and published on the eighteenth day of February, nor was the fact of any such prosecution having been commenced communicated to me by any person before the publishing of the said letter.

3. The letter published, as mentioned in the said rule, was received by me from the Reverend Thomas Neilson, a missionary residing at Tanna, New Hebrides; and at the time I received such letter my attention was called to a

report in a Melbourne newspaper, sent to me from Victoria, of the case of Hugo Levinger, who was committed for trial on a charge of murder of some Tannese on board the "Young Australian," on the high seas, and to this case only, and, without any knowledge whatever of Captain Hovell's case, I referred, in the few remarks by which I introduced Mr Neilson's letter to the editor of the *Sydney Morning Herald*, and it did not occur to me that the publishing of the said letter might affect the trial of the said Hugo Levinger in Melbourne.

4. The letter of the said Thomas Neilson was sent to me as the agent of the New Hebrides Mission, for the purpose of publication, as is evident from its opening sentence, and referred to matters concerning the deportation of natives of the New Hebrides, which had been for some time agitating the public mind; and in a private letter accompanying the said letter, designed for publication, there are the following paragraphs:—

"I send you the foregoing letter, which, if you think it worth while, you may publish in one or other of the Sydney papers. I am persuaded, that if the light of public opinion is brought to bear upon the doings of your traders down here, it will not fail in the end to have a salutary effect; and where public opinion is weak, perhaps British law and authority will come in to supplement it.

"I compute that about three thousand people have been carried off from this group during the last twelve months. The vessel by which I send this letter to Brisbane has *seventy-four*, and her complement is not complete. If the trade goes on at this rate, in ten years we will be depopulated. If it goes on at the same ratio of increase as it has done during the last three years, in five years there will not be a man left."

5. I believe the interests of Christian missions, of legitimate commerce, of social order in the islands, and of our common humanity, to be imperilled by the course pursued in too many instances as commonly reputed, in the mode of removing the male natives of the New Hebrides and other islands; and I therefore felt justified, on general grounds of philanthropy, and in the discharge of what I believed to be a duty on my part as a Christian minister and as a British subject, in sending the letter of the said Thomas Neilson to the *Sydney Morning Herald* for publication, as I had been requested.

6. Having a profound respect for public law and the rights of my fellow-subjects, I would not knowingly be guilty of any contempt of the Supreme Court, or obstruct the course of justice; nor would I, had I known of the prosecution against the said Captain Hovell, have published the said letter, or taken any other step which might in the least degree affect the fair and unprejudiced trial of the case.

(Signed) ROBERT STEEL.

Sworn, etc., etc.,

#### SPEECH OF HON. J. HAY, M.L.C., AT THE PUBLIC MEETING TO EXPRESS SYMPATHY WITH DR STEEL.

The Hon. JOHN HAY, M.L.C., being called upon to preside, said, he felt in taking the chair on such an occasion as this, it was necessary for him to say a few words to justify him in acceding to such a course, which was one that he conceived, in some respects, ought not to be taken except under a feeling of grave responsibility. He was also, he would confess, unwilling to do anything that might have an influence in derogating from the dignity of the highest courts of the land,—(cheers)—or in derogating from the usefulness of that judicial bench to which we must look for the protection of individuals against wrong on the one side, and the public, in many cases, on the other. He did not think that, as a general rule, it was desirable the judgments of the judicial tribunals should be brought under the consideration of public meetings; and when it was proposed to him to take the chair on this occasion, he felt he could not do so without taking time to consider whether it was a cause that would warrant such a step. But considering that, to all appearances, a grave injustice had been done to one of the most deserving citizens amongst us,—(cheers)—he did not see, if he came to the conclusion that an injustice had really been done, how he could refuse to assist in taking the readiest means (so far as it could be done), in

removing the stigma cast upon that gentleman, at the earliest period possible. With a view to satisfying himself, he went through the whole proceedings of the Supreme Court as reported in the daily papers, and read with care the original publication for which Dr Steel incurred the sentence of the Court. He could not find in that publication anything to account for Dr Steel being placed in the position of a criminal, and treated with all the contumely that the greatest criminal could be exposed to. (Cheers.) It appeared to him, that with the lights Dr Steel had at the time he received the letter from Mr Neilson—knowing the source from which that letter proceeded,—it would have been impossible for him to take any other course consistent with his duty as a Christian minister, and a friend of humanity. He could not well be justified, under the circumstances, in withholding from the public that letter. It was his duty to bring the facts so narrated, upon authority he perceived to be good, as speedily as possible before the attention of the people of the colonies, and ultimately before the British people in Europe. He (Mr Hay) did not see anything for which Dr Steel was to blame in this, unless it was the slight allusion to the case of a person then committed for trial in the sister colony. It was probable that if Dr Steel had time for consideration he might have omitted any possible reference to that case, or he might have come to the conclusion that the circumstances narrated did not necessarily bear upon any case at all. But whatever might be said with regard to this allusion, there was nothing in it which could justify the Supreme Court of this colony in decreeing him guilty of contempt so far as this jurisdiction was concerned. Even supposing a formal contempt had been committed, it might be asked, was it such a contempt as should have been visited by anything but the merely formal finding? Was there anything that could justify the Court in treating Dr Steel as a criminal deserving of such severe rebuke as that administered to him? He (Mr Hay), for his own part, at the present moment, had not the honour of a personal acquaintance with Dr Steel, was never introduced to him, and never spoke to him; but it was the good fortune of those living in free communities to have a profound respect for many individuals to whom they were personally unknown. (Cheers.) He accounted it a pleasure to have observed the public and private conduct of this gentleman since his arrival in this colony. (Cheers.) It would be acknowledged that he had been distinguished for increasing yet unobtrusive attention to his duties as a Christian minister, and as a good citizen. (Cheers.) It was a positive loss to the community to be deprived of the services of such a man as this; it was an injury to the people, if anything occurred to discourage him in the pursuit of the good work in which he was engaged. (Cheers.) To a man of highly sensitive feeling particularly, it must be a very great discouragement to be placed, as it were, in the category of criminals, and to be treated with disrespect by the exponents of laws he was habitually anxious to respect. (Cheers.) It was to prevent such an evil as the loss of the earnest services of such a man to the community—to prevent the shock to his own moral feelings, and the injury to his usefulness, that they were met here to-night. (Cheers.) They were not come together to call in question the conduct of the judges, or to impair the efficiency of the judicial bench. It might be, the cause of free and fair discussion of public events had been in some manner prejudiced by the course taken by the Court, but there would be ample time to consider that branch of the subject coolly and calmly hereafter. What they were now met for was to do, as far as they could, justice to Dr Steel, to assure him of their cordial sympathy, and to encourage him in the course he had marked out for himself, as well as others who had devoted themselves to the cause of practical Christianity, the cause of humanity, so that they might follow it out without fear of consequences. (Cheers.) The expres-



sion of public feeling at such a meeting as this, where, he was sure, nothing hasty or violent would be advanced, would have the beneficial effect proposed upon the administration of justice itself. It would show that there was a tribunal even above that of the Supreme Court. (Cheers.) That there was a tribunal, under Providence, of public opinion,—(cheers)—which, although it had been sneered at by those who ought not to be guilty of sneering, was the great ruling power in all free countries. It might be sometimes vague, it might be difficult to show where it was lodged, and it might have no paid exponents, still it was so potent that no man that was capable of ruling a people could ignore it. The intelligent expression of public opinion was that to which we must refer every great question. It might be despised for a time; but in the end it must be triumphant. (Prolonged cheers.)

#### ADDRESS TO DR STEEL, ADOPTED AT THE PUBLIC MEETING.

To the Rev. Dr ROBERT STEEL, M.A., Ph. D.

SIR,—As your fellow-colonists, subjects of the British Crown, we have learned with astonishment, that, for the insertion of a letter in the *Sydney Morning Herald*, of the 8th May 1869, calling attention to cruelties perpetrated on inhabitants of the New Hebrides, not knowing at the time that two of the persons involved in the statement forwarded by you had been committed for trial on a charge of murder, you were charged with contempt of the Supreme Court, judged guilty, and reprimanded from the judicial bench, before the world, as an "offender" against the laws of our country; and, in view of the whole proceeding which was made the ground of the judgment against you, we, in public meeting assembled, take this means of placing on record our deliberate and firm conviction, that your conduct in the matter for which you have been thus dealt with, was in no way inconsistent with your high character as a Christian minister and a good citizen.

We desire also to convey to you the assurance of our heartfelt sympathy with you under the reproach heaped undeservedly upon you.

We feel confident that your own conscience has sustained you amidst unmerited rebuke; and that, wherever the facts of this case are known, public opinion will coincide with the conclusion of his Honour the Chief-Justice, when, declaring that he totally dissented from the judgment, and had been no party to it, he said that you had not been guilty of any contempt, and were entitled to be absolutely discharged without sentence.

Signed on behalf, and by authority, of the Public Meeting.

SYDNEY, July 8th, 1869.

#### "ARISE, LET US GO HENCE."

OUTLINES OF THE DISCOURSE IN GREEN STREET CHAPEL, AUGUST 29, 1869, IN THE PROSPECT OF ENTERING, NEXT SABBATH, UPON THE NEW PLACE OF WORSHIP IN LANDRESSY STREET, GLASGOW, BY REV. JOHN EDGAR.

JOHN xiv. 31.

DID Jesus, then, at once arise and go thence? It seems not immediately, for His further discourse occupies three more chapters. In His ardour to manifest His love to the Father, by keeping His commandment, He could scarcely wait the fulness of the time. His zeal consumed Him. "I delight to do thy will, O my God." "Arise, let us go hence."

These words teach us three things regarding Christ.

*His work there was accomplished.*—He had kept the Passover with His disciples. He had instituted the Supper. Through the symbols,

bread and wine, He had set forth the nature and purpose of His death. "This is my body, which is given for you . . . . This cup is the new testament in my blood, which is shed for you." Through them, too, He made a free offer of Himself—the Gospel offer. "Take, eat . . . . Drink ye all of it." Provision was made for instructing and establishing believers in the doctrine of the Cross, as well as for keeping prominently before the world, to the end of time, the great fact of redemption. "This do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." That was all accomplished. "Arise, let us go hence."

*He had work elsewhere to be done.*—His greatest work lay before Him. He must go to Gethsemane, to agonise for sin. He must suffer Himself to be apprehended and abused, and unjustly condemned and crucified. He must endure the wrath of evil men, and the hidings of His Father's face. He must suffer in His body and in His soul. He must encounter the assault of the Prince of this world. He must taste of the bitterness of death. He must die, and be buried. He must rise again, and ascend to glory. He must reign till He has saved all His people, and put all His enemies under His feet. The work is great; the time is short. "Arise, let us go hence."

*He was filled with a holy ardour to accomplish it.*—He gave Himself for sinners, according to the Father's commandment. He delighted to obey the Father. "That the world may know that I love the Father; and as the Father gave me commandment, even so I do." The work of Christ was service to the Father, as well as salvation to sinners. God's heart was full of compassion, but it could find no outlet towards perishing men except through His own Son. The Lord Jesus had thus a double incitement to the prosecution of His great work. He could be at once the means of gratifying the Father and of saving sinners. The former motive seems to have prevailed. It is at the mention of the Father's commandment that he says, "Arise, let us go hence." Perhaps they should not be separated and compared. They are one. The gratification of both Father and Son is the salvation of souls. During the thirty-three years of Christ's life on earth, how often, as he gazed on the sins and sorrows of humanity, must He have intensely desired the time when they should be healed and comforted? Now that the time has come for sin to be taken away by the sacrifice of Himself, He can scarcely restrain His zeal, and abide the hour. "Arise, let us go hence."

These words suggest similar things regarding ourselves.

*Our work here is done.*—Our gracious God has honoured us by intrusting us with important work in this place. How we have done it, the day will declare. Many times have we met here to engage in worship. Often have we sung God's praises, read portions of God's Holy Word, and called upon His name. It has been my privilege, during these six years, to set before you the way of salvation by Jesus Christ, and to press upon you a present hearty

acceptance of the Saviour as all your salvation and all your desire. Looking back over these years, I have now to reproach myself with a want of the solemnity, earnestness, and tenderness, becoming all who speak in God's name to their perishing fellow-men of the great salvation. Often, I fear, you have been repelled, rather than attracted to "the chiefest among ten thousand, and altogether lovely." But, after all, you have heard the glorious Gospel here—enough to save or condemn. Now the work is done. Our opportunity is over. I shall preach no more, and you shall hear no more, in this place. "What is written is written." It is a solemn time! It is like the closing of a life! It is like the voice of the angel saying, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Some of you have hitherto resisted all appeals, and all entreaties. You are still refusing offered mercy. You are rejecting Christ. You will not have this Man to reign over you. Be it so, then. Soon you will be asked no more. Soon your day of grace will be past. Not again in this place, in the usual circumstances, shall the Saviour be pressed on you. As you have resisted hitherto, you may resist to the end. You may never be saved at all. "What wilt thou say when he shall punish thee?" "They shall eat of the fruit of their own way." "Arise, let us go hence."

Some of you have got life here. You remember the time and place when the Lord Jesus dealt graciously with you, and took captive your willing heart. This house is dear to you as your spiritual birthplace. You look back upon profitable Sabbaths and blessed communions. "I was glad when they said unto me, Let us go into the house of the Lord." "All my springs are in thee." "A day in thy courts is better than a thousand." To look back on this place, is like looking back on the world, when you have got salvation, when your soul is even on the wing to the better land. But it must be so. "Arise, let us go hence."

*God has given us work to do elsewhere.*—The Lord Jesus went forth to service and suffering. We are not called to such arduous work. But let us remember that we are called to service, and it may be suffering. It is not to lie on our oars. It is not to settle down in indifference. It is not to say, "Let us rest now." No. A great work is to be done—a greater, I trust, than that accomplished. Time is short. Life is brief. The work is urgent.

It is mine to preach Christ more faithfully, earnestly, and persuasively; to plead with sinners to be reconciled to God: to comfort and edify God's people. It is yours to receive the truth in the love of it, to store up in your memory and practise it in your life. It is yours to be fellow-labourers in the Gospel; in watching for souls, in training the young, in distributing tracts, and in telling your friends and companions what God has done for your soul. It is yours, and mine too, to live an humble, quiet, consistent, Christian life; to be industrious, sober, honest, truthful, forgiving, obliging; to be exemplary in your conduct at home, as parents and children, as husbands

and wives, as brothers and sisters; to be faithful in the discharge of your more public duties, as masters and servants. Further, you are expected to observe daily the private reading of God's Word and prayer, family worship, and public ordinances. Be regularly in the house of God, be in good time, and be attentive and reverential, as becomes the sanctuary. Strive to imitate the Thessalonian Christians, who "were ensamples to all that believe in Macedonia and Achaia;" or the Corinthians, of whom Paul said, "Ye are our epistle . . . known and read of all men." A great work of this kind remains to be done. Let me have you to point to as specimens of what the Gospel can do. "Adorn the doctrine of God our Saviour in all things." "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "Arise, let us go hence."

*In the prosecution of this work let us cherish the ardour of the Lord Jesus.*—The greatness of His work, the difficulty of it, the fearful sufferings to be endured in it, could not at all damp His ardour. Why? Because of His love to God,—because of His love to man. Love to God will constrain us to a holy life. Love to man will lead us to seek the salvation of the perishing. Let us not give way to sentimental regrets, and look too long on the past. The season for rest has not yet come. Our day is not quite over. A great work is to be done, and little time remains for it. Let us improve on the past. Let us put our experience to a good use. When the Master comes to call us home, let Him find us in our place. "Blessed is that servant, whom his lord, when he cometh, shall find so doing." "The Lord hath been mindful of us; he will bless us." "In the name of our God we will set up our banners." "Save, Lord: let the king hear us when we call." "Arise, let us go hence."

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## REPORT OF TRIENNIAL VISITATION OF CONGREGATIONS OF THE REFORMED PRESBYTERIAN CHURCH, SUBMITTED TO THE SYNOD—1869.

### PRESBYTERY OF EDINBURGH.

THE Edinburgh Presbytery, though far from being the most numerous in membership, is, geographically, the most extensive in Scotland. Its seven congregations include Stromness on the north, and Chirnside on the south-east. Hence, on account of the great distance of the congregations from each other, it is difficult for deputations to visit them. On the present occasion, however, five out of the seven congregations were visited by deputations appointed by the Presbytery—the ministers of Wick and Stromness obtaining the necessary information in regard to each other's congregations, by the mutual transmission of written questions and answers. From the written reports sent to the clerk the following summary is drawn up,—arranged according to the order indicated in the appointment by Synod:—

The aggregate membership of the seven congregations is 830. This, as compared with the reported aggregate of the last visitation, shows a

decrease of 168. But it is to be remembered, that during the interval the Kelso congregation was dissolved, which was reported three years ago as containing 60 members; and that during the same interval a large number of the members of the Dundee congregation—a number said to be about 200—withdrew with their pastor to the communion of the Free Church. Apart from these two exceptional cases, there is actually an increase in the membership of those seven congregations of 92.

The average Sabbath attendance is 1170. This also shows a decrease, as compared with last Report, of 315; but this, likewise, may be chiefly accounted for as above stated. Of the seven congregations the only one vacant is that of Dundee, which, however, is rapidly increasing in membership, attendance, and contributions. It is at present taking steps to obtain a pastor, and with a fair prospect of success.

There are 40 ruling elders in the Presbytery. The highest number in any congregation is 15; the lowest, 3. These elders have assigned districts in three of the congregations. In one of the congregations the Session meets monthly; in the others, as occasion requires. In all, the records are regularly kept.

In two congregations the minister visits the members once in two years. In one congregation the minister visits twice a-year. In all the other congregations the minister visits once a-year. In one of the congregations the elders visit periodically; in one quarterly; in some annually; and in others occasionally. Diets of examination are held annually in two congregations.

Weekly Prayer-Meetings are held in connection with all the congregations—average attendance at each about 20. At most of them the minister conducts the exercises, and once a-month gives missionary intelligence.

There are Sabbath schools and Bible classes in all the congregations. At the Sabbath schools the aggregate average attendance is 367. Number of teachers not fully stated. In some of the congregations the number attending the Bible class is included in the number stated for the Sabbath school—the classes being held at the same time and place;—so that a distinct aggregate cannot be given for the Bible classes. The highest attendance reported is 55, at Dundee, where there is also an Industrial Evening School, attended by 30. In the Edinburgh congregation, in addition to the Sabbath school and Bible class, there are—A fortnightly class, meeting on alternate Thursdays, at which the pastor gives a course of lectures on important subjects; a Young Men's Fellowship Society—attendance 18; a fortnightly meeting of a Young Men's Mutual Improvement Association—attendance 14; a Psalmody class, conducted by the precentor; and a Penny Savings' Bank.

Five of the congregations have no library. In the Edinburgh congregation there is one of 500 volumes, and in the Chirnside congregation one of 300 volumes.

The cases requiring discipline have been comparatively rare. They have been chiefly connected with the sins of uncleanness, intemperance, and irregular attendance on ordinances.

All the ministers preach in their churches twice every Sabbath, and monthly or occasionally in the evening; two of them (the ministers of

Carnoustie and Chirnside congregations) have evening lectures in their own churches twice a-month; and occasionally preach on the other evenings in the neighbouring churches or school-rooms. The ministers also take their share in conducting local and union prayer-meetings, and in social movements for the promotion of benevolence, temperance, and general moral improvement, in their several districts.

Home Mission Work is carried on in connection with the congregations of Edinburgh and Dundee. The Edinburgh congregation employs a missionary in the district surrounding its former place of worship in Lady Lawson's Wynd. In that district he addresses evening meetings twice a-week, and visits about 300 families; conducts a morning Bible class for young men, attended by 34; and a Thursday evening class for young women and girls, attended by 58. For the use of these persons there is provided a library of 500 volumes. 33 tract distributors also visit this district; and in it there have been sold, during the past year, 272 Bibles, 83 New Testaments, and 13 Psalm-Books, besides about 50 Gospels. The missionary at present in the Dundee congregation is also carrying on extensively, and successfully, home mission labours in the important field surrounding his church. In these labours he is aided by tract distributors, and other agencies, connected with the Dundee congregation. The effect of these labours is abundantly appearing in the increasing prosperity of the congregation. (The missionary, Rev. John Wylie, has since been ordained to the pastoral charge.) In the five country congregations there is comparatively little occasion for home mission work; but even in these the ministers do something in this way, as occasion offers. The minister of Wick preaches occasionally on Sabbath evenings to Danish seamen in their own language.

The publications connected with the Church are generally well circulated in the various congregations; though, generally speaking, more copies of the "*Reformed Presbyterian Magazine*" might be subscribed for by the members. One copy for each family would not be too large a proportion.

In regard to Financial matters, in addition to the annual liabilities for stipend, etc., in all the congregations, in one congregation there is a debt on the church, and in another a debt on the manse. All the congregations are able to meet their liabilities. The seven congregations in the Presbytery raised during the past year, for all purposes, about £1200, being about £1: 9s. a member. These funds are generally raised by seat-rents and weekly collections, and in some cases aided by subscriptions. There was collected for missions, within the Presbytery, during the past year, £159, being nearly four shillings a member. In two of the congregations provision is made for the poor statedly; in the others occasionally. In two of the congregations there are deacons; in the others, managers. Records of their proceedings, and account-books, are regularly kept.

In closing this Report it may be remarked, that the period between it and the last Triennial Report has been one of unusual trial to the Edinburgh Presbytery,—first, by the removal of the respected minister of the Kelso congregation to another sphere of labour in Valparaiso, followed by the dissolution of his congregation, which was deemed too weak to continue in a separate condition, and too distant from the nearest of the other con-

gregations in the Presbytery, for any of its members to unite with these. This occasioned a loss of 60 members, as stated in last Report. Again, about a year ago the minister of the Dundee congregation withdrew to the Free Church, with about 200 of his members, as reported. It is gratifying to reflect, however, that the Dundee congregation is, notwithstanding of this discouraging circumstance, in a healthy and vigorous condition, and rapidly increasing both in members and in contributions for the support of ordinances. The Edinburgh congregation was never in a more prosperous condition than at present, either in itself, or in its evangelistic efforts. The five country congregations have not much room for increase, as they all exist in districts that are fully occupied by evangelical Churches, and from which many young men and women are continually removing to the great centres of more remunerative employment, or to foreign lands. Yet, notwithstanding of these obstacles to increased membership, these five country congregations have not only kept up in numbers, but show an increase, as compared with the aggregate membership stated in last Triennial Report. At the same time, all the congregations seem to be more lively spiritually, and liberal financially, than they have ever been at any former period.

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## Notes on Public Affairs.

### THE ŒCUMENICAL COUNCIL.

WE apply the title Œcumenical to the approaching Council at Rome, only for the purpose of being understood, as it would be an abuse of language to describe the projected conclave of Popish bishops as in any real sense a Council of the Universal Church. Historians do not agree as to the total number of General Councils hitherto held. Ephesus, in 449, had decided, not "without the aid of swords, sticks, and monks' heels," that Eutychus' opinion as to the Person of Christ was the orthodox one. Another General Council, held at Chalcedon eleven years later, decreed that the decision of its predecessor was null and void, and that so far from its being a Council of the Universal Church, it was "a Council of Brigands." These early Councils, however, were to some extent representative; and although their decrees were too often contradictory, and of little permanent value, the Assemblies themselves rendered services which entitle them to reverential and grateful remembrance. We anticipate no blessing to Christendom from the Council which is summoned to meet at Rome on the 8th of December. It would not, however, be wise for us to undervalue its significance. As an external spectacle it will be august and imposing. It is to be held in St Peter's, and everything will be done to render the assembly a magnificent embodiment of the wealth and splendour of the Papal hierarchy. The circumstances which have led to its being summoned take their rise from the definition of the Immaculate Conception, December 8th, 1854. Again, in 1864, there appeared, together with an encyclical letter, the now famous Syllabus, treating, in ten chapters and eighty paragraphs, of the

principal errors of the time. On the 6th of June 1867, seventeen questions were addressed, in a circular letter, to all the bishops. On the 26th, the Pope announced an Allocution in the Secret Consistory, in the presence of 500 bishops, in which he intimated his desire to summon a General Council, by the means of which the Catholic Church would celebrate its highest triumph, convert her enemies, and carry her faith over all the world. On the 29th of June 1868, the Bull of the Indiction of the Council was promulgated. Protestants and other non-Catholics were exhorted to embrace the opportunity of this Council. The Patriarch of the Greek Church refused to read the letter, although it was handsomely bound in red morocco, and emblazoned with gold letters, bearing his own name. The Governments of Europe heard the proposal with unaffected indifference; and it must be humiliating to the Pope and his followers to find that his temporal power has been almost entirely shattered, although Romanism itself is still tremendously strong, and represents an ecclesiastical empire of 200,000,000 souls. France has repudiated the Syllabus, and the infallibility of the Pope. Italy has for years been in the most disagreeable and irritating relations with him. Austria has torn to pieces the Papal Concordat. Spain has, in the first hours of her emancipation, proclaimed liberty of conscience; and even Bavaria fluctuates in her allegiance to the temporal Head. Dr Cumming has done good service in bringing out the hollowness of the invitation so far as Protestantism is concerned. But what, our readers will ask, will the Council do? It is generally believed that three things will be done:—The infallibility of the Pope will be declared; the Syllabus will be made law; and the dogma of the Assumption of the Virgin will be proclaimed. Should these false and blasphemous Articles be raised to the rank of a dogmatic creed, which every Romanist must accept, the reprobate and incurable wickedness of the Papacy will be sealed. It has been proposed to hold an Assembly of Protestants in an Italian city about the same time. We trust that this proposal will not be seriously entertained. It would be impossible to bring together a number sufficient to render it impressive. The quality of its members would not be a faithful representation of the intellectual and spiritual strength of Evangelical Christendom. It would occupy itself with secondary and one-sided discussions, and its decisions would have neither authority nor moral weight. A more attractive suggestion emanates from an influential source, and is recommended by honoured names. It is, that Christian people should unite, during the sittings of the Council, in earnest and believing prayer for the conversion of Roman Catholics, and for the utter destruction of the system, and that they should seriously consider the best means of giving effect to their desires by practical action.

#### THE IRISH EPISCOPAL CHURCH.

The progress of reconstruction is highly gratifying. Instead of wasting their time and energies in vain regrets, its members



are giving their attention to the work which is placed before them. The bishops continue to hold meetings with the clergy and laity, in which many high qualities are displayed—the cheerful acceptance of their position, and an intelligent and earnest determination to maintain the character of the Church, and to increase its efficiency and usefulness. They have no financial difficulties worthy of the name. The preservation of the life-interests—the facilities for commutation afforded by the Act—the interval of time before any heavy demands are made upon them—and the cheering evidences of liberality already manifested—ought to keep their minds free from excessive and unbelieving anxiety. Her doctrine, discipline, and organisation, will give rise to much discussion, and furnish questions of extreme complexity. Hitherto her doctrine has been much purer than that of the Church of England; and she has been saved from the scandal of containing such monstrous extremes as are represented by Bennett and Voysey. We trust that the future will be in honourable consistency with the past; that she will rely on the intrinsic purity and power of the truth as it is in Jesus, and not be fascinated by the intellectual idol of antichristian comprehensiveness. It is evident, that if a Church is to keep her position, and advance along the lines of true progress, she must admit the Christian people to a share in her government. The Episcopal Church of Scotland has recently recognised the principle, by giving the laity a share in the government, in all matters except doctrine and clerical discipline. The exception is a portentous blunder, as will be speedily discovered, for indirect control, without direct responsibility, tends to real supremacy. The clergy, in the long run, are sure to have the worst of it, while the laity will use the power they have so as to exercise all the power they ought to have. Better give them the power at once, with a full sense of direct responsibility for the use they make of it. The sister Church of Ireland is looking in the same direction, and there is no room for doubt that she will give to her members a real and influential voice in her administration. As Presbyterians, we hail the recognition of such a principle as a tribute to the radical healthiness of our own order, and as containing the germ of possible and ultimate adjustment. In the meantime, we take it as a sign of strength in those from whom we are widely separated, and have perfect confidence that the legitimate influence of the members will give vitality, and freedom, and variety, to the movements of the Church. The prayerful and affectionate services of her own people will be incomparably more valuable than the stiff and reluctant action of the State, while the perfect freedom to meet and deliberate, the sense of increased responsibility, the spirituality of her aims, and her fraternal fellowship with other Churches, ought to have the happiest influence on her own character, and to qualify her for effective work. Those who had the strongest conviction of the untenableness of her former connexion, cherish the strongest desires for her growing prosperity and success.

## Reviews and Notices.

*A Commentary on the Confession of Faith : With Questions for Theological Students and Bible Classes.* By Rev. Archibald Alexander Hodge, D.D., Professor of Didactic and Polemical Theology, in the Western Theological Seminary of Allegheny, Pa. Crown 8vo. Pp. 549. Philadelphia: Presbyterian Board of Publication. 1869.

CONFESSIONS OF FAITH, and other formulas of doctrine, issued by the Church, have been much decried, but without reason. The principle involved in them is recognised in the action of many other societies, when they seek to let the world know for what purpose they are associated together. A Confession of Faith is simply the Church's statement of the views it holds, and of the ends it seeks to follow and to secure. A Church cannot long exist without some such document. It will generally be found that the objections to Confessions of Faith originate, not so much from dislike to creeds, as from a dislike to the truths they set forth. Most of the Confessions of the Evangelical Churches are expressed with great ability; and an able statement is an able argument, a thing much easier to decry than to answer or to set aside. It is not, therefore, matter of wonder that the enemies of the doctrines of grace should also be opposed to Confessions of Faith. It is quite what might have been expected.

Of all the formulas drawn up by any branch of the Church of Christ, no one is more remarkable for the clearness, the precision, the terse vigour with which it expresses the faith of the people of God, than the Confession of the Westminster Assembly. With the exception of its sections on the magistrate's power, it would be difficult to say how the truths of revelation could be better stated. Its statements respecting the civil magistrate began to be taken exception to by the General Assembly so early as 1647, and continue to be more or less qualified or demurred to in the Testimonies, or other authorised documents of the different branches of the Presbyterianism of Scotland, save in the single instance of the Establishment. The Church has now attained to a much more correct view of the magistrate's duty to the religion of Christ, than in the century immediately after the secession from Rome. And it would not have been creditable to her, after all the controversy on the subject during this and the preceding century, had it been otherwise. Surely, then, the time has come when a more Scriptural statement than that in the Confession should be given forth to the world. The Joint Union Committee, in its "Principles which the negotiating Churches hold in common," "as to the province of the civil magistrate in relation to religion and the Christian Church," has done much to furnish the materials out of which such a chapter might be formed.

The Presbyterian Churches in America have been before us in

this matter. So early as 1729, in the "Adopting Act," a qualification was put upon the passages respecting the civil magistrate. In 1788, they "took into consideration the last paragraph of the twentieth chapter," "the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first," and altered them into the form in which they are now received.\* While these alterations are, perhaps, an improvement on the original paragraphs in the Confession, they are not satisfactory, and are very defective when contrasted with the Statement of the Joint Union Committee. But the early date at which they were made explains this shortcoming. From the following paragraphs of Dr A. A. Hodge, it will be seen that the Presbyterians in America have made the same progress as the Churches here, in the fuller realisation of the teachings of Scripture on the subject. They are paragraphs far ahead of the alterations in the Confession they profess to explain. It is true these alterations appear to have received the approbation of some of the opponents of the present movement for the union of Evangelical Presbyterians, when they expressed their willingness to cease their opposition if the Confession were to be received as in the American Church. But, evidently, these foes of the Union movement are ignorant of the fact of the alterations.

"1st. . . . . In the development of the plan of redemption the God-man, as mediatorial King, has assumed the government of the universe.—Matt. xxviii. 18; Phil. ii. 9–11; Eph. i. 17–23. As the universe constitutes one physical and moral system, it was necessary that His headship as Mediator should extend to the whole and to every department thereof, in order that all things should work together for good to His people and for His glory, that all His enemies should be subdued and finally judged and punished, and that all creatures should worship Him, as His Father had determined.—Rom. viii. 28; 1 Cor. xv. 25; Heb. x. 13; i. 6; Rev. v. 9–13. Hence the present providential Governor of the physical universe and 'Ruler among the nations,' is Jesus of Nazareth, the King of the Jews, to whose will all laws should be conformed, and whom all nations and all rulers of men should acknowledge and serve. 'He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.'—Rev. xix. 16.

"2d. The proximate end for which God has ordained magistrates, is the promotion of the public good; and the ultimate end, is the promotion of His own glory. This evidently follows from the revealed fact, that the glory or manifested excellence of the Creator is the chief end He had in the general system of things, and hence the appointed chief end of each intelligent agent.—Rom. ix. 22, 23; xi. 36; Col. i. 16; Eph. i. 5, 6; 1 Pet. iv. 11. If the glory of God is the chief end of every man, it must be the chief end equally of all nations and communities of men, and it ought to be made the governing purpose of every individual in all his relations and actions, public and official, as well as private and personal. And if the glory of God is his chief end, it is that to which all other objects and designs are subordinated as ends. The specific way in which the civil magistrate is to endeavour to advance the glory of God, is through the promotion of the good of the community (Rom. xiii. 4) in temporal concerns, including

\* The altered form of the Statements on the Civil Magistrate in the Westminster Confession, in use among the American Churches, will be found in a Note in our July number, page 277.

education, morals, physical prosperity, and the protection of life and property, and the preservation of order; and,

"3d. Christian magistrates should also seek, in their influential positions, to promote piety as well as order.—2 Tim. ii. 1. This they are to do, not by assuming the functions of the Church, nor by attempting, by endowments, officially to patronise or control the Church, but personally by their example, and officially by giving impartial protection and all due facility for the Church in its work; by the explicit recognition of God and of Jesus Christ 'as Ruler among the nations;' and by the enactment and enforcement of all laws conceived in the true spirit of the Gospel, touching all questions upon which the Scriptures indicate the will of God specifically or in general principle, and especially as touching questions of the Sabbath day, the oath, marriage and divorce, capital punishments, etc. etc.

"4th. It is lawful for Christians to accept and execute the office of a magistrate. This is evident enough. Indeed, in the highest sense, it is lawful for none other than Christians to be magistrates or anything else, since it is a violation of God's will that any man is not a Christian. And the greater the number and the importance of the relations a man assumes, the greater becomes his obligation to be a Christian, in order that he may be qualified to discharge them all for the glory of God and the good of all concerned."

Dr Archibald Hodge's Commentary is of the masterly nature which his previous works, the "Outlines of Theology," and "The Atonement," prepared us to expect. It goes over the whole thirty-three chapters of the Confession with equal care. Indeed, the closing chapters on "The state of men after death," and "The last judgment," are about the best in the book. Appended to each chapter is a series of questions on the theme discussed, and prefixed to the Commentary are two chapters containing a history of creeds and confessions, and an account of the origin of the Westminster Confession. The whole constitutes a book much needed, and of great value, and sure to find a ready acceptance with the persons for whom it is designed—theological students and Bible classes.

*Affliction; or, The Refiner Watching the Crucible.* By Rev. C. Stanford. 16mo. Pp. 55.—*The Dying Saviour and the Gipsy Girl.* By Marie Sibree. 16mo. Pp. 54. London: Hodder and Stoughton. 1869.

MR STANFORD'S little book is an interesting and well-written discourse on a theme in regard to which multitudes in this world of sin and sorrow will ever need counsel and consolation.

MISS SIBREE'S work is a successful attempt to unfold, in the form of a story, how a sinner may be saved. She is obviously fond of art, but overrates the effect for good that pictures of our Lord are fitted to produce. The great masters have nearly all tried to depict the features of the Man of Sorrows. Many of these paintings are such as super-eminent genius could alone produce. As works of art they stand high; but as attempts to give a representation of the Saviour, that corresponds to what faith sees in the inspired narrative, they are failures, and must ever be so, for they are altogether products of the painter's imagination, and, with such a theme, the thinking soul can be satisfied with nothing but reality. Papists,

ignorant of Holy Scripture, may delight in such productions, but Protestants can never take kindly to them, and simply because of the nobler conceptions their study of the sacred pages has produced in their minds.

*A Book of Praise for Home and School.* Selected and Arranged by S. D. Major. 32mo. Pp. 196. Bath: S. D. Major. 1869.

A VERY good selection of Sacred Songs for Children, with one or two that might have been omitted, such as the piece of sentimental twaddle, "I want to be an angel." It is one of the glories of redemption, that, out of the ruins of the fall, it has brought to us a greater good than that which we had lost. Man, created a little lower than the angels, has, by redemption, been linked to the Lord of angels by the tie of a common nature, and introduced to honours such as they do not enjoy. "I want to be an angel" is, therefore, simply to want something less than Christ offers sinners, when He says, "To him that overcometh will I grant to sit with me in my throne."

### LANDRESSY STREET CONGREGATION, GLASGOW.

REPORT, READ AT THE OPENING SOIRÉE ON SEPTEMBER 21.

It is now fully twenty years since the Great Hamilton Street Reformed Presbyterian Congregation, then under the pastoral care of the Rev. Dr Wm. Symington, commenced mission work in the district in Calton lying to the north and east of their own place of worship. Their agents were first located in the upper flat of an old building, now removed, which stood on the east side of Risk Street. After some years the large premises in Green Street, from which we recently removed, were bought, and there teachers and missionary found greatly increased accommodation. For many years the mission agent was the Rev. John G. Paton. The success which attended his labours was very encouraging, and numbers were added through his means to the membership of all the surrounding Churches. But although in this way removed from his immediate superintendence, his spiritual children clung to him with a wondrous veneration, and gladly continued to attend his ministrations on the Sabbath evening. Ere he left Glasgow, Mr Paton could name several hundred consistent Church members who had passed through his Bible class. Those of us who knew him best, and knew his work, hoped that, on the completion of his studies, he would occupy the position of pastor in Green Street. But he felt that his Master had called him to engage in other work, and bidding farewell to his attached people, and prospects bright with promise, he went forth to undertake that work in the New Hebrides mission field which he has done so well.

After Mr Paton's departure the work in Green Street languished for a considerable time. The Mission Committee of Great Hamilton Street Congregation felt that permanent success could only be attained by the employment of an agent who would aim at organising a Mission congregation. Several years passed during which the work was carried on by student missionaries connected with the Glasgow City Mission. At last, about the close of the year 1860, the attention of the committee was called to Mr Edgar, then a student of divinity, well advanced in his studies, and labouring as a city missionary at the West Port in Edinburgh. In the month of March 1861, Mr Edgar came to Glasgow to begin these labours

in Green Street, of which, we trust, the record is written in heaven, but the outward sign of their success we see around us. At first, much labour seemed to produce little fruit. The former children of the mission had settled down in various ecclesiastical connections, and the future Church had to be built up from the very foundation. Many kind friends from Great Hamilton Street laboured to awaken an interest in spiritual things in the surrounding district, and to their labours some of the earliest fruits of the mission can be traced.

About the beginning of 1863 it was found that a considerable number of the regular attendants upon Mr Edgar's ministrations were desirous to become members of Christ's Church. They held several meetings, and having, in January, approached the Reformed Presbytery of Glasgow by petition, the Session of Great Hamilton Street Congregation was instructed to meet the petitioners, to admit to the membership of the Church such as they found worthy, and thereafter to organise them as a separate congregation. This was accordingly done. Of the sixty-six petitioners sixty were admitted to Church membership, and on the 9th March 1863 they were formally recognised as the Green Street Congregation. The congregation was immediately joined by ten other persons certified from various congregations of the Reformed Presbyterian Church. Of these, the original members of our little church, some have already joined the Church above, some have wandered from the fold, but many remain with us, and to-night rejoice in the far more than full accomplishment of their fondest hopes. Among those who joined the congregation by certificate in March 1863, two were shortly afterwards chosen to be ruling elders. The Session, by subsequent additions, has gradually been increased till now it numbers eleven members, exclusive of the pastor.

Mr Edgar having been licensed in the month of January as a preacher of the Gospel, by the Presbytery of Dumfries, the congregation, immediately upon its organisation, took steps to have him called to the pastorate of the Green Street Congregation; and to this office he was ordained upon the 3rd of June 1863—fully more than six years ago. At that time the new congregation was able to do very little in the way of supporting a minister. During the first year the congregation could only give £30 of stipend, in addition to defraying some other trifling expenses. The first Sabbath after the congregation was organised, the collections at forenoon, afternoon, and evening services, were 13s. 7½d.; and the seat-rents for the first quarter were £3 : 14 : 9. This was the day of small things with us; but the friends in Great Hamilton Street continued to give their hearty support, tempering their aid to our wants, and only withdrawing altogether their aid in this kind, when the congregation was able to more than make up to their minister for the withdrawal of extraneous aid.

We need not now trace, step by step, our progress. The history is well known to many of you. It is one of steady advancement, unmarked by anything startling or novel.

Some years before any steps were taken to secure a site, it became evident to some of us that we must be preparing to face that serious undertaking—the erection of a new church. We had little strength, but we began to use it early, and had in bank, for our building fund, £112, before the munificence of the Messrs Burns put us in possession of the property upon which this church is built. When we did begin to look out for a building site our task was an arduous one. Many a curious eye was turned to likely properties, many an anxious consultation took place, and many fruitless inquiries were made, ere Providence led us to Landressy Street. In November 1867 we obtained possession of this property, and immediate steps were taken for the preparation of plans and collection of funds for the building. We ourselves could do little, but many kind friends were raised up to aid us.

Our old friends in Great Hamilton Street contributed over £500; a new friend, the Rev. Robert Howie, whom we never can thank enough, was the channel through which Free Church liberality flowed. From this source have come £1030 in money, and all the gas-fittings in this church. Other friends, too, near and remote, have been forward to help the good work. Till the present date £343 : 9 : 3 have been contributed by members of the congregation; £90 : 3s. were received at the church door at the various opening services; and £1844 : 9 : 6 from other sources—in all, £2333 : 18 : 9. A grant of £350, contingent upon the discharge of all debt upon the church, has been promised by the Trustees of the Ferguson Fund. But after all this liberality we still require about £300, to enable us to clear off our present obligations, and about £700 further will be needed to pay for the site of, and to erect, suitable mission halls. This sum is large, and we ourselves can give little; but in view of what has been done for us, distrust would be criminal. "The earth is the Lord's, and the fulness thereof," and if the work in which we are engaged is His, as we trust, this needed aid will be given. We have had seasons of despondency; even now we cannot always keep fear and distrust quite out of our hearts; but we do not harbour such feelings there, for it has been our happiness to be made practically to know that patience worketh experience, and experience hope, even the hope which maketh not ashamed.

In the seventh chapter of the Book of Numbers we read of the dedication of the Tabernacle in the wilderness, and at the close of the long list of contributions by the princes of the congregation, we are told Moses entered into the Tabernacle, and when he entered, he heard the voice of One speaking unto him from off the mercy-seat. We, too, have erected our Tabernacle in the wilderness: we have presented unto the Lord our dedicated things; let us hereafter diligently wait upon the Lord's ordinances here; and if, as we enter in to worship, we listen with reverent fear, we, too, will hear the voice of God speaking unto us from off the mercy-seat.

*Contributors to the Building of Landressy Street Church.*

|                                                                       |          |                                                        |                   |
|-----------------------------------------------------------------------|----------|--------------------------------------------------------|-------------------|
| James Burns, Esq., and John M. Burns, Esq., per the Rev. Mr. Howie, - | £850 0 0 | James Cowan, Esq., -                                   | £5 5 0            |
| Messrs John Robertson & Co., -                                        | 200 0 0  | Thomas Mathieson, Esq., -                              | 5 0 0             |
| James Young, Esq., -                                                  | 100 0 0  | Messrs John & Daniel Taylor, -                         | 5 0 0             |
| James Stevenson, Esq., per the Rev. Mr. Howie, -                      | 100 0 0  | Mrs Murray, -                                          | 5 0 0             |
| Patrick Playfair, Esq., per do., -                                    | 100 0 0  | James Lang, Esq., -                                    | 5 0 0             |
| George Martin, Esq., per do., -                                       | 100 0 0  | William Hunter, Esq., -                                | 5 0 0             |
| Messrs P. & W. Maclellan (Gas-fittings), -                            | —        | Archibald Galbraith, Esq., -                           | 5 0 0             |
| Rev. William Symington, -                                             | 50 0 0   | A. Symington, Esq., -                                  | 5 0 0             |
| William Strang, Esq., -                                               | 50 0 0   | Matthew Fairley, Esq., -                               | 5 0 0             |
| James Reid, Esq., -                                                   | 50 0 0   | Matthew Craig, Esq., -                                 | 5 0 0             |
| M. S. Tait, Esq., -                                                   | 25 0 0   | William McCormick, Esq., -                             | 5 0 0             |
| A Friend, per the Rev. Mr. Howie, -                                   | 20 0 0   | Robert Mather, Esq., -                                 | 5 0 0             |
| Mrs Binnie, senior, -                                                 | 20 0 0   | John Harvey, Esq., -                                   | 5 0 0             |
| Messrs W. & J. Knox, -                                                | 20 0 0   | Dr John Mather, -                                      | 5 0 0             |
| James Henderson, Esq., -                                              | 20 0 0   | Mrs Muir Leitch, -                                     | 5 0 0             |
| Mrs Walter Gray, per the Rev. Mr. Howie, -                            | 20 0 0   | John Reid, Esq., -                                     | 5 0 0             |
| James Templeton, Esq., per do., -                                     | 20 0 0   | Reston Mather, Esq., -                                 | 5 0 0             |
| David Binnie, Esq., -                                                 | 10 0 0   | Archibald Lang, Esq., -                                | 5 0 0             |
| William Miller, Esq., -                                               | 10 0 0   | Messrs John Clark, junior, & Co., -                    | 5 0 0             |
| Messrs J. & P. Coats, -                                               | 10 0 0   | Forrest Frew, Esq., -                                  | 5 0 0             |
| John Edgar, Esq., -                                                   | 10 0 0   |                                                        |                   |
| Miss Brown, -                                                         | 10 0 0   | Total amount subscribed by Strangers—£5 and upwards, - | £1761 0 0         |
| Messrs Paton, per the Rev. Mr. Howie, -                               | 10 0 0   | Do.,—under £5, -                                       | 105 14 0          |
| R. G. Finlay, Esq., -                                                 | 10 0 0   | Amount subscribed by Congregation, -                   | 343 9 3           |
| John M. Robertson, Esq., -                                            | 10 0 0   | Interest on Bank Account, -                            | 11 17 7           |
| Robert M'Fie, Esq., per the Rev. Mr. Howie, -                         | 10 0 0   | Rents drawn from Property in Landressy Street, -       | 22 14 11          |
| Messrs Thomas Nelson & Son, -                                         | 10 0 0   | Collection on opening days, -                          | 90 3 0            |
| Messrs Daly & Milwain, -                                              | 10 0 0   |                                                        |                   |
| John M'Dowall, Esq., -                                                | 5 5 0    |                                                        |                   |
|                                                                       |          |                                                        | <u>£2334 18 9</u> |

Besides the Gas-fittings, gifted to the Congregation.

NOTE.—The Names of Subscribers, Members of the Congregation, are not given.

## News of the Church.

### PROBATIONERS LICENSED.

On the 31st of August, Messrs Alexander Baird and Alexander Bryce Muir, by the Presbytery of Kilmarnock.

On the 1st ult., Mr Nathan Cosh, by the Presbytery of Paisley.

### CALL TO PORT-GLASGOW.

On the 15th ult., the congregation of Port-Glasgow gave a call to Mr Alexander Baird, probationer, to be colleague to Rev. William M'Lachlan. Rev. John Hamilton preached and presided.

### PRESBYTERY OF KILMARNOCK.—UNION.

This Presbytery met at Kilmarnock on the 6th of July.

The Presbytery took into consideration the decision of Synod on the subject of Union, and having had brought under their notice the resolutions adopted by the United Presbyterian Presbytery of Kilmarnock on this subject, transmitted to them by direction of that Court, resolved—

“That the Presbytery cordially reciprocate the sentiments embodied in the minute of the United Presbyterian Presbytery, and would very gladly avail themselves of any opportunity of enjoying Christian and ministerial intercourse with the brethren of the United Presbyterian and Free Churches.

“That the sessions and congregations under their charge be recommended to cultivate Christian intercourse, in whatever way may seem suitable to them, with neighbouring sessions and congregations of the Churches now negotiating for union, in the spirit of the decision of the Supreme Court.

“That a copy of this minute be forwarded to the United Presbyterian Presbytery of Kilmarnock, the Free Presbytery of Ayr, and the Free Presbytery of Irvine.”

This Presbytery met again at Kilmarnock on the 31st of August.

Extracts were read of minutes of the United Presbyterian Presbytery of Kilmarnock, the Free Presbytery of Ayr, and the Free Presbytery of Irvine, respectively, cordially reciprocating Presbytery's sentiments anent Christian and ministerial intercourse among the several bodies now negotiating for union. The Court gladly received these, and appointed Messrs Ramage and Lang a committee (Mr Lang, convener), to meet with any committee which may be appointed by Presbyteries of the other Churches in the district, to consider and report as to joint meetings for prayer in connection with the present state of the Union movement.

Messrs Alexander Bryce Muir and Alexander Baird gave in the rest of their pieces of trial, which were cordially sustained, and they were licensed to preach the Gospel.

### PRESBYTERY OF PAISLEY.—INDUCTION OF REV. ANDREW SYMINGTON.

This Presbytery met at Greenock on the 1st ult.—Rev. J. H. Thomson, Eaglesham, moderator.

The moderator reported, that he had moderated in a call at Rothesay, and that the choice of the congregation had unanimously fallen on Rev. Alexander Davidson, Stromness. The call, signed by 44 members and 16 adherents, as well as reasons for translation, were laid upon the table. Messrs A. M'Pherson, Neil M'Lean, and Hugh Morrison, were named as commissioners to prosecute the call. The call was sustained, and the moderator and Rev. J. Hamilton, or Rev. G. Clazy, to represent the Court in its prosecution before the Presbytery of Edinburgh.

A petition was presented from Port-Glasgow, praying for a moderation in a call to one who may act as junior pastor. The prayer of the petition was granted, and the moderation appointed for the 15th ult.



Mr Nathan Cosh delivered trials for license, which were cordially sustained, and he was licensed to preach the Gospel.

In the evening the Presbytery met for the induction of Rev. Andrew Symington to the pastoral charge of West Shaw Street Congregation, Greenock. There was a large attendance. Besides the members of Presbytery, there were present—Rev. James Goold, Newton-Stewart; Rev. Richard Leitch, United Presbyterian Church, Newcastle; Rev. Mr Simpson, Free Church, Polmont. Rev. G. Clazy preached the sermon, which he has kindly given as the opening paper of this number. Rev. J. Hamilton narrated the steps, and put the questions of Formula; Rev. William M'Lachlan offered prayer; and Rev. J. H. Thomson addressed the newly inducted minister and the people.

On the following Sabbath, Mr Symington was introduced by Rev. W. M'Lachlan, Port-Glasgow, who preached from Acts x. 33—"Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." In the afternoon, Rev. A. Symington preached from 1 Tim. i. 18—"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." And in the evening, Rev. Andrew M'Farlane, D.D., United Presbyterian Church, Greenock, preached from 2 Kings vii. 9—"Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace." The church was well filled at all the diets of worship, and the collection amounted to £39.

#### PRESBYTERY OF EDINBURGH.

A *pro re nata* meeting of this Presbytery was held at Dundee on the 20th ult.—Rev. W. Whyte, moderator. The clerk laid on the table the documents in the call to Rev. A. Davidson, Stromness, from the congregation of Rothesay. It was agreed that the call be presented to Mr Davidson at the ordinary meeting of the Presbytery, in Edinburgh, on the 19th inst., at 11 A.M.

#### OPENING OF THE NEW CHURCH, CUMBERLAND STREET, GLASGOW.

On the 5th ult., the South Side Congregation, that for fourteen years has met in Salisbury Street, entered their new place of worship in Cumberland Street. Rev. Professor Goold, D.D., preached in the forenoon, from Rev. v. 6—"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. J. M'Dermid, in the afternoon, from Gen. xxviii. 17—"This is none other but the house of God, and this is the gate of heaven." And Rev. Dr Black, United Presbyterian Church, Glasgow, in the evening, from Psalm cii. 13—"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." The collection amounted to £71.

#### OPENING OF THE NEW CHURCH, LANDRESSY STREET, GLASGOW.

On Sabbath, August 29th, the congregation that for several years past has met in Green Street Chapel, under the pastorate of Rev. John Edgar, A.M., held its last meeting, previous to their entering the new church. Rev. Mr Edgar preached from John xiv. 31—"Arise, let us go hence;" by a curious coincidence, the same text which Mr M'Dermid, at the same time, and with the same object in view, was discussing in Salisbury Street, when looking forward to worshipping next Sabbath in the new church, Cumberland Street. On Wednesday evening, 1st ult., the church in Landressy Street was opened. The services were conducted by the Rev. Sir Henry Wellwood Moncreiff, Bart., Moderator of the General Assembly of the Free Church.

The attendance was large. Sir Henry preached from Hebrews i. 3—"Who, being the brightness of the Father's glory, and the express image of his person, . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high,"—and delivered an able discourse, that was listened to with much interest. The church is a plain Gothic structure, with a gable end to the street, surmounted by a neat belfry, rising 65 feet above the level of the pavement. There is a large entrance door in the centre, and two additional doors for exit, one for each gallery. One large window, filled with tracery, lights the end of the church, while four other windows give light to the staircases and entrance lobby. The church is seated for about 900, and is divided by two rows of iron columns, surmounted by Gothic arches, into a nave and two aisles, and is abundantly lighted by windows upon three sides. On Sabbath, 5th ult., Rev. Wm. Symington, Rev. Robert Howie, A.M., Free Church, and Rev. J. Edgar, preached in the new church. On the 12th, Rev. R. Buchanan, D.D., Free Church, Rev. J. Edgar, and Rev. J. Wells, A.M., Free Church; and on the 19th, Rev. W. Anderson, LL.D., and Rev. J. Edwards, United Presbyterian Church, and Rev. A. N. Somerville, Free Church. The collection at all these opening services amounted to £90.

The opening soiree was held in the new church on the evening of 21st ult. The spacious building was crowded to overflowing. Among those present were Rev. Messrs M'Dermid, W. Symington, Torrance, and J. Hunter, of Glasgow; Thomson, Eaglesham; Howie and Wells, of Free Church; Barlas, United Presbyterian Church; J. Robertson, Esq., W. Symington, Esq., W. Curr, Esq., J. M. Robertson, Esq., A. M'Keith, Esq., etc. Rev. J. Edgar occupied the chair. Mr T. Binnie, treasurer, read a deeply interesting report of the steps taken to secure the new church. It will be found on page 394 of this number. The chairman then moved a vote of thanks to the Rev. R. Howie, of the Free Church, Glasgow, for the generous, and disinterested, and noble service he had done the congregation, in raising £1030 to aid in the building of the church. Mr Howie replied, and expressed his hope that they would go on and prosper, retain their missionary character, and continue to do their utmost to be a source of evangelisation in the district. Mr Binnie read the following letter to the Great Hamilton Street Congregation, in expression of their gratitude for their long-continued kindness:—

"To the Minister, Session, and Members of the  
Reformed Presbyterian Congregation,  
Great Hamilton Street.

GLASGOW,  
21st September 1869.

"CHRISTIAN FRIENDS,—Having now taken possession of our new church in Landressy Street, we desire to express our obligations to you for your great kindness since the organisation of our congregation. We will only name the material aid given for the support of our minister, the accommodation gratuitously provided for us in Green Street till now, and the substantial aid given for the building of our new church. But we cannot forget the sympathy and advice so kindly given, when we so much needed it, at the commencement of our career.

"That you may receive a full reward for all that you have done to us, and for us, is our earnest prayer.

"In name of the Session, Managers, and Members of the Eastern Reformed Presbyterian Congregation,  
THOMAS BINNIE, *Session-Clerk.*"

Rev. W. Symington acknowledged the letter, and expressed his high satisfaction at the success of the new congregation. The Great Hamilton Street congregation had not exhausted their strength by this effort. They had been so encouraged by its success, that he doubted not, that ere long they would think of starting afresh a similar enterprise in Green Street. Mr James Morton, preses, expressed the gratitude of the congregation to

their kind friends outside, who had assisted them so munificently. They still needed help to pay off their debt. They were not able of themselves to do much, but they would do what they could. Like the good woman whom her sons discovered following them, when they were on the way to Drumclog, and asked her, What could she do there? "Do," said she, and flourishing the tongs over her head, "I can let them see what side I am on,"—they would, at least, let people see they were on the Lord's side. John Robertson, Esq., Rev. J. M'Dermid, A. M'Keith, Esq., and Rev. Jas. Wells, afterwards addressed the meeting.

DARVEL.—PRESENTATION TO REV. M. G. EASTON, A.M.

On the 3d ult., a deputation from the female classes in connection with the Darvel congregation waited upon Rev. M. G. Easton, and presented him with a copy of Bagster's Bible, and also another for Mrs Easton, in token of their esteem and of their gratitude for his labours among them.

SERMON AT THE "COMMUNION STONES" OF IRONGRAY, BY REV. W. MILROY, PENPONT.

On Sabbath, August 29, a meeting was held at Skeoch Hill for sermon and worship. The day was highly favourable, and about a thousand people were present. Rev. W. Milroy, Penpont, began the services by singing the 100th Psalm. After prayer he prefaced the 110th Psalm. The 11th chapter of Hebrews was read, and then Mr Milroy preached from Galatians vi. 14—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." The *Dumfries Standard* characterises the sermon as very suitable and able. After praise and prayer the preacher made a statement regarding the great conventicle that had been held on the spot wellnigh two hundred years ago. In conclusion, the preacher expressed a hope that the "Stones" might never be disturbed, and that money sufficient to enclose the spot, and erect a simple but sufficient monument, would be speedily obtained. "We understand," says the *Standard*, "that the collection amounted to £11:13s.; and we are sure there are many willing to contribute a little, so as to double this sum, and thus realise a fund that would be ample for all the required purposes. The treasurer is Mr Thomas Maxwell, Cornlea, Irongray, who, we confidently hope, will be able in a few weeks to report that sufficient money has been obtained to carry out with complete success the praiseworthy movement that has been so ably initiated by Mr Milroy."

COLLECTION FOR MINISTERIAL SUPPORT FUND.

By appointment of Synod, the Annual Collection on behalf of the Ministerial Support Fund is to be made in all our congregations on the *first Sabbath of this month*, or as soon thereafter as convenient. The vital importance of this Scheme to the well-being and efficiency, not to say the continued existence, of the Reformed Presbyterian Church, is fully known to all the members. At this time increased support is absolutely necessary, in order that the operations of the Committee may be carried on; and, as it depends wholly on the public collection for the necessary funds, it is hoped that the various congregations will contribute liberally.

DAVID TAYLOR,

Secretary, Ministerial Support Committee.

THE  
REFORMED PRESBYTERIAN MAGAZINE.

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NOVEMBER 1, 1869.

"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

CAUSES OF SPIRITUAL DARKNESS.

OF the various painful experiences of God's people, few, we fear, are more common than what is called spiritual darkness, or the hiding of God's face. The degree in which it exists varies in different cases. In some it may assume a very distressful form, and bring to the very verge of despair. The light which visited their soul at their conversion, and on many subsequent occasions, has fled, and they are in darkness. Their joy in God is gone; their sense of the Divine favour is almost or wholly extinguished, and they can no longer look up in His blessed face and say *Father*. When they pray they are disturbed with bitter reflections; they fear they have not the spot of God's children; and they feel as if the heavens over their head were iron, and their prayers could not pass through. With the afflicted Patriarch of Uz, they exclaim, "O that it were with me as in months past; when the candle of the Lord shone upon my head, and when by his light I walked through darkness." They may even think they have committed the unpardonable sin; that God hath forgotten to be gracious, and His mercy is clean gone for ever; and as for them, there is nothing but a fearful looking-for of judgment and fiery indignation, which shall consume them as adversaries of God.

Or the distress may not be so deep. There may be the want of freedom and comfort in the exercises of religion,—little or no peace,—no filial liberty in approaching God,—no sensible communion with Him at the throne. There is the apprehension that God is

displeased, and at a distance. The light of His countenance, in which we have walked, is obscured; we look up, and all seems cloud or darkness; we look in, and the graces which we once thought we had we can no longer discern; we look forward, and we fear, unless some great change take place, it will go hard with us at the coming day. Faults are discovered of which we had formerly no knowledge, corruptions which we thought well-nigh subdued seem to have acquired double energy, and the evidences of penitence, faith, and love, are nowhere discernible. We know not what to think of ourselves; we half suspect we have heretofore been deceiving our own souls, and self-accusation, doubt, and fear, rule the hour. We are ready to say, "We are cast out from thy sight." Such are some of the aspects of this sad spiritual state: the hiding of the light of God's countenance,—the mental gloom and darkness of God's children. Now what are some of its causes?

Sometimes the cause is *constitutional*, arising from a gloomy temperament, which is ever disposed to look at the dark shades of life, to the neglect of its brighter lights. We often meet with such in the ordinary intercourse of society. They are of a desponding rather than hopeful cast of mind; they can hardly think that success will attend their efforts in any field of labour; they are always fearful of failure,—always expecting evil tidings rather than good. Now such persons are the same in religious as in secular matters; they carry the same disposition into the affairs of heaven as of earth. They will reason most ingeniously against themselves, and draw the most dismal conclusions as to their spiritual state and prospects. They are so much afraid of deceiving themselves by judging too favourably of their character, that they do themselves injustice by judging too unfavourably. They pertinaciously brood upon the facts and circumstances that tell against them, and shun the consideration of those that make for them. They refuse to be comforted, and go mourning without the light of the sun. Such, I fancy, was the pilgrim, Mr Fearing. He got over the Slough of Despond, but when he was over he would scarcely believe it. "He had," says Bunyan, "a slough of despond in his mind,—a slough that he carried everywhere with him, or else he could never have been as he was." And such also seems to have been Heman, the Ezrahite, so often appealed to as an illustration of a child of light walking in darkness. "I am afflicted," says he, "and ready to die, from my youth up." His ailment was not occasional, it was habitual; may we not say constitutional?—"From *my youth up*."

At other times these clouds on the soul may arise from *painful dispensations* in Providence. Though in theory we may avoid the

error of Job's friends, and deny the inseparable connection between great suffering and great sin, yet in practice we are ready to fall into it both in regard to ourselves and others. We are afflicted by the righteous appointment of our Heavenly Father; our business does not prosper; our efforts to obtain a decent livelihood are often defeated; the persons whom we love as our own soul are kept long in the furnace, or are hidden in the dark grave from our sight; or we ourselves are visited by severe and protracted illness,—“chastened all day long, and plagued every morning.” Wherefore all this? we ask. The righteous Lord must be specially displeased with us. We must have been sinning grievously against Him—far more than we had ever dreamt of. Perhaps we have been deluding ourselves with the mere form of godliness and denying its power; we have been playing the hypocrite, and now our sin is finding us out. Alas! for us, we say. We are as we were, unchanged in state and character, enemies to God, and alienated in our minds by wicked works. The great business of our salvation is yet to begin. We are still in the gall of bitterness, and in the bond of iniquity.

Very frequently the true cause of spiritual darkness is *indistinct views of the Gospel*. The Gospel, as a message of pure mercy, as a free and full offer of present pardon and life, is the true liberator of souls. It is it that breaks the bars of our prison, that strikes off our fetters and sets us free. Witness Luther! What timidity, what craven fear, what wasting mental anguish afflicted him when groping his way into light,—when he knew the law with its claims and threatenings, but was almost ignorant of the Gospel with its gifts and promises! But when the truth was clearly apprehended,—when he saw that the just enter into life, and continue in life, by faith,—from that moment he was a new man, breathed the air of freedom, exulted with joy, was bold as a lion in God's service, and became the deliverer of thousands of enslaved souls. Many are in distress, I say, because they do not understand the provinces of law and grace,—because they are ever confounding Mount Sinai with Mount Zion,—because they see not distinctly what is implied in that triumphant utterance of the Saviour upon the cross, “It is finished.” Oh! if such doubting, troubled souls could but clearly perceive that the work of redemption was finished upon Calvary,—that their glorious Substitute wrought out for them there not a partial but a complete salvation; and that they have but to come as they are to receive Him, and all with Him, pardon and purity, and strength and victory, as theirs to-day, through life and for ever, how different would be their hourly experience. An aged minister of Christ was finishing his course on earth with great joy. Some

of the bystanders were astonished at the happiness which filled his heart, and expressed a wish to know the secret. "It is not," said he, "because I am more holy than you, or have any special gift of the Spirit which you want, but because *I understand the covenant of grace better.*" This was the secret. If we understood the covenant of grace better,—the suitableness, and fulness, and freeness of its provisions for the present, and the unlimited extent of its guarantees for the future,—pledging itself to deliver us from every evil and endow us with all good,—to bestow upon us all grace here, and to crown us with heavenly glory hereafter,—how would our doubts and fears evanish like mist before the uprisen sun?

The peace of our souls is also frequently disturbed by what may be styled a *spirit of presumption*. David seems to have lost his comfort through this on one occasion. In his prosperity he had said, "I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong." Uplifted with present delights, he thought he was now secure. He fancied that trouble and darkness were things of the past, which would never again visit him. He was presumptuously confident. While he did not overlook the source of his blessings, he was more taken up with the blessings themselves than with their Author, and hence he lost his footing and fell into distress. "Thou didst hide thy face, and I was troubled." And similarly it is with many. They consider not sufficiently the weakness of their own hearts, the strength of their corruptions, and the power of surrounding temptations; and they are prone to depend upon internal grace, forgetting that all their hope lies in the God of grace. Or perhaps they are more concerned about the comforts of religion than its duties, and in mercy are deprived of the comforts, that they may give more heed to the duties. Or perhaps pride creeps in, and they fancy themselves so advanced in Christian light and freedom as to be less dependent than others upon means and instruments. They grow less watchful over their own hearts, less attentive to the devout reading of the Word, less diligent in the exercises of the closet, less careful in preparation for sacramental seasons. And thus a feeling of pride and security takes possession of their hearts, and they become giddy, fall, like David, from their fancied eminence, and may have to spend days and nights in the castle of Giant Despair, "sink in deep mire where there is no standing: come into deep waters, where the floods overflow them."

Indolence in Christ's service is also often the cause of mental gloom. There is a selfish form of Christianity which is, alas! too prevalent among the professed followers of the Redeemer. They are apt to forget their high calling, that they are appointed wit-

nesses for Christ in the world, and keepers of their careless, wandering brethren. They are prone to concentrate all their cares and anxieties upon themselves and those most nearly related to them, and to be heedless about the welfare of other souls and the honour of their Lord. Now it is in the matter of Christian doing, as in that of Christian giving, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." A contracted heart is never a joyous heart; a selfish Christian is never a happy Christian. And the reason why multitudes of professors dwell in a perpetual cloud, and rarely see the beams of the glorious sun, is, that they are unfaithful to the trust reposed in them, cherish no deep compassion for the ignorant and perishing on every side, and no true zeal for the spread of *His* cause who came from heaven to earth to save them. Let us arouse ourselves from our torpor, brethren. While not unmindful of our own souls, let us care more than we do for the souls of others. Let us seek to catch more the spirit of our Exemplar, who went about continually doing good, who came not to be ministered unto but to minister, and to give His life a ransom for many. Be assured it is eternally true, that "the liberal soul shall be made fat, and he that watereth shall be watered also himself."

Out of many others, I mention only one other cause of spiritual darkness—*direct or implied sin*. It is not every sin that brings about this sad result; for, if it were, we would never enjoy light on earth, seeing we are ever sinning. It is chiefly sins of knowledge, sins we commit with open eyes, against warning and conviction. "Your iniquities," says the prophet to ancient Israel, "have separated between you and your God, and your sins have hid his face from you, that he will not hear." Or, it may be suspected sins—actions which we have grounds, more or less clear, to regard as sinful actions. We know, it may be, more or less surely, the true character of certain deeds; we have the persuasion that God will not approve but condemn them; we strongly suspect, too, we shall suffer in our spiritual interests by doing them; yet so strong is the temptation to indulgence, so manifest the present pleasure and advantage thereof, that *we yield*; and then, when passion cools and reflection ensues, we feel self-condemned, bereft of spiritual peace, and estranged from our God and Father. Or the evidence of the sinfulness of the action may be less clear and strong; we may be able, with great plausibility of reasoning, to show it is no sin, that no passage in Scripture forbids it, that good men have often practised it; and, therefore, we conclude it cannot be wrong for us to practise it too. Very good; but what is our own experience? Have

we not found in time past that this action, the reading of this class of books, the consorting with this society, the frequenting of this scene of amusement, the indulging in this gratification, has proved disquieting to our minds, and injurious to our spirituality? And have we not been thereby taught that, whatever it may be for others, it is *wrong for us*? Now, if in such a case, in disregard of the lessons of experience, and the secret whisperings of the good Spirit within us, we yield to solicitation and indulge our tastes, what can we expect but uneasiness, self-reproach, a disturbance of our relations with God, embarrassment in prayer, loss of spiritual strength, misery?

It is these actings, and such as these, that obscure the face of God, and wrap our souls in darkness. And can we wonder that they should? His will is thereby set at nought, His honour disregarded, and His favour and love but lightly esteemed; and how can He fail to be displeased? And does it not become Him to show His displeasure, by veiling Himself from our view? Is it not necessary to the interests of holiness? Does it not ultimately conduce to our spiritual profit? Like other painful dispensations, does it not lead to reflection, to repentance, to renewed application to the blood of atonement? Assuredly our Heavenly Father does wisely in thus showing Himself angry with us. It is an act of seasonable and righteous discipline. As the office-bearers of the Church, who have committed to them the keys of government, suspend flagrant offenders from the outward privileges of the Church, so does God, by these withdrawals and hidings of His face, suspend from the inward privileges—temporarily excommunicate the ignorant, the careless, the worldly, the slothful, the pleasure-seeking, the secret, as well as open, violators of His law. Let us watch, then, unto prayer; let us strive to have a conscience void of offence towards God and towards man; let us keep our garments unspotted, and our hearts faithful and true; let us, first and last, and throughout our whole strivings, cling by a living faith to Him who is our righteousness and our strength, that we may enjoy without interruption the privileges of God's children; stand, like the angel in the sun, ever in the light of our Father's countenance, and maintain unbroken fellowship with Him from hour to hour. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day."

GEORGE CLAZY, Paisley.

LETTERS FROM REV. JOHN INGLIS.

ARRIVAL AT ANEITYUM FROM NEW ZEALAND.

Rev. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

ANEITYUM, NEW HEBRIDES, *April 16th*, 1869.

MY DEAR SIR,—I am happy to inform you that we have arrived here in the "Dayspring," on the 8th inst., all safe and well. We had a fine voyage from Auckland of only seven days and a-half. We found Dr Geddie and his family well. There was no hurricane here during our absence; food was abundant; the public health was good; and the rate of mortality unusually low. Our premises and our property we found all safe: the natives had looked after everything with great care, and were all living in peace and quietness among themselves. For all these mercies we cannot feel sufficiently thankful.

To-day we heard from Tanna and Aniwa: the mission families on both these islands are well. Since we left the islands Mrs Paton has had a daughter, and Mrs Neilson a son—all doing well. Our fresh arrivals are rejoicing in all the novelties of island life. Mr Morrison is somewhat improved in strength since he left Sydney. . . .—I remain, yours, etc.

JOHN INGLIS.

GOOD NEWS FROM MISSION STATIONS—SETTLEMENT OF REV. W. WATT ON TANNA.

ANEITYUM, NEW HEBRIDES, *July 16th*, 1869.

MY DEAR SIR,—The "Dayspring" is to sail to-morrow (p.m.) for Auckland, to bring on Mr and Mrs Milne. . . . We had our Annual Meeting on the 17th of May, and following days. The reports from all the mission stations were good; there was nothing striking, nothing sensational, nothing remarkable reported; but a steady, healthy progress. There had been no hurricane, and no epidemics during our absence; food had been plentiful, and the public health good—circumstances always favourable to the interests of the mission, and they had been felt accordingly.

You will be glad to learn that Mrs Paton is recovered from the effects of the poisonous fish; her little boy's arm is also improving. We found her nursing a fine little daughter, whom I baptised, along with Thomas Neilson, *tertius*, in Dr Geddie's church, at the time of our Annual Meeting. Mr and Mrs Cosh were not at the meeting—a fine little boy, a fortnight old, had interposed a *veto*, which, although accompanied by no reasons, was yet sustained. Mr Cosh, I am sorry to say, has had the island fever for the last two months; he is considerably better; but he is taking a voyage to New Zealand in the "Dayspring," with the view of re-establishing his health. Mr and Mrs Morrison also return to New Zealand. Mr Morrison came down with us in April, but he finds his strength unequal to a permanent residence on Fatà, and he returns to see the effects of the New Zealand climate on his constitution. We regret much the loss, in the meantime, of a brother so beloved.

May the Lord soon re-establish his health, if consistent with His holy will, and restore him to us and to his work again!

I have been away for five weeks on Tanna, assisting in the settlement of Mr and Mrs Watt, and in the erection of their house. Mr Neilson was also with us. I had likewise with me about sixty Aneityumese, including two of our principal chiefs. These rendered valuable assistance in house-building; and their presence exercised a favourable influence on the Tannese. I never saw the Tannese so favourable to Christianity as at present. Chiefs and people in all directions, some as far off as ten miles—a long distance on Tanna,—came to see us and our party; not only men, but women and children, bringing food and property as presents to the Aneityumese. It is true they got presents in return; but this intercourse not only evinced their good feelings towards us, but tended to cement important friendships for the future. We had a fine passage home to Aneityum, loaded with the riches of Tanna,—the expedition, in the good providence of God, being, in our estimation, “a great success.”

We left our young friends in good health and in excellent spirits, applying themselves with commendable diligence and earnestness to the study of the language and the other duties of the mission. I am happy thus to say, that the mission of the New Zealand Church to the New Hebrides has been inaugurated under most favourable auspices; and our hope is that their missionary and his wife, sustained by the cordial sympathy, the earnest prayers, and the generous liberality, of the New Zealand Church, and of many beyond it, may, by the blessing of God, become the honoured instruments of materially advancing the interests of our Redeemer's kingdom among the degraded natives of the New Hebrides. . . . —I remain, yours very truly,

JOHN INGLIS.

LETTER FROM REV. JOSEPH COPELAND.

WORK IN FUTUNA—OPPOSITION FROM HEATHEN.

FUTUNA, NEW HEBRIDES, *June 8th, 1869.*

MY DEAR SIR,—Yours of June 1868 I received in October. The two last mails contained nothing from you. I wrote you in November, and we have had no chance of sending away letters since.

I am thankful to say that we have been well during the solitary summer months. We had neither hurricane nor epidemic. The bread-fruit was an abundant crop, and the natives have not molested us, though they have been fighting among themselves.

In my last I informed you that the work took a start about November last. This movement continued for two months, up till the commencement of the heathen worship. Till Christianity have a firmer hold, we do not expect to make much progress from January till August, as that is the time for the various heathen ceremonies. We have now a footing, more or less, in all the seven districts into which the island is divided. In one about a-half of

the population is favourable to Christianity; in other two, about one-third. In the remaining four, heathenism greatly preponderates. School is kept in three places, but the attendance is only about twenty-five in all. As a general rule they manifest very little desire to learn to read. The attendance on Sabbaths is from eighty to a hundred. One district took no part this year in the heathen worship, the priest there having declared himself to be in favour of Christianity. The priest of a second district gave up the ceremonies of his office, but the heathen at once appointed a successor. Service is conducted every Sabbath in all the districts, so that all who wish to hear can do so without going to any great distance. I am assisted by five Aneityum teachers, two of whom speak this dialect fluently, and a third knows it partially. In the morning I conduct service at my own station, I then go to some of the other districts for a mid-day service, with some of the teachers. Toward evening I hold a third service near my own residence. We have no week-day service yet.

We have clearly reached the second stage of the mission. We have left behind the first or quiescent, and are now in what may be called the opposition stage. For the first two years we were like one travelling on level ground; now we have begun the steep ascent. Like a boat in a calm at first, we have now a breeze right ahead, against which we must pull if we would advance.

Our opponents are the heathen, more particularly those in our neighbourhood. They have received from their forefathers certain practices in connection with the worship of their gods, which gives them a sort of status on the island. They begin to see that if the work is to succeed they must lose that status, and they are resolved to maintain it. Their first decided step was to attack us when at worship on the afternoon of the first Sabbath in January. On that day a number of people were present with us from a distance, and we had met in the public square as usual—only we had gone to the centre of it, the scene of some of their ceremonies. When the service was nearly over, seven men, all painted, ran into the square, with spears, bows and arrows, and other lethal weapons. The women in the congregation all fled, and I thought at first that the men were following them; but they only ran to get their clubs and other missiles, which they had deposited in the adjoining bush. Soon they marshalled themselves in front of our invaders, shouting, stamping with their feet, and brandishing their weapons. The Aneityum teachers and I got in between the two parties to prevent blows, and to confine the affair, if possible, to words. In this we were successful, for after our enemies had stood for about five minutes, and seen our force, and that they might expect blow for blow, they left us to finish our service. The reason they assigned for this outrage was, that we were desecrating their place of worship, and that so many of their brethren were declaring themselves favourable to Christianity. Against the missionary and the teachers they said they had no bad intentions. This last statement we know to be false. Foiled in driving us from the square, they next threatened

to waylay and kill one of the Aneityum teachers, who had, under the excitement of the moment, snatched a weapon from one of the men and smashed it. About a week after a neutral party came to me to say, that if we would make some compensation for the broken weapon the heathen would be satisfied. I said, No, they were the aggressors. The excitement soon spread over the whole island, and the people became divided into two parties—a party favourable to the heathen, and a party favourable to Christianity.

A month later I intimated that as many as possible of the Christian party would go to one of the "lands" to hold a service, at which I should baptise a child of one of the Aneityum teachers. Early on the Sabbath morning one of the men who made the first attack destroyed a ladder erected on a precipice on the path leading to the place where the service was to be held, and collected stones at the top of a cliff at the bottom of which we must pass, to hurl them down on us. Before the hour for meeting some of the people in the "land" to which we were going discovered what had been done, and on reaching the spot we found them just finishing the repairing of the ladder. We were thus enabled to proceed, and hold the service.

Attempts such as these are not likely to do the work much injury. A far more successful kind of opposition is the sending of messages to parts of the island where they fear we may gain a footing, telling their brethren on no account to have anything to do with books or the Gospel, if they would keep scarcity and sickness far from them. Such statements are but too readily believed. To us it seems strange that they should have so many and deep-rooted prejudices against the Gospel. Their minds seem incapable of comprehending the good that follows in its train; at least the remembrance of it is only momentary. From their point of view the Gospel is the har-binger of slavery, scarcity, and death, and a barrier in the matter of wives, tobacco, kava, and amusements.

The Christian party, too, have been doing some things which, though right enough from our point of view, have annoyed the heathen. The withdrawal of even a few from their ranks is felt to be a blow. When the time for their ceremonies comes they do not like to miss either the faces or the food of any of their brethren. Some of our party refused to lend their canoes to fish for heathen purposes, and when the heathen tabooed the sea some of them went out and fished, putting their prohibition to defiance. On the great day of the heathen worship, when all the heathen were assembled to sacrifice to their gods and to feast, the Christian party had a rival feast not far off, which, report said, was nearly as great as that of the heathen. They know now the object for which we live here, and they feel that so long as they continue their practices a chasm exists between us and them, and, to some extent, between them and their brethren.

The difficulties more immediately around us may be traced in a great measure to one man—the chief of the district where we live, —who has a certain heathen ceremony to perform on some of his

children. They are not old enough yet, and he wishes everything to go on as heretofore, till he is ready to join us. I have used every means to make him expedite what he has in view, or to abandon it altogether, but he persists. We cannot wait for him, and we must even push forward despite his opposition.

In this letter I have spoken of the existence of two parties—the Christian and the heathen. I use the term Christian because I have not a better. I wish I had one that would not mislead those at a distance. In speaking in the native language we have a word which means to survey, or examine, or look at. This term describes very well our converts. They are beginning to hear about Christianity, and to examine it a little, but they are far from being Christians either in heart or life. Do not be surprised if I have to tell you that some of them have been stealing from us, or speaking to us as if we were dogs, or levelling a musket at us.

By the "Dayspring" we received a small book of 12 pages of Scripture Extracts, which was printed in Auckland under the supervision of Mr Inglis. During the summer I made a rough translation of a part of Luke. Since the beginning of March I have been busy putting up two rooms—the nucleus of our permanent house. When we came here we could not get a proper site, and we shall have to remove our present house. My manual labours are only beginning now.

Since our settlement here thirty-six natives have been taken away by the slavers. Not one, even of those first taken away, has been returned. There is a strong desire on the part of many to go off in these vessels, although they have no idea where they are going, or what they are to do.—Yours, etc.

J. COPELAND.

LETTER FROM REV. THOMAS NEILSON, JUNIOR.

PORT RESOLUTION, TANNA, 23rd June 1869.

REV. AND DEAR SIR,—I received your letter, dated this day three months ago, on the 12th inst. I have not had an opportunity of writing to you since the beginning of the year. We have always plenty of vessels going up to Sydney towards the close of the year, but during the first half they are nearly all outward bound.

When I last wrote you, war was raging among the tribes around the harbour; it has since been brought to a close by the beaten party retiring into the interior of the island. During the time that it lasted (about three months and a-half) ten persons were killed, twenty-six severely wounded, seven villages burned, a great many fruit-trees and plantations destroyed, and a district of country about six miles in length and five in breadth, which, when I landed, contained about eight hundred or a thousand people, left without a human habitation. Such is the grievousness of war. During the whole time it lasted I moved freely about among the tribes on both sides, attending to the wounded, and using any little influence I had on the side of peace and mercy. For nearly six months I

and my Aneityumese teachers were the only persons who could mix freely with the natives on either side, and never, that I knew of, with much risk, except on one occasion.

One morning a large village was burned on the opposite side of the harbour. From early dawn till about nine o'clock the smoke of house after house was seen rising in the calm, clear atmosphere. The people in it were my friends, and I had had all the male portion of the village (forty-eight persons) collected for worship in the public square of the village on the previous Sabbath. I accordingly walked up to the place, to see if I could prevent further outrages. I found, however, that the work of devastation was nearly complete. It was about the full of the moon, and the inhabitants of the village, knowing that their enemies were to be upon them in force in the morning, had bundled up all that they could carry with them, and decamped during the night. The chief was so sick as not to be able to walk; but a litter was made for him, and he was carried away inland with the rest. In the morning the fighting men gathered in, like vultures, for the prey. It was a large village, and there were plenty of pigs and fowls running about, a good many canoes on the beach, not to speak of bread-fruit, kava, and bananas in the plantations. There would not be fewer than six hundred men collected to share the spoil, more than one-half of them armed with muskets. I walked round the village, and counted the smouldering ruins of fifty-four houses, in the ashes of some of which the victors were roasting the fowls that had belonged to their inhabitants. Every now and then a pig would spring out from amid a clump of bushes with a grunt; in a moment he would be pursued by half a score of armed men, firing recklessly at him, to the no small danger of the bystanders, until at last, being either shot, speared, or clubbed, he was carried off to be feasted upon in some distant village as a trophy of war. The property was well divided, —those who did not get a share in a canoe, or a part of a pig, got a fowl, a root of kava, a bunch of bananas, or some other trifle valuable in their eyes, so that none went empty away. After walking round the village and surveying the work of destruction, not without melancholy thoughts (for I expected to have placed an Aneityumese teacher in it in a short time, and had a promise from a man living in it, whose wound I had cured, to come and live with me), I went into the public square, in which but three days before I had had the people assembled for public worship for the first and last time, and where, under the spreading boughs of a shady banyan tree, the echoes were wakened to the sounds of a Christian hymn, and the reading of the commandments of God and a part of the Gospel of His grace, and where these savages, who had never engaged in the worship of God before, had bowed their heads reverently while prayer was being offered up for them in their own tongue by one of my teachers. Alas! how soon the change. There were now before me, in three groups, each around its principal chief, a hundred and fifty armed men, all squatted on their haunches, holding their muskets or their clubs between their knees, grinning

with a savage delight over their plunder, and regaling themselves with speeches in praise of their own prowess.

As I stepped in among them, I received a smiling welcome from a good many influential men among them whom I knew. A good many of them, however, looked gloomy and treacherous enough. I took a seat on the stump of a tree, and the business proceeded: I found that they had just decided that the chief who, with his people, had fled the night before, should be banished (*i.e.*, not allowed to return to his village) for four years. And they were now discussing what was to be done with the white men. There were two trading stations, with two white men in each, on the ground of this chief. In these stations there were a good many muskets, and plenty of ammunition and tobacco—the things above all others which they desire; and opinions were divided as to whether they should attack and rifle them, or let them alone. At last one man, bolder than the rest, arose in his wrath, and proposed that they should march down immediately and murder all the white men; and—rising into a fine frenzy of indignation as he proceeded with his speech, brandishing his club and *kawas*, and leaping about three feet off the ground at every sentence—that they should lay hold of me there and then, and murder me for a beginning. I was left in no suspense as to my fate, for his proposition was immediately received with a shout of ridicule from all sides, my friends saying that they would never allow that; and all those around the harbour declaring that it was dangerous to touch white men, as vengeance would certainly be exacted by a man-of-war for any outrage committed. The matter was at last disposed of, by the various stations of the traders being put under the protection of certain chiefs, and myself under the protection of them all. A few muskets and some other articles were violently taken away from these two stations on the afternoon of the same day, but no further damage was done. Immediately after this man had finished his speech I walked up to him, to have a good look at him, so that I might know him again if necessary, and especially that I might see whether he were really a brave fellow or only a blusterer. I looked him straight in the face; his eye quailed before mine, and he slunk away among the crowd. This happened about the middle of February, and was the close of the campaign. Those who had been the aggressors at first were in the end vanquished, and all driven away inland.

I told you that I meant to begin going round with the Aneityum teachers on Sabbath after the beginning of January. This I have been doing; and perhaps you will be interested in hearing how we conduct our Sabbath services. At half-past eight the *longo* is beat, and we assemble for morning worship in the little cocoa-nut leaf church, built by a very active Aneityum teacher before I came here,—he, poor fellow, is since dead on Aneityum. There are usually present, Mrs Neilson, myself, and our little girl, the three Aneityumese teachers and their wives, and eight or ten Tannese—four or five men, and four or five women; there are two of these who are never absent; indeed, our only two who make anything like a profession

of Christianity, Nowar and Manumon, both of them chiefs, and men who have been friendly to the worship through all the trials and difficulties here. The service consists of two hymns, two prayers, the reading of a portion of a chapter, the ten commandments, or of a small elementary catechism, a short address from one of the teachers, and the benediction; it does not last longer than about forty minutes. We then visit four or five villages in succession, and conduct services in the public square or "imarom." This is always a pleasant place for assembling even in the heat of the day, as it is shaded by large and umbrageous banyan trees; and during these services most of the principal people in the various villages visited are present, and conduct themselves in an appropriate manner. At some one or other of these villages, almost every Sabbath after worship, refreshments are brought forward for myself and the Aneityumese, consisting of a pudding, cooked the day before, and water-melon, sugar-cane, or drinking cocoa-nuts. This always indicates the goodwill of the people; and although very few of them indeed as yet understand much of the nature or blessings of the Gospel, yet we have succeeded in gaining a footing and a hearing; and who knows what may be the result? We generally get home from our rounds about one o'clock. In the afternoon, the traders in the bay assemble at my house for worship; and when there happens to be a vessel in harbour, we have sometimes quite a respectable congregation. In the evening the Aneityumese gather in for reading and catechising, and occasionally a Tanna man or two along with them. Thus, you see, the seed is being sown, morning, noon, and even; and who knows how soon a rich and glorious harvest may spring up to the praise and the glory of God!

We have settled the Watts at Kwamea; the people had been looking for them for a good while, and were quite prepared to receive them when they came; had a lime-pit prepared for plaster; and sugar-cane leaf for thatch for the house. Mr Inglis and I came over with a party of Aneityumese to assist in building it, and as it was just about finished, I left them there in the end of last week, and came round to my own station here. The greatest drawback to the station there is, that it is so difficult to land at; it faces the trade wind, and the small boat harbour is a narrow break in the reef, about twenty feet wide, and that not quite straight, so that it takes rather skilful management to take it when there is anything like a sea on, and the surf is boiling, and raging with a deafening noise on the reef on either hand. There was a pretty strong breeze on the day we landed, not exactly from the trade quarter, or the port could not have been taken, but from about E. by N. Mr Watt has a capital life-boat, presented to him by the New Zealand people (Do you people at home know how to take a hint?) of which I took command. Down goes the boat into the water, the vessel "lying-to" about two miles from the land, the "Dayspring" rolling, and the boat jumping, and like sometimes to be smashed to bits. Then into the boat are lowered casks, firkins, boxes, bundles, boards, until she will hold no more; upon the top of this jump down

ten or twelve Aneityumese, and begin to pull out their oars. "Never mind the oars," I say; "you've no room to handle them; just pull round her bow to the land, then up with your mast and sail;" and away we go, occasionally getting the crest of a wave dancing over the gunwale—the Aneityumese laughing, and joking, and shifting about in the boat, so as to adjust her balance to the varying force of the wind, and the varying size of the waves. But now we are close in to the entrance. "Now let's have perfect silence; let nobody speak but me." "Now, you man at the bow, rise up and direct the passage of the boat through here with your hand." "Keep us right in the centre of it." "Now, you, my man, lay hold of this sheet, and haul in or slack out, just as I tell you." So on we go, right in for the mouth of it, and the heavy surf is swelling on each side, and at every retreat of the wave the long bare reef is showing its angry teeth, ready to crunch us to pieces in a moment, if we diverge a couple of yards from our course. But here's a rock just on the left hand side of the entrance, so, "Haul in your sheet," down with the helm—we're past it. Now the passage takes a bend to the left, so, "Slack out further,"—"further yet; let her have it all," and in we go; and yet another turn to the right, so, "Haul in your sheet,"—"higher,"—"higher yet," and round again we come, and now we are in smooth water; and Scylla and Charybdis have missed us this time, and are left grinning behind. And now we discharge our cargo, and are off for another, and backwards and forwards all day long, until night comes on, and we are obliged to stop. And such was the state of the weather that it was five days again before the vessel could get near the place, and land the rest of the goods that had been left on board of her. So we made ourselves as comfortable ashore as possible. The church we turned into a bedroom, dividing it down the middle with a mat—Mr and Mrs Watt on the one side, and Mr Inglis and I on the other; for Mrs Watt bravely accompanied her husband at his first landing, and made us very comfortable, by taking the cooking and housekeeping department into her own hands from the beginning. The teachers had put up a small reed and sugar-cane leaf house for a sleeping-room; we turned it, however, into a dining and sitting room. The day after we landed the Aneityumese put up a cook-house, in which the stove was set, and with other conveniences we felt quite domesticated.

The people of Kwamea, as, indeed, through the whole of this island, are greatly influenced by those at the harbour, whose word seems to be law over the whole of this side of the island at least, and whose example is the precedent to be followed; so that as long as there is no hostility to the missionary here, there is not likely to be any at the other station. The people there are not nearly so bouncing or impudent as ours at the harbour here, are not so knowing in the evil ways of white men, and are likely to be much more easily influenced for good. I look upon the settlement of Mr Watt there as a very cordial and harmonious one; and should health and strength be granted to our brother and sister in their chosen sphere, I hope ere many years are past to see a flourishing Church. There

is still a strong love for missionaries evinced by those who were young people when Mr and Mrs Mathieson were among them. It is rather melancholy to be beginning just where we began ten years ago, and with a population that has decreased very much since then. But it is a "building of the old works," and let us pray that the blessing may now descend, and that the "set time" may now have come.

Her Majesty's s.s. "Rosario," Capt. Palmer, called here in the end of March, for the purpose of making an investigation into the traffic in natives of these islands, which has recently, on account of our Statement on the subject, attracted a good deal of public attention. It was through your presenting our Statement and Petition to the Foreign Office that his visit here was undertaken. And I was able to lay such evidence before him, through both white men and natives, as I think will let the Home Government see that we have not over-estimated the cruelties and the wrongs that are being perpetrated upon these poor natives. I have prepared a report on the subject during the past year, which was laid before our Annual Meeting at Aneityum, and which I am instructed to transmit to Dr Steel in Sydney, for publication. You will receive a copy of it, and so I need say no more on this subject at present. By the way, the Capt. Hovell and Mr Levinger of the "Young Australian," of whom I wrote to you in my last, have been checkmated at last.

Three Api men were cruelly murdered on board their vessel (for particulars I refer you to report), the thing got wind, they were apprehended in the colonies, and have, I hear, been tried and condemned to death. There are about ten or a dozen more of our delightful Sydney traders, whose faces are familiar in these seas, who ought to suffer the same punishment. It is quite inconceivable to those who have not come in contact with it, the utter recklessness of human life and suffering, the total disregard of all law, human and divine, that characterises a certain class of our countrymen in these seas. The port of Sydney, and society in general throughout New South Wales, has not yet got over, and will not for many generations surmount, the lowering of the moral tone induced by making it a penal colony. Men come down here to sell these natives muskets and gunpowder, and grog and tobacco, and send ashore armed boats to steal natives, and cut them down, and murder them in cold blood, and go up to Sydney, and with the profits of their base trade shine in the first society of the place. And it is only now and then, as in the case of our friends of the "Young Australian," that their evil deeds ever come to light. This is a painful subject, but Sydney is our chief port in these seas, and the moral tone in Sydney with reference to South Sea trade is low, extremely low. And if it is not raised a little by moral means at the centre, it will be raised by material means at the circumference. The first slaver has been captured, I hear, in the Fijis, and now, for the first time, a captain of a slaving ship has been condemned for murder; this, I hope, is the beginning of some vigorous action, which shall wipe from our seas this disgusting class of men.—I am, etc.

THOMAS NELSON, Jun.

LETTER FROM REV. P. MILNE.

AUCKLAND, NEW ZEALAND, August 2nd, 1869.

MY DEAR SIR,—I trust you have received my last letter informing you of our safe arrival at Otago, etc. We stayed there two months, and then came up to Auckland to meet the "Dayspring." We expected that she would be there about as soon as we; but in that we were disappointed, for we had to wait one other long month in Auckland ere any appearance of her was seen. We were getting very impatient of so long delay, and were even beginning to have some misgivings as to her safety; but on the morning of Friday last our fears were dispelled and our hearts made glad by seeing the long looked for "Dayspring" safely moored in the harbour. The reason why she was so long past the time expected was owing to her having had to make an additional voyage with Mr Gordon to Santo, where he has gone for the winter months.

Mr and Mrs Morrison have come by her, leaving the islands, I fear, for good and all. Mr and Mrs Cosh have also come. They return, of course. They have taken this trip for the benefit of Mr Cosh's health. He has not been well, but he is recovering. He preached in Mr Bruce's church yesterday. The "Dayspring" sails again, if possible, on Wednesday.

Besides other things we are taking with us a small weather-board cottage, somewhat similar to what Mr Watt took with him.

I am not sure yet what island we shall be sent to, but I think it is likely to be Santo.

We enjoyed our sojourn in Otago very much. The people were all so kind to us, and took such an interest in us. Before we came away they held a missionary meeting in Knox Church, Dunedin, in connection with our departure. Short addresses were given by two of the ministers and two of the elders, and several others engaged in prayer. The meeting was well attended. One of the members of that congregation has undertaken to support two native teachers to labour along with me.

Since we came to Auckland we have stayed, for the most part, in the house of Mr Archd. Clarke, Remuera, who takes a great interest in the New Hebrides Mission. Miss Clarke went with the "Dayspring" when she left last, to see the islands; she enjoyed her visit very much, even although she had fever and ague, but she was not long ill. The Clarkes, as well as several others here, have been very kind to us.

We are both well, and happy in the prospect of soon, at length, reaching the islands.—I remain, yours, etc.

PETER MILNE.

REPORT OF TRIENNIAL VISITATION OF CONGREGATIONS OF THE REFORMED PRESBYTERIAN CHURCH, SUBMITTED TO THE SYNOD—1869.

PRESBYTERY OF PAISLEY.

DEPUTATIONS from the Presbytery have visited all the congregations within its bounds, except those of Lochgilphead and Lorn. Information, however, has been furnished by the pastor of Lochgilphead, and the state of Lorn is known to the Presbytery. They have to report, that since the last Triennial Visitation changes have taken place which affect the efficiency of the Court. The Rev. Mr Neilson, owing to the infirm state of his health, resigned the charge of Rothesay congregation twelve months ago, and his co-presbyters have continual reason to regret that they no longer enjoy his presence and valuable counsels. The Rev. Mr Taylor having accepted a call to West Campbell Street, Glasgow, in February last, the pastoral tie was dissolved between him and the congregation of Greenock, which remains vacant. On the 6th of April, the congregation of Port-Glasgow presented a petition to the Presbytery, desiring to have a junior pastor to undertake all the duties of the pastorate, and relieve the Rev. Mr M'Lachlan from all active service, except in so far as optional on his part. The condition of Lorn falls to be considered in another connection. The other congregations are in the enjoyment of the full services of their pastors.

The membership of the congregations has undergone little change since the last visitation. The eight congregations have a membership of nearly 1000, representing 1500 or 1600 persons dependent for their spiritual teaching on the labours of the Presbytery. As a rule, the average attendance corresponds with the numbers on the communion roll, although in some congregations there is a larger fluctuating audience drawn by special services.

In all the congregations there is a full staff of elders, who meet either monthly, or as often as there is business, some of whom visit the sick regularly, and others occasionally, and who co-operate heartily with the ministers in the oversight of the flock. The sins for which the discipline of the Church is most frequently exercised are intemperance and impurity; although the Presbytery deem it right to report, that such cases are not of frequent occurrence in any congregation, and are almost unknown in others.

There are prayer-meetings in every congregation, which are attended in some instances by considerable numbers, while in others the attendance is so small as to indicate the necessity for a revival of the spirit of united and social prayer. The Presbytery are not satisfied that the members of the congregations appreciate the privilege of Christian fellowship in prayer, and trust that the exhortations given in the various congregations may be followed by increased earnestness and devotion.

There are between 600 and 700 children in the Sabbath schools connected with the congregations, with a corresponding staff of teachers. In some of the congregations there is no school.

The ministers have classes for the instruction of the young. A Bible class, conducted by Mr Baird at Port-Glasgow, is attended by 80 young people. Besides the class of the minister, a member of Paisley Session has a class of 40 young women; and, in the other congregations, the ministers take every opportunity of instructing the young in the "Holy Scriptures, which are able to make them wise unto salvation by faith which is in Christ Jesus."

The labours of the ministers, elders, and zealous members, are not confined to their own congregations. Some of the ministers have greater opportunity than others for engaging in efforts of a directly evangelistic kind, and some have a ready access to the sick in their neighbourhood, and are instrumental in bringing comfort and healing to those outside their own fellowship, to an extent out of all proportion to the size of their regular congregation. All of them, however, either in a greater or less degree, endeavour to carry the tidings of salvation to the outcast and the perishing; and there are many members in our congregations who are earnest, indefatigable, and zealous in seeking to save the lost. The members appointed to visit Paisley had peculiar satisfaction in learning that their Home Mission is fully equipped and organised. The congregation has built a hall at an expense of £450, which is already entirely free of debt. An energetic missionary labours in the district. Meetings are held three times every week. There is a Children's Church, attended by about 100 children, a Penny Savings' Bank, and a complete machinery for carrying on the work.

With regard to congregational management, this is in the hands of men elected annually, or of deacons regularly ordained. There are deacons in Paisley, in Renton, and in Greenock. The business appears to be despatched regularly, and with accuracy; minutes are kept; and the whole affairs are regulated by wisdom, and, so far as the Presbytery knows, in a spirit of harmony and cheerful good-will.

All of the congregations are able to meet their pecuniary liabilities. Some of them are very small, and have great difficulties to encounter; but their liberality is exemplary, and even surprising. During the year 1867, Rothesay congregation, composed of 55 members, raised £133; and the contributions of Eaglesham for the present year give an average of £2:0:10 each member. Indeed, the standard of Christian liberality in the Presbytery is high, the latest accounts being as follows:—Paisley, £420; Renton, £301; Greenock, £291; Port-Glasgow, £180; Rothesay, £133; Eaglesham, £94; Lochgilphead, £40.

The Magazine is taken in all the congregations, although the circulation is not so large as the Presbytery could wish. The Schemes of the Church are most unequally supported—some of the congregations contributing largely, while the Presbytery can account for the deficiency of others only by ascribing it to oversight and forgetfulness. Some provision is made for the poor; but it is to be feared that the claims of Christ's poor do not receive the consideration and sympathy to which they are so justly entitled.

Such is the result of our Visitation. The congregations are in the full enjoyment of the ordinances of grace, on which they wait with regularity

and diligence; peace prevails among them; their government is orderly and efficient; they have a sincere attachment to the Church: the moral character of the members is for the most part exemplary; their liberality, which is entirely spontaneous, is full of encouragement; and the Presbytery are warranted in believing, that there are many among those over whom they have been placed that are living by the faith of the Son of God, and are being made meet for the inheritance of the saints in light.

An increase of numerical strength—the utter disappearance of external blemishes—deeper interest in meetings for prayer—and a revived spirituality, are the things to which they desire to direct their efforts with growing earnestness.

PRESBYTERY OF GLASGOW.

THE Glasgow Presbytery presently comprises 10 congregations. The number of these when last Triennial Visitation was made, was 11; but during the past year 1 congregation within its bounds has been dissolved, that of Lesmahagow.

The Presbytery, in obedience to the instructions of Synod, has, during the last few months, and by deputations appointed for the purpose, visited the other 10 congregations. From the statistics obtained the following summary has been made:—

The aggregate membership of the 10 congregations within the Presbytery is 2559. This number is 62 less than that given in last Report; but had Lesmahagow congregation been still in existence, the number would have been exactly the same now as then, viz., 2621. During the past three years there has been considerable fluctuation in the membership of the various congregations both in town and country, whilst the aggregate, with the exception mentioned, is the same at present as in 1866.

The average attendance upon public worship approaches 3000, being about 400 in excess of the membership. This average also corresponds with that of last Report.

The number of elders in these 10 congregations is 94, being an increase of 9 during the last three years. In almost every instance the elders have districts assigned to them. The meetings of Session are, in general, held monthly; in one or two cases, as occasion requires; and minutes, in every instance but one, are regularly kept.

Pastoral visitation of the congregations is, in most cases, made annually; in two cases, half-yearly; and in one instance, quarterly. The visits of the elders are usually made not less than twice in the year.

The prayer-meetings in the several congregations are held weekly; in some cases two prayer-meetings are held—one on Sabbath, in the interval of public worship, and the other during the week. In one congregation in the city there are several *household* prayer-meetings upon Sabbath, during the interval of worship. In this congregation also there continue to be held what were long and favourably known in the Church as weekly fellowship meetings. There are four of these in separate districts; and it is worthy of notice, that in one family the fellowship meeting has been regularly held for fifty years.

In all the congregations special attention is given to the religious training of the young. There is a Sabbath school in connection with each congregation. The aggregate attendance of children at these schools is about 1800, with 210 teachers. There are also the Pastors' Bible Classes for Youth—occupying a most important place in forwarding the design contemplated by the Sabbath school, and in preparing young persons for the membership of the Church. In some cases the elders of the congregation render efficient aid in conducting advanced classes in the Sabbath school, preparatory to the minister's Bible class. In almost every instance there is a congregational or Sabbath school library, designed for the instruction of the members or of the young; and it is gratifying to observe the number and variety of agencies, other than those already specified, in operation in many of the congregations. There are, for example, *day schools* in connection with more than one congregation in town; whilst in other instances considerable numbers of the more destitute children in the Sabbath school are sent to a day school, and their instruction paid for by the congregation. In one congregation—that of Great Hamilton Street—there is a flourishing *day school*, the scholars numbering about 1000, with a duly qualified teacher and female teacher, and five assistants, and eight pupil teachers. There is also an industrial school for girls, under efficient management. Here, too, a city missionary is employed in labouring among the spiritually destitute in the surrounding district.

In several congregations there are Young Men's Mutual Improvement Associations. Some of these have existed for a long series of years, and have been found most beneficial in qualifying their members for usefulness in connection with their congregations and otherwise.

In one congregation—that of Grant Street—a peculiarity exists in connection with the Sabbath Evening Bible Class. The average attendance of young persons drawn from the neighbourhood is 80. This class is conducted by one of the elders, assisted occasionally by other elders, and by the pastor. Superintendents are chosen from among the members of the class, one for every twelve or fourteen of the youth. The superintendents are required to make weekly visits to those committed to their charge, and thus regularity of attendance is promoted. This visitation at same time serves the purpose of tract distribution, tracts being given not only to the members, but to others who are known not to be attending upon the means of grace, when occasion is taken to invite them to join the class. This evening meeting has been found to be a most interesting and important branch of congregational work. A Bible-woman also is employed, and Mothers' Meetings are held under her superintendence. This form of evangelistic agency is found to be well adapted for benefiting destitute families in the district.

In several congregations also a series of household meetings are held on week evenings, conducted by the pastor. They are, for the most part, held in *kitchens*, and persons are thus reached who could not otherwise be brought within the sound of the Gospel. These services are designedly *aggressive* in their nature, inasmuch as there are many persons who, while living at the very door of ordinances, will yet not once seek to enter.

In the interests of the young, *Penny Savings' Banks* and *Bands of Hope* have been organised in some of the congregations. Encouragement is thus given to the formation of habits of industry, frugality, and sobriety—a matter of special importance in youth.

In some of the congregations there are classes for the practice of sacred music, but in general the attendance at them has not been so large as could have been wished.

It has been found that the prevailing sins in the various districts and congregations are intemperance, uncleanness, and indifference to Divine ordinances.

Finally, the Magazine connected with the Church is generally read, but yet not so widely as might be expected. It has been suggested by several congregations, that were a larger amount of ecclesiastical intelligence, home and foreign, introduced into its pages, a desideratum would be supplied, and a larger circulation secured.

The Financial statistics furnished by the respective congregations show that all current liabilities have been met. The ordinary income is raised by collections and seat-rents. The amount raised during the past year for congregational purposes, ordinary and extraordinary, is between £4000 and £5000; while the average contribution of each member is not less than formerly, viz., £1 : 13s.

In several congregations liberal support is given to the poor, by collections for the purpose; whilst Clothing and Dorcas Societies are also maintained. In not a few instances, it is observable that the amount raised for the Schemes of the Church bear a very favourable proportion to the total income of the congregations.

The particulars thus obtained from the several congregations within the bounds of the Presbytery, indicate continued vigour and activity, and that, under the blessing of God, the ordinances of His grace enjoyed by these congregations are, in some measure, bearing appropriate fruit—a result demanding prompt recognition and devout gratitude.

Notes on Public Affairs.

FATHER HYACINTHE.

THE letter of this distinguished orator has created an immense sensation in Paris, and has supplied the material of fruitful thought in the parts of Christendom less liable to sudden enthusiasm than the excitable capital of France. The events of his history are soon told. Born in 1827 at Orleans, he finished his studies at Pau, entered St Sulpice at the age of eighteen years, and was ordained at the end of four years of theological study. Soon afterwards he taught philosophy at Avignon, and theology at Nantes. He became a member of the order of the Carmelites at Passy, and went to Paris in 1864, preaching first at the Madeleine, and afterwards at Notre Dame. From his first appearance to the suspension of his ministry, two months ago, his reputation has steadily increased; and his admirers

affirm that, for brilliant and impassioned eloquence, his best efforts are worthy of the brightest periods of the French pulpit. But his letter to the General of his Order at Rome has carried his name into quarters to which his fame as a preacher had not reached, and continues to awaken an intense and absorbing interest.* We cannot praise too highly its independence, its courage, its earnestness, and its solemnity. To the charge of disobedience, he replies that he accepted the vow within the limits of conscience, the dignity of his ministry, and the royal law of liberty. Some of his friends had recommended him to observe a kind of poetic reticence with respect to his real opinions, and continue to render a formal adherence to ecclesiastical authority; but he declares that he could not re-ascend the pulpit of Notre D  me with language perverted by a command, and mutilated by silence. He raises his protest as a Christian, and as a priest, against those doctrines and those practices which are called Roman, but are not Christian, and against the sacrilegious perversion of the Gospel of the Son of God. It contains some passages of touching pathos. "I am not one of the saints, but nevertheless I am of their race, and I have always longed to leave my footsteps, my tears, and, if need be, my blood, in the traces where they have left theirs." He seems to feel deeply the importance of the step he has taken, and his letter ends in the language of direct appeal to the Searcher of hearts. "I appeal to your tribunal, O Lord Jesus. It is in your presence I write these lines; it is at your feet, after much prayer, much reflection, much suffering, much waiting—it is at your feet I sign them." The interpretation put upon the letter is determined in a great measure by our views and feelings. Some Romanists regard it as a burst of foolish passion, or as a melodramatic cry for popular sympathy, while there are others who are unable to deny its grave and weighty significance. Literary and political organs hail it as a sign of mental freedom, and of a determination to cast off the shackles of all external authority in matters of faith. The attitude of the Christian Church is that of deep and hopeful solicitude, recognising in the writer a scrupulous conscience, a weary and even indignant dissatisfaction with Romanism, an ardent desire for the truth, and the upward glance of the soul to the Saviour. Meantime he has left his convent, and will remain silent till the meeting of the General Council. It is impossible to limit the influence which he will exercise, should he be led by the

* A friend tells us of a lady who attended all his last course of Lent sermons in the church of St John, Lateran, in Rome, and who vouches for the following outline of one of his discourses, as a specimen of many more. The text was, "This is my beloved Son, hear him."

I. *Hear Him in the Word.* By the Word I do not mean the Fathers, the Acts of the Councils of the Church, or those traditions which no one can tell where to find or what they are; but the Word of God—the Scriptures of the Old and New Testament—the Word which I read every morning and every evening, without which my soul would droop and die.

II. *Hear Him in the Church,* and this not the Church presided over by Popes, as a large corporate society, in this or in other lands, but the Church as it exists in the hearts of the saints of the living God, who live by faith in the Lord Jesus Christ.

III. *Hear Him in the enlightened conscience,* the conscience guided by the Holy Spirit.

Spirit into all truth, and be enabled to consecrate his rare and noble genius to the preaching of the Cross. It may be that he has spoken not for himself alone, but also in the name of thousands who are waiting for the salvation of the Lord, and are ready to obey the heavenly voice, "Come ye out of her, and be ye separate."

SOCIAL QUESTIONS.

Autumn is the season for Congresses, Associations, and Alliances. We have already had congresses for physical and for social science; for discussing theories of labour and the laws of political economy; for the ventilation of opinions on education; for maintaining a determined opposition to the drinking customs of society and the spirit trade; for promoting the union of the Christian Church, and for reviving and strengthening separate ecclesiastical organisations. The last month of the year is to witness the assembly of the Romish bishops under the empty and delusive title of the Universal Council. In reading the account of the meetings which have been held at various places—at Exeter, at Bristol, at Birmingham, at Liverpool, and at Glasgow,—there are many things which strike us. The mere quantity of the words spoken is quite immense. The abundance is so overwhelming, that we must be satisfied with a limited residuum of genuine and solid matter. Sometimes the intrinsic worth of the contribution is incalculable. Facts are stated, and inferences made, at once interesting and valuable. Sometimes the speakers are the great attraction, and draw to themselves the admiration and sympathy of the audience. Those meetings are also an impressive embodiment of the activity of mind, of the deep interest by which a large portion of the community is influenced, and of a general tendency to a better understanding among the various classes. The army of philanthropists is gradually becoming stronger, better disciplined, and more apt for the great struggle. They meet together to exchange notes, signals, and experiences: they return to their respective posts, carrying with them pleasant memories, fresh impulses, and germs destined to ripen into rich fruitfulness. The sad and humiliating thing is, that so little progress is made in reducing either the kind or the amount of evil. Were we to form our judgment of the general condition of society from some of its manifestations, we would sink into utter despair. The most horrible and detestable crimes are daily committed,—crimes equal in diabolical atrocity to the bloody deeds of the most savage tribes. Every kind of vice parades itself with revolting frequency; and it is said that the public plays, so largely patronised by members of the Christian Church, have introduced a frightful degree of corruption. Some portions of the community have sounded the lowest depths of infamy. Nor are the fierce excesses of the criminal class the only grounds for humiliation and despondency. The decline of commercial honour seems to run parallel with the accumulation of colossal fortunes; and luxury and display, in some sections of society, appear simultaneously with the squalor and the brutish degradation of large masses. That society must be unhealthy in which one in

every twenty of the population is a pauper, in which thousands are ignorant, drunken, and vicious, in which popular education is still utterly inadequate, and in which the house accommodation of the poorer classes is so bad as to be a public scandal. These are facts which cannot be denied, and which ought to be seriously weighed. For the extirpation of sin we must rely upon the Word and the Spirit of God; but it is mere presumption to profess our faith in Him, unless we employ all the resources of an intelligent and active zeal in grappling closely with every form of evil, which, indeed, has its root in the corruption of our nature, but which is intensified by physical and social conditions, and for which all of us are responsible. It is idle to expect any safe and lasting revival of godliness in those classes, whose physical state is deteriorated by a poisoned atmosphere and filthy surroundings, and whose dwellings render devotion impossible. Drunkenness and bad accommodation are powerful hindrances to all evangelistic work; and till the Church deal more faithfully with the one, and large-hearted Christian men employ some of the wealth with which God has blessed them to provide their poorer brethren, at reasonable rents, with houses worthy of the name of home, the progress of the Gospel must be partial and unsatisfactory. The frank and fearless discussion of such questions renders the meetings to which we have referred worthy of our thankful recognition.

Reviews and Notices.

The Church of Christ : A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church. By the late James Bannerman, D.D., Professor of Apologetics and Pastoral Theology, New College, Edinburgh. Edited by his Son. Two vols. 8vo. Pp. 480 and 468. Edinburgh: T. & T. Clark. 1868.

ON the whole subject to which it relates this work is perhaps the most valuable which has ever appeared. It cannot be said to possess—and, indeed, it was not possible it could possess—the freshness of investigation which marks the portion of “Calvin’s Institutes” devoted to the treatment of the same questions; nor can we claim for it the depth of thought and mastery of style characteristic of the elder Hodge, in some of his remarkable essays on the idea and functions of the Church. But in soundness, completeness, lucid statement of important principles, wealth of calm, clear, cogent reasoning, and adaptation to the wants of our time, we question if the eminent firm to which our country owes such vast accessions to its higher theological literature, has ever published volumes which, in real interest and value, can take precedence by any great degree of this work of Dr Bannerman.

We have our fears, notwithstanding, that its influence may be limited—its circulation by no means equal to some other works flippant and puerile in comparison. The party, for example,

opposed to all creeds and confessions, will not care much for a work which shatters their crude theories as with the hand of a master. And again, those who range themselves on the opposite side are apt to fancy that the question of the Church lies so far outside of the sphere of essential doctrine, that it may be safely left to such as take a direct interest in the administration of ecclesiastical business. The impression prevails, besides, that such questions as the present work discusses necessarily involve much of controversy and debate. Nor is this impression, we admit, entirely unfounded; but then it is controversy detached from all that is local and personal, and dealing with great principles, upon which the points at issue fall to be determined, and which must be drawn by careful exegesis from the Divine Word. Not a question, accordingly, apart from doctrine, which at present agitates thoughtful minds in regard to the nature, claims, and duties of the Church of Christ, but is taken up in these admirable volumes, is discussed calmly and comprehensively, and so discussed that the reader cannot fail to discern the true element for the solution of most of the difficulties that beset the theory of the Church. We are not writing under the influence of a first perusal. Our notice of this work should have been prepared months ago; but the time spent in considering its merits has only deepened the belief of the vast service which the publication of these volumes has rendered to theological students, especially such as go beneath the surface of great questions, and whose care it is not to hold opinions but to grasp principles.

The lamented author was scarcely known while he lived, in proportion to his powers and attainments. His course was quiet and academic. He took little part in public movements. It was only in a difficult case of heresy, or in reference to legal proceedings affecting the independence of the Church,—as in the Borthwick heresies, the Strathbogie decisions, and the Cardross case,—that he was summoned to the front, when the special quality of his mind, great breadth of view in happy and singular combination with great acuteness, rendered him a counsellor on whose judgment his Church could repose the utmost confidence. The one public movement to which he committed himself with peculiar earnestness, was the present endeavour to unite the unestablished Presbyterian Churches in Scotland. He will be long remembered for the part he took in these conferences about union, his high principle, his transparent candour, his fearless honesty, the power and subtlety with which he unravelled difficulties, the catholicity of his spirit, and the deep conviction which he left on every mind, that, as a Christian man, true to the commission he had received from his Church, he was there to promote, with all his energies, the cause of Union.

No adequate notion of the contents and value of this book could be given by a general statement of the various subjects embraced in it. For example, under the heading of "The Nature of the Church," there are discussed several questions of peculiar and present interest, such as—The Distinction Between the Visible and the

Invisible Church,—the Notes of the Church,—the Church in its Relation to the State,—the Principles of Toleration,—Liberty of Conscience,—and the Doctrine of the Westminster Confession on Church and State. Besides the abiding interest attaching to such questions, it will be felt desirable to ascertain the matured convictions of such a mind as Dr Bannerman's in regard to them. It is quite remarkable how he contrives to enunciate sound views on all these topics,—views equally remote from any narrow prejudice on the one hand, or, on the other, from any latitudinarian tendencies, which are nothing better in reality, whatever specious aspect they assume, than the mongrel liberality of weak minds incapable of the discrimination needful to separate truth from error, and destitute of the moral courage to abide by opinions sincerely formed. Even in regard to some points discussed by Dr Bannerman, which may not at first sight seem of any urgent and practical importance, it is of the highest moment that enlightened and sound views be adopted. Practically, the results may be most mischievous, if the right principle necessary for the solution of the special difficulty raised by them be not apprehended. On the subject of the Distinction between the Visible and Invisible Church, a pamphlet has already been called forth* by the publication of these volumes, calling in question the validity of this distinction as exhibited by Dr Bannerman. The pamphlet supplies an instance of the evils resulting from the failure to apprehend important principles. The author—pious and well-intentioned we believe him to be—confounds the Church as an external organisation, with the Church as consisting of the elect and the saved. The words *visible* and *invisible* seem to have misled him; and perhaps they are not the happiest which could have been chosen to express the distinction intended. The Church, as “the Church of the first-born,” has surely no reprobates in it; the Church as containing Judas, had. The author alleges that it was not “the Church” which contained them, but only “its militant state on earth.” He does not see that the “visible Church” is just a term employed to designate its militant and mixed condition on earth. It is to little purpose to affirm that there is no warrant for such a distinction in the use of the term “Church” in Scripture. We believe there is such a warrant. We believe Mr Currie has not disposed of the grounds on which Dr Bannerman has established the validity of the distinction. When Paul speaks of “the Church of God which is at Corinth,” was not the Epistle in which the phrase occurs written for the very purpose of enjoining the expulsion of unworthy members from its communion? On the contrary, the term can signify only the community of those who shall be infallibly redeemed and saved, when it is used in such passages as Ephesians v. 25–27. We are not concerned at present to maintain the position of Dr Bannerman, which we believe unshaken by all the objections referred to; and as little to defend all the expressions which he employs in his argument on the subject. We are rather anxious to notice how the oversight of a distinction, which may be regarded as remote and

* “Some Remarks on Dr Bannerman's View,” etc. By James Currie, A.M.

abstract, so much so that a pamphleteer, like Mr Currie, quite honest, well-read, and most estimable in his character, utterly fails to discern it, may involve most dangerous consequences. At the close of his pamphlet he quotes, apparently as the result of his argument, with strong approbation, a very shallow saying, that "no ecclesiastical organisation could, *as such*, claim the Lord Jesus as its head." What this hazy utterance exactly means we shall not undertake to say; but if it means that any Church is not to recognise Christ as its head, it implies that such a body of men divests itself of all claim to be regarded as a Church at all. Without Christ as its head, it has no law to obey and no ordinances to observe. Either of two conclusions must follow from the unscriptural ground thus assumed. If it is the Church only as universal, of which Christ can be predicated as head, no separate ecclesiastical organisation need exist, or all ecclesiastical organisations—whatever errors they embrace—whatever impurities they sanction—whatever dishonour on the cause of Christ they inflict—may receive our support without risk or blame; in other words, we may belong to a corrupt Church without sharing individually in the guilt of its corruption. Christ is not its head, and in the disorderly course it pursues there is no rebellion. Is there not in such a conclusion an opiate to the conscience, through which multitudes can reconcile themselves to connection with a Church in which the teaching of the most deadly error may prevail? So much of baneful result may spring from the neglect of the first of those principles, which Dr Bannerman, in the division of this work on the Nature of the Church, expounds with great force, and which many, at first sight, might deem of small consequence indeed.

It might be possible to traverse the whole ground occupied by Dr Bannerman, and illustrate in the same way, under each of his leading topics, the practical importance of the principles which he lays down. Few men of our day had better opportunities for investigating with care the subject of "Church power." He was a leader in the great ecclesiastical movement which forms the chief event in the ecclesiastical history of our times. As the result of a dispute between Church and State—a dispute originating in the righteous claim of the people to their full rights in the constitution and administration of the Church,—the Disruption of 1843 was admirable discipline for the thorough consideration of the whole question in reference to the extent and limits of Church power. Dr Bannerman was justly regarded, along with Principal Cunningham, as the philosophical expounder of the theory under which a heroic stand for the rights of God's heritage against Erastian aggression was made. These lectures are his mature and comprehensive statement of that theory. It is pleasing to mark with what calmness the whole subject is discussed. One might have expected to find the work bristling at all points with reference to the Non-Intrusion Controversy and the Disruption. The author had mingled so much in the controversy, that it would have been nothing wonderful if the details of the struggle had been prominent in these lectures.

There is, in truth, scarcely a reference to it. In the establishment of general principles lay the real strength of his cause, and he confines himself to them with great tact and wisdom. Indeed, the tone of the work is such, that an Independent and Episcopalian would find in it nothing to repel them. There is no controversial acrimony. It is a judicial summary of the grounds on which Presbyterians proceed in the maintenance and administration of their system. Men adhering to other systems of polity can peruse the discussion in a quiet mood of comparison between their own views and those of the author, with a view to ascertain truth, and discover the system most accordant with the Word. This is a crowning merit in such discussions; and we are thoroughly convinced that if Presbyterianism be the polity which has the largest amount of support from Scripture, it cannot fare the worse from this course of treatment. In the brotherly interchange of views, for which far greater facilities exist among the Christians of our day than our fathers enjoyed, it is well to foster a spirit by which we defend our Presbyterianism, not because we are Presbyterians, but because, looking in candour over the various theories on the subject, it approves itself, on a just comparison, to our judgment and conscience as at once scriptural and expedient.

The chapter on Creeds and Confessions is one particularly deserving of attention. The prejudices against them, as in all respects and in any form objectionable, are not perhaps entertained by a numerous or, on religious topics at least, very enlightened class. Still they contrive to make some noise in the boisterous assertion of their crude objections to creeds, as if the cause of mental liberty were identified with the repudiation of them. That there should be no creed, is really equivalent to the proposition that there should be no Church, and hence the outcry against creeds generally proceeds from quarters in which the abolition of all evangelical Christianity would be hailed as a triumph. The Church has no end to serve if she is not the guardian of certain doctrines essential to the salvation of the lost,—if she does not institute means for the teaching of those truths,—if she does not promptly resent any dishonest attempts to teach in her name what is not the truth, but soul-destroying error. The vain plea, through which unthinking minds are caught by the outcry against creeds—to the effect that they are inconsistent with free thought—is hardly worth refutation. The declaration of present belief—if present belief is error—does not hinder, *cannot* hinder, the mind from embracing truth, when it comes before us in its full and proper evidence. The declaration of present belief—if present belief is truth—is no more interference with free thought, than the incapacity of the mind to believe all is darkness when the sun shines in unclouded noon. A creed, in its demand for subscription, may imply the need of inquiry and examination before subscription; the need, too, of inquiry and examination before the subscription be cancelled. In either case, it is no bar to the freedom of mental inquiry; it is, on the contrary, rightly interpreted, a summons to the vigilant and full exercise of all our mental

faculties. A belief that there should be no creed is in itself a creed—one far more difficult to swallow than any ever concocted in the long history of the Church.

There is another topic which Dr Bannerman handles with singular delicacy and success—*liturgies*. He shows clearly that the objection does not lie against supplication to God merely as composed, written, and publicly read. The objection to a liturgy was its imposition by the authority of man. A noted and able infidel assigns as one of the causes which repelled him from the Christian Church, the use of liturgical services,—as if the infinite variety of human emotion could be stereotyped in one form of words for a long series of generations. If the question be raised as to the lawfulness of written prayers, though not imposed by human authority, the answer depends on other considerations. Should the Church be content with such an inferior standard of ministerial attainment as to ordain men so destitute of the gift of prayer, as to be incapable of giving free expression to pious sentiment and desire? Some instances, in which a grievous defect of memory could be pleaded, might be allowed; but, as a general rule, would a ministry of this character be much of a blessing? The same principle, it may be alleged, applies to preaching; but it were easy to show that the latter is a mental exercise totally different—implies exposition, and narrative, and reasoning, to a degree involving a greater strain and burden on the faculties.

All we have written is simply designed to show the interesting nature of the discussions with which these volumes teem. Our remarks, however, have related exclusively to the first volume. The second enters largely into the ordinances of the Church—baptism, the Lord's Supper, and government. On the second of these questions there are some passages as remarkable for their power and eloquence as for their cogency and soundness. The priestly theory of the sacraments receives a withering exposure. But we cannot prolong our imperfect notice of this interesting work.

It is only justice, before closing, to add, that it has been carefully edited by the son, who, in the scholarly accomplishments evinced by several notes and additions, affords happy promise that he will prove not unworthy of the honoured name he bears.

Friedrich Wilhelm Krummacher: An Autobiography. Edited by his Daughter. Translated by Rev. M. G. Easton, A.M. With Preface by Rev. Professor Cairns, D.D. 8vo. Pp. 351. Edinburgh: T. & T. Clark. 1869.

KRUMMACHER is one of the few German names well-known in this country. His "Elijah the Tishbite" at once became a favourite in our households. At least three translations were made of it; and it was even issued in penny numbers. Readers who turn to it for the first time in 1869, will think the book good, but not at all meriting so much popularity. When it first appeared thirty years ago, our religious writers had become arid and barren of illustration.

The picturesque and fervid pages of the pious German thus at once met a felt want, and did much to bring about the healthy glow and realistic treatment characteristic of much of the sacred literature of the present day.

The Autobiography was discovered after Krummacher's death. It is a volume of rare interest. It begins with his earliest remembrances, describes his school and college days, the great men he studied under, such as Gesenius and Wegscheider, his life as a pastor in the charges he occupied in succession at Frankfurt, Ruhrort, Barmen, Elberfeld, and Berlin, and the distinguished theologians and statesmen he came in contact with in the course of his long ministry. The pictures he gives of his early pastoral labours are very happily drawn. The kindness of the people, their piety, their love of the truths of the Reformation, and the characters of their leading office-bearers, are recorded with a power and a vividness that will not be readily forgotten, and which will put Krummacher in the first rank among writers of autobiography. Dr Cairns, in his preface, says, with some reason, that his account of his labours on the Rhine is probably the best and liveliest description anywhere to be found of Rhenish Christianity. It certainly tells of the oneness of the Church of Christ, and how similar in their modes of action true believers are, be their language or their country what it may.

The Autobiography was issued in Germany in the spring of the present year. Krummacher died on the 9th of December last; and Mr Easton deserves great commendation for the admirable manner in which he has so speedily reproduced it in good nervous English. Mr Easton has accompanied the text here and there with brief notes, which leave nothing to be desired for the elucidation of an Autobiography that will do more for Krummacher's fame than all his other writings put together.

Children's Hour Annual for 1870. Foolscape 8vo. Pp. 640.

Edinburgh: Johnstone, Hunter, & Co.

THIS beautiful volume, alike in its matter and in its engravings, sustains the reputation the "Children's Hour" has gained, as one of the best of Magazines for Young People.

Only a Servant: or, A Brief Memorial of Mary H. By an Elder.

With Introductory Notice by Rev. W. H. Goold, D.D. Post 8vo. Pp. viii., 166. Edinburgh: A. Elliot. 1869.

MARY H. was a domestic servant, and a member of the Reformed Presbyterian Congregation in Edinburgh. She died at the early age of twenty-seven, after an illness of thirty-six hours. This Memorial of her is made up of a short account of her life, by an elder in whose service she was for five years, and under whose roof she died, with extracts from her journals and letters. Dr Goold, in whose family also she acted as servant for some months, prefaces the whole with a short introduction, attesting to the spirit of perfect truthfulness in which the narrative is written.

The volume is one which, when taken up, will compel the reader to go on until its last page. Though in her own words, "only a servant," Mary H. was a saint of God, of much simplicity and earnestness of character, and of no small amount of natural ability. Her journals are remarkable productions for one in her situation. The vigorous English in which they are written, as well as the piety they breathe, are certainly very striking, and show what the odd intervals of time well employed, what the sitting under an able evangelical ministry, what Divine grace, even in apparently adverse circumstances, can do, to elevate the mind mentally and morally.

The elder, who has written this Memorial with great judgment, skill, and pious feeling, has rendered an important service to the Church of Christ in drawing it up, making known Mary H. to a far wider circle than she in her humility ever dreamed would be directed, encouraged, and, it may be, rebuked, by her love to the Saviour, and her earnest longings after conformity with His image.

The Disciples of our Lord during the Personal Ministry. By W. Lee, D.D., Roxburgh. Crown 8vo. Pp. 49. Edinburgh : William Blackwood & Sons. 1869.

THIS lecture discusses the number, the rank and condition in life, religious observances, knowledge of Christian doctrine, and religious position of the disciples of our Lord during the Personal Ministry. It is valuable on two accounts. It tells of the increasing intercourse between the different branches of the Presbyterian family in this country, for it was delivered before the Students' Theological Society of the United Presbyterian Church. And it is a lecture of great interest, written with the calmness, and yet the power that appear so strikingly in Dr Lee's "Increase of Faith." It is a lecture that must be read as a whole, to do justice to its excellence. We take, however, one extract from the section on the "Religious Observances of the Disciples." The disciples, during the Personal Ministry, Dr Lee has been showing, had no peculiar religious observances of a distinctly Christian character, or of the same nature as those which prevailed immediately after Pentecost in the Apostolic Church; and then comes a paragraph, which, without saying so, admirably justifies Presbyterians in their declining to give the prominence in their worship to the so-called *Lord's Prayer*, so marked in the liturgies of Episcopal Churches.

"An apparent exception, it is true, to the rule now stated, is found in the existence in the Gospels of that form of words which is commonly called the *Lord's Prayer*. God forbid that one syllable should be uttered here which might appear to detract from the importance, not to the personal disciples only, but to the Church generally, of the blessing conferred on them when our Lord Himself taught His disciples in what manner they ought to pray—or one syllable which might in any degree tend to lessen the reverence due by every Christian to the very words of this prayer, as to all the words of Jesus. We do neither, however, in refusing to accept the act of teaching the disciples how to pray as the introduction among them of a special religious observance. The *Lord's Prayer*, as it is called, is found with some slight variations of phraseology, and in a different con-

nection, in two of the Evangelists. It appears in Matthew as a part of the Sermon on the Mount, and is there prefaced with the words, 'After this manner pray ye.' In Luke's Gospel very much the same form of words occurs again, as having been on another occasion repeated by our Lord in the course of His answer to the request of one of the disciples, 'Lord, teach us to pray, as John also taught his disciples.' Now, to say nothing of the fact that in one of these instances the Lord's Prayer is found in a discourse which was addressed, not to the disciples only, but also to an indiscriminate body of the people, it must be noticed that, according to the view of some of the ablest expositors, the context in neither of the Gospels in which they are found entitles us to regard the words which are known by this name as a prescribed form, so much as a model or exemplar, of the petitions which ought to be presented to God, and of the spirit in which we ought to approach Him. It is, in short, held to be intended as a sum of all prayer, and a rule of direction in all prayer. In any case, however—i.e., even if we are to suppose our Lord's purpose to have been that the words themselves should be used,—it is impossible to allege with good reason that in either text there can be found anything which would justify us in ascribing to the Lord's Prayer the character of a special religious observance peculiar to the disciples as believers in Christ. No more need be said on this subject than to recall the fact that the Lord's Prayer is not a *Christian* form of worship—that is, it is not a form of worship belonging to the Christian as distinguished from the Mosaic dispensation. Christian prayer is prayer in the name of Christ; and that this character did not belong to the Lord's Prayer, we learn not only from its own language, but from the testimony of Christ Himself, who, in some of the last words He addressed to the disciples before His death, at the same time that He promised them that whatsoever they should thereafter ask *in His name* they should receive, said expressly, speaking of the past, '*Hitherto have ye asked nothing in my name.*'"

SELECTIONS.

From Rev. T. BOSTON'S "BODY OF DIVINITY."

A Popish doctor, in a treatise of his on plays, tells us that all games of chance are condemned by Pagans, the fathers, the most able Popish and Protestant doctors, and that even Jesuit casuists find a mortal sin at playing at cards.

It is the nature of envy to torment a man with the good of his neighbour. What refreshes the charitable spirit vexes and frets theirs. They are like the moon that turns pale and wan, whensoever the sun begins to shine above the horizon.

It is the character of a virtuous woman that she openeth her mouth with wisdom. Her mouth is not always open, but duly shut and discreetly opened.

Liars themselves cannot endure to be called liars; the baseness of the sin being so much acknowledged in the world, that though many bring forth and cherish the vile brat, none can endure to be reputed the father of it.

Nature is content with little, grace with less and less in measure, but the measure of sinful desires can never be filled.

The discontented do in their hearts look at the mountain of brass (Zech. vi. 1), as dogs do at the moon, and with the same success.

Rachel had a husband, but she must have children too; Orpah must have a husband, Ruth wants both; but she determines nothing, but only she must have a God, and that she got, and both the others too.

The devil is the proudest creature, and withal the most discontented, for pride and discontent lodge always under one roof.

From Rev. GEORGE SWINNOCK'S "THE DOOR OF SALVATION OPENED BY THE KEY OF REGENERATION."

If grace be true there is a natural tendency in it to growth as there is in seed cast into the earth. There is virtually in a little plant the bigness and height of a great tree, towards which it is putting forth itself with more and more strength every day. So there is in that seed of grace, planted in the soul at conversion, virtually that perfection of grace which Christ hath appointed that man unto, towards which it is putting itself forth every day: "He that hath clean hands groweth stronger and stronger."

The grain of mustard seed groweth into a tree, and the smoking flax is blown into a flame. The least spark of true holiness cannot be put out by all the blast of men and devils, but will, like the coal fire, wax the hotter for the waters of opposition, and never leave aspiring till it be joined, and become a pure and perfect flame.

He was never a good man that mends not, for if he were good he must needs desire to be better. Grace is so sweet, that whoever tastes of it must needs long after more; and if he desire it, he will endeavour it; and if he do but endeavour, God will crown with success. God's family admitteth of no dwarfs which are unthriving and stand at a stay, but men of measures.

All Christ's scholars are not of the same form. All gracious men are not of the same growth. As in the natural body some parts have more beauty and strength than others, so in the mystical body of Christ, one member may be more eminent in spiritual strength than another. God doth not give grace as He did manna, by the homer; one star differeth from another in glory; but though all the children of God are not of the same strength and stature, yet they are all thriving children; and, as some write of the crocodile, they grow while they live.

Reader, how dost thou find thine heart to thrive in holiness? Dost thou, like a dead stake in a hedge, grow, but it is every day more rotten? Or dost thou, like a living tree, grow bigger and better, extending in the branches, and increasing in fruit, from the sap which thou derivest from Christ thy root?

News of the Church.

PRESBYTERY OF PAISLEY.

THIS Presbytery met at Paisley on the 5th ult.—Rev. J. H. Thomson, moderator.

Mr Alexander Baird delivered his trials for ordination, which were cordially sustained, and the ordination appointed to take place at Port-Glasgow on the 26th ult.

PRESBYTERY OF EDINBURGH.—DECLINATURE OF CALL TO ROTHESAY.

This Presbytery met at Edinburgh on the 19th ult.—Rev. Professor Goold, D.D., moderator.

The Presbytery took up the call from Rothesay to Rev. A. Davidson, Stromness. Rev. J. H. Thomson, Eaglesham, appeared as commissioner from the Paisley Presbytery. After a statement made by the commissioner, it was agreed to receive the call. The clerk then read a letter from Mr Davidson, in which, after thanking the Rothesay congregation for the honour they had done him in unanimously calling him to be their minister, he stated that, after a considerable amount of thought, it appeared to him to be unwise to abandon his present sphere. "I would not have," said the letter, "the approbation either of my judgment or feelings to leave Stromness and go to Rothesay. Members who are cordially, and with unusual liberality, supporting the cause here, and many belonging

to other Churches, have expressed opinions during past weeks that have influenced me to such an extent that I cannot set them aside.

"I trust that I am willing to serve the Lord, according to my ability, in any sphere to which He may lead; and I would persuade myself that the Rothesay brethren will give me the credit of cherishing for them the kindest regards, and of not arriving at the conclusion indicated in a rash manner.

"I sympathise with them very much, and also with Mr Neilson, who is now unable to minister in holy things. May the Lord bless them all abundantly, and fulfil that gracious promise given to His servant in answer to importunate prayer, 'My grace is sufficient for thee—for my strength is made perfect in weakness.'"

UNION REPORT IN GAELIC.

The Free Church Committee have published the Revised and Completed Findings of the Joint-Committee on the several Heads of the Programme in Gaelic, translated by Rev. Dr M'Lauchlan, of Edinburgh. They have kindly offered to supply members of the United or Reformed Presbyterian Churches who speak the Gaelic language, with copies. Ministers who may desire copies may apply to the convener of our Committee—Rev. Dr Goold, Edinburgh.

CUMBERLAND STREET CONGREGATION, GLASGOW.—OPENING SOIREE, AND NEW CHURCH.

The soiree in connection with the opening of the new church took place on the 4th ult. Rev. J. M'Dermid in the chair. Previous to the soiree, tea had been served in the spacious rooms adjoining the church. Mr J. M. Robertson gave an account of the circumstances that had led to their removal, and the building of the new church. The meeting was afterwards addressed by Rev. Messrs D. Russell, Congregationalist Church, Glasgow; J. Hamilton, Renton; Joseph Brown, D.D., United Presbyterian Church, and A. N. Somerville, Free Church, Glasgow.

The new church is one of much beauty, and is undoubtedly one of the finest specimens of the early Gothic architecture in this country. The architect is Mr Barber of Dumfries. The following description gives a full account of its various details:—

"The site upon which the church has been erected is situated on the north side of Cumberland Street. The total frontage of the property is 90 feet, and it measures from the front line of the houses, backwards, 98 feet—the distance from the street to the front of the houses being 40 feet. A portion of the ground, previous to the erection of the church, was, and still is, occupied by a large and substantial mansion-house (the upper flat of which now forms the manse), measuring 73 feet along the front, and 38 feet from front to back—the ground behind, and a space of 27 feet in width at the west end of the tenement, being available for the church. The church itself is placed partly behind the tenement, and partly opposite the 27 feet space. It is an oblong building, 61 feet in length by 49 feet 6 inches in width, exclusive of the apse at the east end, which is semi-octagonal, and measures 22 feet by 6 feet 6 inches. The church is divided into nave and aisles by five arches on each side, supported on pillars, quatrefoil in form, and having moulded bases, and moulded and enriched capitals. The arches have label mouldings; and over each is a triple clerestory window, with shafts having moulded bases and capitals, and cusped lancet tops with small labels over, and sunk patera within the labels. The aisles are 11 feet 6 inches in width, and 16 feet from the floor to the apex; and the nave is 26 feet 6 inches in width, and 39 feet from the floor to the apex. The nave is not the full length of the church, but is shortened 5½ feet by a passage at the west end, which is divided from

the church by arches, supported on quatrefoil pillars, over which is the west gable wall of the church. In the west gable is a wheel-window, 11 feet diameter, filled with tracery. The wall of the passage extends to the boundary of the ground; and the object in retiring the west gable and supporting it on pillars has been, to gain the west window without reducing the floor room of the church. The apse is divided from the church by half pillars, with arching over. The apse has three windows, with mullions and cusped geometrical tracery. The floor of the apse forms the platform, and is raised 2 feet 6 inches, and approached by four steps, extending the whole width of the apse. Opposite the centre wall is placed a half pulpit. The seats between the passages are arranged across the church, and those in the aisles are arranged longitudinally, except at the west end, where they return, so as to form with the centre seats a semi-octagonal. The floor of the seats of the aisles, and of a corresponding number of centre seats at the back, rise towards the walls. The church is seated for 630. There is a small wheel-window, filled with tracery, in the east end of each aisle. The ground floor of the 27 feet space forms a corridor to the church, 42 feet long and 9 feet wide, having transepts, 16 feet by 6 feet 6 inches. To the west of the corridor is a room for the church-officer, and a store; and to the east is the lobby, and stairs to the halls and to the basement floor of the tenement. The second floor of the 27 feet space is occupied by a hall to the front, 27 feet by 20 feet, and a session-house behind, 17 feet by 17 feet,—both being 16½ feet high. The third floor of the space forms a hall, 38 feet by 27 feet, and 25 feet from the floor to the apex of the ceiling. The ceiling is of the form of a pointed arch, the timbers of the principals forming ribs springing from corbels. The small hall is lighted by a triple window, and the large hall is lighted at the front by a wheel-window, 13 feet diameter, and a window at the back, having mullions and tracery. There is a separate entrance to the halls; and a door communicates between the lobby to the halls and the corridor to the church. The basement floor of the tenement has been converted into waiting-rooms, class-rooms, officer's house, etc. The front shown to the street is 31 feet in width, and 68 feet in height to the point of the roof. The front shows three storeys in height. The first storey is of the whole width, unbroken, and is terminated by a horizontal moulded and carved cornice. The other two storeys are broken into a gable 24 feet in width, and a base for the bell-turret, 7 feet in width. In the first storey, and in the centre of the gable, is the principal door, 7 feet 6 inches in width and 12 feet high, divided into two openings by a mullion, and having the arch filled in with massive tracery. The style of the buildings throughout is Gothic, of the French and early English type. The intention has been to make all the parts of the front bold, so as to make it prominent from Eglinton and Portland Streets, and while enriching it with a considerable amount of carving, to keep the carving second to the line."

TO CORRESPONDENTS.

Miscellaneous Contributions require to be sent before the 10th, *Articles of Intelligence* before the 16th, of the preceding month. In answer to several inquiries, copies of most of the past numbers of the "Reformed Presbyterian Magazine" may be had on application to the Publishers, or to the Agents. As the stock of some of the numbers is all but exhausted, early application is necessary.

THE
REFORMED PRESBYTERIAN MAGAZINE.

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DECEMBER 1, 1869.

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING."—Psa. xlv. 1.

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LEAVES ON THE STREAM OF TIME.

ONE day, late in Autumn, standing beside a flooded river, we became interested in watching the fallen leaves that were floating down in myriads. At the place where we stood, a portion of the stream was drawn off in a separate channel to drive a neighbouring mill. On reaching the point of divergence, the leaves that had been gliding on together were separated. The great mass went smoothly down the broad river, as if there had been no other way; but not a few were drawn off into the artificial channel. For the most part, the leaves were so fairly in the one current or the other, that they flowed straight on in their respective courses; many were so near the border line that they had to deviate a little, rightly to get into their proper current; while a few were so exactly on it that they went to neither side, but flowed straight down against the breast-work of masonry that formed the dividing point, where they paused for a moment, till their fate was decided for them. As we gazed upon the withered leaves thus carried down on the bosom of the swollen river, we could not help thinking of the children of men, concerning whom Moses declares, "Thou carriest them away as with a flood." (Psalm xc. 5.) Nor could we avoid reflecting, that, in conveying them into eternity, God separates men into two—and only two—classes, for each of which He has a place prepared. The wicked are swept down the broad river of destruction into eternal death; the godly are drawn in to the Godward side, and borne on by the current of grace into the land of



glory. Sometimes the leaves came singly, one by one; just as some souls perish alone in their own sin, and some very solitary ones find their lonely way to heaven. At other times they came in twos and threes, just as we often see companies of fools perishing together, and little circles of praying ones going hand in hand to heaven. But the most touching thing we saw, was one large group of some ten or twelve leaves that came floating down where the two currents ran abreast; for a while they remained united, then separated into two parts, one sailing on in the broad stream, the other coming into the narrow channel, while a single leaf in the centre went neither way, but floated down, uncertain which way to take, till it struck the wall, and waited till its fate was decided for it. Emblem, we thought, of a family, in part worldly, in part godly, living on the border land between the Church and the world; which remains united so far, but is divided at last; only here is one doubtful soul in it that knows not which party it belongs to; for it has a kind of love for both. So when the others separate, it takes not any decided course, but remains neutral, until it stands before the bar of God to be judged.

We shall endeavour to describe, from Scripture, these three classes of persons.

#### I.—THOSE WHO ARE DECIDEDLY IN THE WAY OF DESTRUCTION.

*There is such a way.* "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12.) We have the best authority for saying that *that way is broad*. "Broad is the way, and wide is the gate, that leadeth to destruction, and many there be that go in thereat." Yes, it is *very* broad. The whole earth is like a vast field trodden by the feet of trespassers, till it is full of ways—all road together; but all these ways are wrong, and this world-wide road leads straight to eternal death. There is only one way to heaven; but to hell—every one's own way leads to it.

The fact that many are going in the broad way is *quite unmistakable*. Even charity can only weep over them; because it is not possible to hope they are being saved. So far as anything can be certain here upon earth, this is, that many are treading in the *broad way* that ends in death. Whether they shall, through the operation of Divine grace, be brought out of it, is another question, which we do not pretend to answer. But that many have gone in that way hitherto, and that many are in it now, is certain; for God has concluded all under sin. He has declared that "there is none righteous, no, not one;" that, consequently, all are under the curse,

and condemned already; that the only way of escape is through Christ Jesus; that while those who believe in Him shall be saved, all who believe not shall be damned. Multitudes do not, cannot, believe, for they have never heard of Christ. Many that have heard do not believe—do not even profess to believe. They have never once looked in God's direction—have never, even in outward appearance, forsaken sin; and as for religion, they are strangers to the very form. Many are characterised by sin, without even the semblance of godliness; and by worldliness, unmixed by even the profession of religion. By their fruits they are known.

There is, moreover, about many a *calm, steady, consistency in sin, that is truly awful*. They sweep onward in their course without hesitation. Some sinners have misgivings at times, and change their behaviour more or less for a season; but others, from the cradle to the grave, seem undisturbed by any fear, and pursue their way to destruction with calm consistency. Scripture furnishes various examples of the manner in which they hold resolutely on their way, and glide down the broad river calmly and swiftly. We are told of Korah and his company, that "they, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation." (Num. xvi. 33.) Our Lord tells of a certain rich man who died, was buried, and found himself at once in hell. (Luke xvi. 22, 23.) And we know how resolutely Judas persisted in evil, "and by transgression fell, that he might go to his own place." (Acts i. 25.) O it is heart-rending to think of! Souls so precious, going down in myriads to destruction—going down, certainly, calmly, even merrily! As it was in the days of Noah and of Lot, so is it now—so will it be at the end. (Luke xvii. 26–30.) How dreadful is the case of the unsaved who go down "quick into hell!" O for hearts to pity them, for tongues to warn them, for faith and love to pray for them!

## II.—THOSE WHO ARE DECIDEDLY IN THE WAY OF LIFE.

*There is a way of life*—a stream of mercy flowing side by side with the river of death, which is bearing all the saved straight on to heaven. How they come to be within the sweep of this current of grace, we wait not now to inquire. It is enough for our present purpose that there is such a current; that it flows on to the land of glory, and that all who are borne upon its bosom shall enter into life. Christ is the way: a new and a living way, freshly consecrated for us, whereby sinners may draw near to God. *The way is narrow*, and few there be that find it. It is broad enough for all that walk in it, however; and *many do most assuredly walk in it*. They have

no doubt of it themselves. All things have become new with them : whereas they once were blind, now they see. They know whom they have believed, and their minds enjoy perfect peace. Nor is it doubted by those who know them ; for, as in the case of the wicked, they are known by their fruits.

Being in the right way, it is quite certain what their destination is. For the way of holiness ends only in heaven. It leads nowhere else, and those who are in it cannot fail of reaching glory. David may answer for all : "Thou wilt show me the path of life ;" "and I will dwell in the house of the Lord for ever ;" or Paul, who says, "I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing." Such decided Christians have made their calling and election sure, and "so an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter i. 11.) Yes, they shall have "*abundant entrance*." (1.) At death, they shall find an escort waiting to convey them home to heaven. Unlike Ignorance, after being ferried over the river by Vain-Hope, they shall not be left to go up to the gate alone, without any to encourage them. If, as in the case of Elijah, there be not horses of fire, and chariots of fire, in readiness to bear them aloft to God, there will, at least, as in the case of Lazarus, be angels to carry their souls into Abraham's bosom. Being thus escorted, they shall, as Bunyan says, be, as it were, in heaven before they reach it. (2.) When they come to heaven's gates of pearl, they shall find a ready entrance. It is not so with all : for some find them shut ; and although they stand and knock, saying, "Lord, Lord, open unto us," obtain no admission. But these shall find the gates wide open. For ere they reach them, angels shall have cried, "Open ye the gates, that the righteous ones who keep the truth may enter in." (3.) They shall rise high in glory. Some of God's people speak as if they would be well content merely to get inside the gates—and it will be heaven, and bliss, and glory, even to be in ;—but such admission could never be called "*abundant entrance*." No, abundant entrance implies not only ready, but *full* admittance. In regard to a stream of water, two things may be observed. First, that the water in the middle of the current flows fastest ; and secondly, when the stream falls into a lake, it is the fast-flowing water that goes farthest. At the sides of the channel the water is partly hindered in its course ; in the middle it is free ; hence it acquires a momentum that carries it

farther than the rest. So we see the wisdom of the little child who prayed, "Lord, keep me in the very middle of the narrow way." Those who walk there—who keep in the middle of the current of grace, shall make good speed in their way to heaven, being less hindered by the retarding influence of this sinful world; and they shall get nearest to Jesus, and shine with most of His glorious image on their souls. O how precious should this thought be to us! How the hope of being admitted into some of the innermost circles of the redeemed should stimulate us to holy living! What a blessed reward for keeping one's self free, to the utmost possible extent, from the entangling and retarding influences of the world! The hope of getting near HIM should stir the most indolent to run in the way of His commandments.

### III.—THE DOUBTFUL CLASS.

There is a class of persons whose everlasting condition is extremely uncertain. Neither they nor their fellow-men know whose they are, or whom they serve. They are not far out in the world's broad stream, and visibly going down to death; neither are they well in, near to God's side, and plainly in the way to heaven. They sail down between the two, and occupy a sort of debatable border ground. They are not out and out sinners; neither are they thorough saints. They are free from the grosser sins of the world, but are not beautified and adorned by the graces of the Spirit and the fruits of righteousness. They live to a great extent in the world, and as the world lives: yet they are in the Church also; outwardly, at least, they seek after God, for they wait upon ordinances and come to His table. Just as when two primary colours in the rainbow meet and blend, they form another colour unlike either, yet resembling both; so these persons who seem to live both in the Church and in the world, have a moral complexion of their own. They are ill-looking, if saints; but rather comely, if mere sinners: so whether they are fit for heaven—meet for the inheritance of the saints in light,—or fit only for the outer darkness, no one can tell; they themselves cannot tell. Some, who have spent much of their lifetime in this state of uncertainty, manifest more decision before they reach the point of final separation. It happens at times that a man who has long held a hopeful position in the Church turns his back upon the ways of God. Others, however, whose Christian character has long been doubtful, become more decided for Christ as death draws near, and enjoy glorious light at eventide. But, for the most part, people die as they live. And there is every reason for thinking that multitudes go straight on

into the presence of the Judge, not knowing what their end shall be, till they learn it from the lips of Him who sitteth on the great white throne.

So this doubtful class, after all doubt has been eternally solved, is divided into two—*The nearly saved*, and *the scarcely saved*.

Some of them are *nearly saved*. On earth they were almost Christians, not altogether: they knew of Christ; believed about Him all they were ever told; respected Him after a way, and did many things gladly. They mingled much with Christ's people, and talked much, it may be, about Christ's kingdom; but they never really trusted in Christ for salvation, nor received Him into their hearts as their sure portion: they never really forsook sin and crucified self. On earth they were not far from the kingdom of heaven, but were not in it. At death they got as it were to the very gate of heaven, but could not enter in. We know of few pictures more affecting than the one Bunyan draws of Ignorance, who, after getting over the river, went up to the gate and began to knock for admittance, but instead of receiving it, was bound hand and foot and carried away by the angels to his own place. Yet we know of one even more moving. Would you see it? Read Luke xiii. 25-29.

Others are *scarcely saved*. They are saved; for it is found that after all Christ is in them, and they are in Christ. While on earth, they had faith—real, saving faith,—but it was feeble and unsteady; they had on Christ's righteousness, but were often ashamed to wear it openly, and appeared too frequently dressed in the world's own raiment. But the eye of the Judge discerns the root of the matter in them, and He assigns them their place at His right hand. We have somewhere read of a noble ship, during a dark night, coming upon an iceberg. The danger was discovered just in time. Instantly her head was turned, and in a few moments she lay alongside the wall of ice, saved, indeed, but quivering in all her timbers, as if conscious of the danger she had so narrowly escaped. So, methinks, it will be with many at the last, who shall be scarcely saved—just saved, and no more—"saved so as by fire." Only when they stand trembling on the Judge's right hand, will they fully realise the dreadful danger they have escaped. They will understand then what it is to be "pulled out of the fire." Oh! how fearful is the very thought of coming so near being lost.

Thus like leaves—like *fallen* leaves—we are being borne down the stream of time! As the generations of the past have been, so are we being swept on into the ocean of eternity. God himself

is doing it: "Thou carriest them away as with a flood." And we are as helpless as a leaf on the bosom of a swollen river. Willing, or unwilling, onward we are swept. There is nothing more certain than that in a little while we shall be done with time, and stand, with our backs turned upon earth, on the shores of eternity. We know that we are here to-day among the living, in this world: it is equally certain that we shall quickly be among the dying; soon we shall be numbered among the dead; after death the judgment; and we shall enter upon eternal life, or everlasting death. O that we thought upon these things as we ought! O that we were wise, that we considered our latter end!—if it sobered us for this world, it would secure everlasting gladness for us in the next. Only to think that soon the point of separation will be reached, and we shall be carried, some past the left hand of the Judge to ruin; and some past His right hand to life everlasting! 'Tis enough to make us thoughtful for all the future. Reader, gifted with an immortal soul, art thou still uncertain as to what thy eternal condition shall be? God's earnest, and affectionate counsel to you is, "Give diligence to make your calling and election sure." Do you inquire, how? His answer is, "Believe in the Lord Jesus Christ." Faith first; yet after the first step, not faith alone, but "beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful. . . . If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter i. 5-11.

JOHN TORRANCE, *Glasgow.*

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## LETTER FROM REV. WILLIAM WATT.

### SETTLEMENT AT TANNA—ENCOURAGING PROSPECTS.

Rev. JOHN KAY, Sec. Reformed Presbyterian Synod's For. Mission.

KWAMERA, TANNA, 5th July 1869.

MY DEAR SIR,— . . . We are now settled on Tanna. It was here that Mr Mathieson was located; it was here that the affray between Mr Neilson and the natives took place, which he refers to in a letter published in the "*Reformed Presbyterian Magazine*" for April last year. Our house does not stand, however, on the same spot as that of Mr Mathieson; the natives dissuaded us, saying that it was fighting ground, and if we built there, should fighting occur, we would be situated between two fires.

Kwamera lies at the most southern point of Tanna, and is fully

exposed to the trade winds, which, as well as the narrowness of the entrance through the reef, large enough only for a small boat, render it one of the most difficult places to get access to; but this exposure to the trade winds renders it one of the most healthy stations in the group. Several of the missionaries have said that it is the worst station on the group to get into, but the best when you have once got into it. The station here was broken up when Messrs Mathieson and Paton were compelled to abandon Tanna, and was not re-occupied until about three years ago, when the brethren succeeded in locating some Aneityumese teachers, who have since then been permitted to carry on their labours, and with much apparent success.

I need not refer to all the various circumstances which induced us to fix on this as the scene of our future labours; suffice it to say, that, from all the circumstances which came under our notice, we seemed to hear the one answer, "Go to Kwamera:" we seemed to hear that cry coming from them to us in a very special manner, "Come over and help us," and we could not turn to it a deaf ear.

Messrs Inglis and Neilson very generously agreed to accompany us, and assist in the building of our house; and Mr Inglis was accompanied by a large number of Aneityumese, who came and laboured gratis. We are much indebted to Mr Inglis for his practical experience in house building, and his invaluable advice as to our work; and to Mr Neilson for enabling us, through his knowledge of the language, to hold communication with the Tannese from the first, as well as for the manual assistance he rendered in building. The "Dayspring" called here on her way back from Santo, and took on board Mr Inglis and the natives who accompanied him. On the 29th of June Mr Neilson had gone round to Port Resolution, rather more than a week previously. The visit of these natives, and the general tenor of their conduct, have produced a very favourable impression on the people of this place. Our house is not yet completely finished, but we hope in the course of a day or two to enter it.

Since our settlement here the conduct of the natives toward us has been all we could desire. The doors of the places in which we sleep, and in which all our boxes are placed, as yet are only a piece of matting, so that they have plenty of opportunities to steal, yet they have not taken away a single thing, so far as I know. When my goods were landed, they carried them up from the beach to the place in which they are stored, and asked no pay whatsoever; and they have always been ready to give us any assistance we asked of them. And their attendance upon Sabbath has been very encouraging. On each Sabbath since we came here the attendance has been between thirty and forty—rather fewer males than females. When Mr Inglis was here he addressed the people in Aneityumese, and one of the Aneityumese interpreted, and we sung one or two hymns in Tannese, besides reading a portion of the Gospel according to Mark, for both of which we are indebted to Mr Paton. Some of the Aneityumese who know the Tannese language engaged in

prayer. On Sabbath last the order of service was as follows:—Praise, prayer, reading, praise, address, praise, prayer, praise. Already one or two of the men, and nearly all the women, join in the praise, and sing tolerably well. Mrs Watt has a good class of women, who wait after the services on Sabbath and Wednesday; only one or two men occasionally stop and join. We have a prayer-meeting on Wednesday. Whilst the Aneityumese were here the Tannese never came to this meeting; but on Wednesday last, the day after the Aneityumese left, fifteen of them were present. Are all these things not very encouraging? We hope that the set time to favour this people has come, and that the glorious light which shines from heaven may soon dispel the dark clouds in which this island is enveloped, so that she may yet shine in moral beauty and grandeur.

W. WATT.

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## ST PETER'S, ROME.

NOTES BY A RECENT TRAVELLER.

THE church, or, more properly, the basilica of St Peter's, where the so-called Ecumenical Council is soon to meet, is on the trans-Tiberine or western side of the river, immediately across from the ancient *Campus Martius*, on which the modern city of Rome is chiefly built. It stands at some distance from the river, on a slight eminence, called *Mons Vaticanus*, hence the name Vatican. Bunsen, in his work, "Die Basiliken des Christlichen Roms," mentions not less than twenty-eight basilican churches as existing, in whole or in part, in and around Rome. The term belonged originally to the large buildings which in Pagan times were used as courts of justice or public tribunals. After the establishment of Christianity, some of those structures were adapted to the purposes of Christian worship, while new churches, erected on the same plan, were called basilicas. The name is thus so far connected with the form of the church. The ancient basilica was of an oblong shape, and consisted of a nave and two side aisles, separated from it by rows of columns, from which sprang arches, that aided the outer walls in supporting the roof. At one end of the nave was a semi-circular space called the tribune, where the judges sat and the courts were held. When the basilica came to be converted into a church, the pulpit, and latterly the altar, was placed in the tribune:—such is the origin of the modern chancel. The basilica of St John Lateran is one of the oldest Christian churches in Rome, and styles herself, in an inscription at the entrance, the mother and mistress of all the churches in the city and world; but St Peter's is by far the largest and most celebrated.

As to its history. The tradition of the Romish Church is, that the Apostle Peter suffered martyrdom on the Janiculum (on the site of the church of S. Pietro in Monterio), and that, long afterwards, his remains were removed to this spot for interment. The spot itself, it seems, which bore the name of Nero's Field, had halloed associations connected with it. It was the site of an amphi-



theatre, in which the early Christians were subjected to the most barbarous treatment for the amusement of the Roman public. Here, accordingly, in early Christian times, an oracle was erected to mark the place of these martyrdoms; and hither, as tradition has it, the remains of the apostle were brought for burial. In after times, the oracle was supplanted by a church, founded by the Emperor Constantine, which was still standing, though in a dilapidated condition, when the erection of the basilica was begun in close proximity to it. To Pope Nicholas V. is given the credit of having devised the rebuilding of St Peter's on a majestic scale. The operations began in 1450, during his Pontificate, and were continued, with longer or shorter interruptions, till 1626, when, on the 18th November in that year, it was formally consecrated. The colonnade in front, a work of great merit, and very essential to the appearance of the basilica, was not finished till 1657. If we include this as a part of the design, it may be said that the erection of St Peter's occupied upwards of 200 years. During that period no fewer than thirty Popes occupied the Papal throne. Many were the architects successively employed, and a sum equal to ten millions sterling is said to have been spent in the building. In striking contrast with this, St Paul's, London, was built in 35 years, under the eye of one architect, by one contractor, while one prelate filled the Metropolitan See, and at the cost of a million and a-half of money—a cost that was met by a tax on the coal brought into the city. The frequent change of architects naturally led to changes on the plan of the great basilica. Originally the form was that of a Greek cross, between which and that of a Latin one the opinions of successive architects vibrated, until at length the Latin prevailed, though it is an imperfect specimen of that form. The most celebrated of the architects were Bramante, Raphael, and Michael Angelo; the last of whom began his work at the ripe age of seventy-two, and continued at it till his death, eighteen years afterwards. Gibbon designates St Peter's "the most glorious structure that ever has been applied to the use of religion."

As to *its appearance*, prints and photographs have made it well known. It looks better, however, on paper than in reality. In the one case you see the whole building at a glance; in the other you can only survey it piecemeal. Mostly everybody is disappointed with St Peter's at first sight. They expect to see it larger than it appears to be; but, just the oftener it is seen, its vastness impresses one the more: thus illustrating the remark, that "our outward sense is but of gradual grasp." The disappointment was shared in even by Sir Joshua Reynolds himself. This is most naturally accounted for by the difficulty there is in getting a good or comprehensive view of the structure. The dome, which is unquestionably its finest feature, can be seen to no purpose from the limited space in front. The façade, which is some 380 feet long and 148 feet high, with its 8 Corinthian columns and 4 pilasters, is also very fine, but too gaunt of itself, apart from the dome. Then, alongside the basilica, and greatly marring its appearance, stand the huge and ungainly build-

ings of the Vatican, a portion of which forms one of the Pope's residences, while the remainder contains the largest collection of the art-treasures of Rome. Two semi-circular colonnades or porticoes, 55 feet wide and 48 feet high, composed of 348 columns and pilasters, embrace the basilica, one on either side, and form an excellent screen. Within the space thus formed is the great flight of steps leading to the façade, and through it to the church. These steps are said to have been ascended by the Emperor Charlemagne on his knees, on the occasion of his being crowned by Leo III. There are five doors leading into the church, one of which, called the *Porta Santa*, is blocked up with brickwork, and is only opened for the Pope himself in the year of jubilee, which, by special arrangement, occurs every 25 years. Before entering, it may be well to consider the dimensions of St Peter's. The basilica, and the buildings connected with it, are said to cover 240,000 square feet, or upwards of 6 acres,—a space equal to that occupied by the Colosseum itself, and thrice as large as that covered by St Paul's, London. The length of St Peter's, outside the walls, is 630 feet; its width, at the transept, 466 feet; its height, from the crypt to the top of the cross which surmounts the dome, 458 feet. But, probably, a better idea of these measurements may be got by comparing them with those of buildings nearer home. For example, the University of Edinburgh is 358 feet long by 255 feet wide; the Cathedral of Glasgow, 319 feet long by 63 feet wide, and the spire 225 feet high; the new University, now in course of erection there, is 534 feet long, 297 feet wide, and the tower is designed to be 300 feet high. Or take St Paul's, London, though of the Greek cross form—the interior length is 520 feet; the width, 286 feet; the height, to the top of the cross, 384 feet. In other words, St Peter's is larger than St Paul's by some 93 feet in length, a mean of upwards of 90 feet in width, and 64 feet in height. This much, however, has to be said for our Metropolitan cathedral, that it is next in size to St Peter's of all the ecclesiastical edifices in Europe.

The *Interior*. Once inside St Peter's, all disappointment with its external appearance is forgotten. Your expectations are, probably, not realised, but you find yourself under the power of a spell that is all-absorbing. The feeling is one of gratification rather than of wonder. You are not so much affected by what you see, as by the sense of being within the largest temple in the world. Then, a distinct impression is made upon the mind by the combination of vastness with a symmetry so exquisite, as to bring the "immensities," as it were, within your touch. Nor are you less affected with the simplicity that is everywhere manifest. There is ornament sufficient to relieve the huge proportions of everything around you, but there is the entire absence of the meretricious. With the exception of some gilding on the roof and cupola, and here and there a few pieces of mosaic work, the walls are of plain stone colour—of the dunnish white of Italian travertine. The pavement is said to be composed of inlaid marble, of various and costly kinds, but the polish has long since been completely destroyed by the tread of

centuries. We have already described the form of a basilica. On entering St Peter's you find yourself in the nave, which is here 87 feet wide, but nearly doubled by an aisle stretching out on either side, measuring together 68 feet more, and beneath a roof 152 feet high. The vista, being the extreme length of the interior, is 613 feet, and is broken only by the *baldacchino*, or canopy of the high altar, which stands in the middle of the transept, and beneath the great dome. The transept measures  $446\frac{1}{2}$  feet from end to end, and is crossed by the aisles which unite at the tribune. Advancing up the nave, we pass the 3 piers on either side, from which spring the arches that support the roof. These piers are of immense size, but not to be compared with the 4 great ones that sustain the dome, and which come next in order, 2 on either hand. Each of them is 253 feet in circumference, and upwards of 170 feet in height. These dimensions, it has been found, are equal to those of one of the parish churches in Rome. Four arches connect these piers, upon which the great dome rises to the height of other 235 feet, thus making the roof 405 feet from the pavement; the diameter of the concave is 139 feet inside, or 195 feet including the walls. A circle, corresponding with the shape of the dome, has been formed between these piers by hollowing the corner of each, thus making them five-cornered instead of square. In the centre of this circle stands the *baldacchino*, immediately over the supposed grave of St Peter. It is of bronze, supported by 4 spiral columns, and covered with the richest gilt ornaments. The cross on its summit is 95 feet from the pavement. A flight of steps in front of the altar leads to the shrine of St Peter, and is surrounded by a circular balustrade of white marble, where 93 lamps are kept burning night and day, in honour of the patron saint. The access to the crypt, or *Grotte Vaticane*, is close at hand, where are the tombs of the early Popes, and others; among the rest, those of the Stuart family, with inscriptions to James III., Charles III., and Henry IX. (Cardinal York), who are styled Kings of Great Britain, *France*, and Ireland. Close to one of the great piers, and within a short distance of the *baldacchino*, is the celebrated bronze statue of St Peter, so called, seated in a chair of white marble. There are various accounts of it. Some allege that it is a veritable statue of Jupiter Capitolinus, from one of the Pagan temples; others, that it was only cast from such a statue; while others, again, consider it to be the effigy of a Roman emperor or senator. Certainly there is more of the senatorial than the apostolic about it; and, at all events, it gives but a sorry representation of the fisherman of Galilee. We can testify to the frequency with which the celebrated toe is kissed by devotees,—a process which has considerably affected the size of the said toe. Passing still onward, behind the *baldacchino*, we come to the tribune commonly called the *cattedra*, in consequence of a bronze chair, said to be St Peter's, which is preserved there. This part of the basilica is studded with sepulchral monuments, mostly of white marble, and many of them very fine. The sides of the aisles are occupied by chapels, altars, and statuary. Here, too, is the sacristy, which con-

tains a most valuable collection of church plate, pictures, and relics, together with a vast assortment of pontifical vestments, of curious and costly manufacture, some of them 1000 years old. A visit to the *guarda-roba*, where these gorgeous vestments are kept, forcibly reminded us of the description in Rev. xviii., so often applied to Papal Rome, "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" etc. In St Peter's, as in all the basilicas of Rome, are to be seen *stations*, or confessionals, for the faithful from all parts of the earth, where priests wait to converse with them in their own language. The name of the nationality is inscribed on the confessional. Among others we read the names, Scotch, English, Irish, Poles, Chinese, and Polynesians. This is one of those wise devices by which Rome seeks to meet the wants of her votaries. Is there not a lesson here for Protestant Churches to provide the means of grace for members sojourning abroad? Access to the dome is got from one of the aisles, by a stair leading to the roof of the church, and thence, by a curious spiral staircase inside the dome, to the summit. As you ascend this staircase, which is formed by a double roof to the dome, you emerge upon two galleries, the one above the other, which wind round the inside of the concave, and from which an awesome but interesting view is got of the vast interior, directly above the transept. From the roof of the cupola a ladder conducts to the great ball (8 feet diameter), which forms the base of the cross, which itself is 16 feet high. The view from the ball is one of the most interesting in the world. Alarm has frequently been felt for the safety of the dome, and it has had to be strengthened from time to time by huge bands of iron. If an Italian author is to be believed, the weight of these bands was 148,407 lbs. The lead of the cupola suffers greatly from the effects of the weather, and has to be renewed nearly every ten years. The whole annual expenditure, on repairs, superintendence, etc., amounts to upwards of £6000, which is intended to be defrayed by St Peter's Pence collected yearly over the whole world.

The space within St Peter's usually set apart for ceremonials is the transept and upper end of the nave—the baldacchino forming a centre. It is not unlikely that the approaching Council will be convened in the same place. The area of this space is immense. Hitherto, however, in all the assemblings within the basilica, human speech has been little called into requisition; and now it has been found that the place is quite unfit for a deliberative assembly, it being impossible to hear a speaker at any considerable distance. It is not unlikely, therefore, that notwithstanding the name that may be given to the Council, its business will be transacted in some of the rooms of the Vatican buildings, which, as we have seen, are quite close to St Peter's.

We cannot do better than close this account of the great basilica by a quotation from Dean Alford, written in the year 1861, and bearing upon that Papal system which it is the object of the Ecumenical Council to strengthen. During the eight years that have

since transpired there have been many changes; but it may be safely affirmed that if Rome has changed at all it has been for the worse:—"It is not too much to say that the present moral and religious state of Rome is a foul blot on modern Christendom, and hardly to be paralleled even among the darkest passages in the history of our race. If it be inquired, What is the remedy for the terrible evil? my sincere conviction as to the answer is this: that no substitution of one party, or of one man for another, within the Papal Court, will be sufficient to effect any real good, as long as the *system* survives. No man, and no body of men, be they ever so pure in intention and upright in purpose, can cope with the monstrous evils consequent upon the temporal priestly power; but must eventually be borne away,—either sinking under the current, or swimming with it. Nothing will ever reform Rome, short of the entire extinction of the temporal power of the priesthood. Better any secular misgovernment than the present hideous blasphemy against God and man: better any measure of earthly injustice than this assertion of celestial right and perpetration of infernal wrong."

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## REV. JOHN M'MILLAN, A.M., BALMAGHIE.

### CHAPTER II.

HIS APPLICATION TO THE SOCIETIES, UNTIL HIS RECEPTION BY THEM AS THEIR MINISTER IN THE END OF DECEMBER 1706.

M'MILLAN, shortly after his deposition—Dec. 30, 1703,—seems to have come to the conclusion that little was to be hoped for from the members of the Presbytery of Kirkcudbright, and to have turned his thoughts to the friends of his youth in the Societies. At the general meeting held at Crawfordjohn, April 5, 1704, a letter was read from M'Millan desiring a conference. The conference was agreed to, and fourteen members were appointed as commissioners, but when or where it took place is not stated in the minutes. His name does not again occur on the record of the Societies until nine months afterwards—Jan. 31, 1705,—at a meeting at Crawfordjohn, where he appeared, and they asked and received from him the libel of the Presbytery, and other papers in the case. He was requested to withdraw while they were read. They found "his submission" to the Commission to be "very grievous and lamentable," and "reasoned a space thereon." He was then called in, and they stated their judgment on the documents. He was "questioned if he had a desire to join" with them. "After a little waving of us," says the minute, "putting back the question to us concerning joining with him, he showed his willingness to join with us." They next discussed "wherein the difference lay between him and them," a difference "which for a considerable time was treated upon."

Meetings of the Societies took place in the following April, July, and August, but his name does not appear.

On October 24th a conference was again appointed, and nine

members commissioned to represent the Societies. At a general meeting held at Crawfordjohn, April 10, 1706, the commissioners gave in a report of a conference with M'Millan, held at Holstane, Feb. 13th. The results of the conference were regarded as unsatisfactory, and another meeting was appointed to be held at Crawfordjohn, June 19th, at which M'Millan was present, and gave in "Steps of defection," which the preceding meeting had requested him to draw up. The "Steps" form a paper of thirty-six short paragraphs, each of which specifies some evil in which the Church or State had been silent, or done nothing to have removed.

The next meeting took place August 14th, when the conference was resumed. After lengthened conversation, the minutes report the following request and answer:—"I desire to know," asked M'Millan, "the meeting's satisfaction with what is already past." "The meeting, as one man, is satisfied as to what is past betwixt him and them." The consequence of this expression of satisfaction was, that they resolved to give him a "unanimous and general call" to be their minister. At a meeting held next day, the members present were enjoined to inform their respective Societies what had been done, and to have "their minds returned to the next meeting," that they might "go jointly on in the affair."

Immediately after the minute of this meeting there stands upon the record two documents without any preface, note or comment, doubtless because their history was supposed to be well known to the members of the Church. They are manifestly what the Societies regarded as a satisfactory result of the conferences and meetings spread over the long period of eighteen months. The second of them, it will be noticed, closes with the words found so often on the grave-stones of the martyrs throughout Scotland.

"MR JOHN M'MILLAN'S SUBMISSION.

"I, Mr John M'Millan, minister in Balmagie, having displeased the godly Remnant and greatly offended them before I entered the ministry, and that in my leaving them when then joined with them; and also since in tampering with the ministers after I had declined them which I desire to lament; do oblige myself for Truth's vindication, and the godly Remnant's satisfaction, to stand to the determination of any faithful lawfully constituted Church Judiciary of Christ within this land when it shall happen to be, which both they and I can own, submit to, and concur with according to the comely order of this Church in her best times, in whatever hath been sinful or offensive in my walk, way or carriage ever since I left them to this very day. As Witness my hand at Crawfordjohn the 14th day of August 1706. *sic subscr.* "J. M'MILLAN."

"MR JOHN M'MILLAN'S APPROBATION OF OUR TESTIMONY.

"I, John M'Millan, minister in Balmagie, heartily approve of, consent to and comply with all the Testimonies that have been carried on with respect to the Covenanted Reformation, and that both in the bypast and present times, by the honest, godly, and

faithful Remnant against both Church and State; as they were and are agreeable to the Word of God and covenanted work of reformation. As witness my hand at Crawfordjohn the 15th day of August 1706. *sic subscr.* "J. M'MILLAN."

At the next general meeting of the Societies, October 9th, it was reported that the respective Correspondences were "unanimously agreed to go jointly on in the call." "The meeting then proceeded to draw up a formal call, which was accordingly done, subscribed and delivered to Mr John M'Millan, which he heartily received and took to consideration." The call is differently worded from the form in use in our time, but it expresses with much propriety of language the desire of the Societies to secure M'Millan's services as their minister. It is:—

"We, under Subscribers of the United Societies and General Correspondences of the Suffering Remnant of the true Presbyterian Church in Scotland, England, and Ireland, having of a long time been deprived of the public administration of the gospel ordinances in purity, by reason of the manifold defections and backslidings of the ministers in these lands, And now it hath pleased the Lord, after sundry emergents of Providence, due deliberation and conferences with you, Mr John M'Millan, minister of the Gospel at Balmagie, that you be of one judgement with us as to the present Testimony of the day for carrying on the Covenanted work of Reformation, do hereby in our own name, and in name of all our united Societies and Correspondences, give you our hearty and unanimous call to come forth and dispense the gospel ordinances faithfully and freely to us, And we promise to hear and subject ourselves unto you as our faithful leader and pastor, to whom we may safely commit the charge of our souls, and to do every other thing that precept or former practice to a minister in the like case can oblige persons in our circumstances, while you continue to go on the exercise thereof; and take this our call to your serious deliberation, and return us an answer according to our urgent necessity; and we shall desire to pray for a blessing to you and us both with it.

"As witness our hands at Crawfordjohn, October 10th, 1706.

(Signed)

|                              |                 |                                |
|------------------------------|-----------------|--------------------------------|
| "JOHN CURRIE, <i>elder.</i>  | JO. ROBSON.     | CHAS. UMPHERSTON.              |
| WILL. STEWART, <i>elder.</i> | JOHN BRYCE.     | JAMES BRIGTON.                 |
| DAVID JARDIN.                | WILL. HANNAH.   | DUNCAN FORBES.                 |
| JAMES MUNDELL.               | JOHN KNOX.      | JO. M'VAY.                     |
| JOHN BELL.                   | JOSEPH FRANCIS. | WILL. SWANSTON.                |
| JOHN GLOVER.                 | HUGH DICKIE.    | JO. HISLOP.                    |
| THOMAS BROWN.                | JAMES CURRIE.   | JO. GRIEVE.                    |
| JAS. DONALDEON.              | ROBT. MAXWELL.  | THOMAS MILNS.                  |
| JAS. CARGILL.                | JOHN MUIR.      | ROBERT SMITH, <i>preses.</i>   |
| FRANCIS GRAHAM.              | JO. STANLEY.    | ROB. HAMILTON, <i>clerk.</i> " |
| ROBERT BARRIE.               | JO. PATERSON.   |                                |

Of the thirty-two names attached to this call a few are worthy of passing notice.

*John Currie*, elder, had been a sufferer during the persecution, and had been "cast out of house and hold in Tinwald, Dumfriesshire, for not complying with prelacy." In accordance with a practice not unusual among good people of that period, he drew up a covenant, which, although liable to the objection common to such documents of needless formality, and a formality that has sometimes become a snare to the covenanter, yet says much for his faith and fervent desire to rest upon Christ as his alone Saviour. The covenant will be found at the close of this chapter.

*Charles Umpherston* was one of four whom the Societies, in 1699, desired to send to Holland to be licensed and ordained, but the proposal fell to the ground. He became a surgeon in Pentland, and during his long life—he died in his eightieth year, 1758—took a deep interest in the cause to which he attached himself in youth. His name is repeatedly found on the minutes of the general meeting as one of the most prominent of its members; and, as we shall afterwards see, more than one of the documents issued by the Societies came from his pen.

*James Currie* was also of Pentland. His name appears on the Martyrs' Monument in the Greyfriars Churchyard, Edinburgh. "This tomb was erected by James Currie, Merch. in Pentland, and others." He left behind him a short narrative of his life, which has been printed under the title, "*Passages in the life of James Currie.*" It shows him to have been a man of much piety, and at the same time it gives a vivid account of the hardships and sufferings endured during the twenty-eight years persecution. He was married by "Mr James Renwick" to an Helen Alexander, a woman of a kindred spirit, who has also left "*Passages*" in her life that have been oftener than once reprinted. One of these passages we cannot omit:—

"And when *Mr Renwick* was execute I went and saw him in prison; and I said to him, *Ye will get the white robes*; and he said, *And palms in my hands.* And when he was execute, I went in to the *Greyfreer's Yard*, and I took him in my arms till his cloathes were taken off, and I helped to wind him before he was put in the coffin."

*Robert Smith*, *preses*, was a student educated at Glasgow. He afterwards went to Holland, under the auspices of the Societies, to complete his studies. He took his degree at Groningen. We owe to him the collection and transcription of many of the sermons of Guthrie and Cargill and others, published by John Howie of Lochgoin. In his latter years he became somewhat narrow in his views, and withdrew from M'Millan's ministry on the ground of what he supposed to be a sinful acknowledgment of George I. His testimony and that of James Mundell, another name at the call, are in Calderwood's "*Dying Testimonies*;" but, like most of the testimonies in that volume, they are too much of a strain alien to the charity that vaunteth not itself, seeketh not her own, is not easily provoked, and thinketh no evil.

M'Millan's action with regard to the call, his acceptance, and the



delight of the Societies at receiving him as their minister, are told with artless, yet touching simplicity, in the narrative inserted in the minutes of the Societies:—

“After his receiving of our call, day and place above said, though the general meeting was very urgent and desirous that he would forthwith go and take up the Standard of the Gospel among us, through the country, as our former faithful ministers had done, yet he, upon weighty and grave considerations and reasons, declined the same until he had taken some more time to lay it out before the Lord for his counsel, countenance, and direction therein. So that until about the end of December that year, we had no preaching. At which time, according as it had been concluded at the preceding General Meeting by being left to his own determination, and accordingly as he got light therein, he imparted the same to the two next adjacent Correspondences, viz., Nithsdale and Galloway, who, according to their general allowance from the meeting foresaid, did intimate the same with all possible diligence to their brethren through the rest of the Correspondences to come to the place appointed—which was done by a great many, so that we had a numerous congregation from all airths, and a pleasant day of the Gospel—and on the Monday, preaching also with baptizing of sundry children; after which, upon the clamant call of the people both east, west, north, and south, he went through, preached and baptized, exercising also the other parts of his ministerial function where he came, as need required, many signs and tokens of his Master's presence being with him, to the great comfort and satisfaction of the Remnant, who had been so long deprived of the sweet Gospel and ordinances of God's house.”

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The Solemn Covenant Transaction entered into with the LORD, by me, JOHN CURRIE, at Carse of the water of Ae, Sept. 15, 1681.

O Most dreadful God! For the sake of thy dear Son, I beseech thee, accept of thy poor prodigal, now prostrating himself at thy door. I have fallen from thee by mine iniquity, and am by nature a son of death; and a thousand fold more the child of hell, by my wicked practice. But of thine infinite grace, thou hast promised mercy to me in Christ, if I will but turn unto thee with all my heart. Therefore, upon the call of thy gospel, I am now come in, and throwing down my weapons, submit to thy mercy. And because thou requirest, as the condition of my peace with thee, that I must put away all my idols, and bid a defiance to all thine enemies,—which I acknowledge I have wickedly sided with against thee,—I do here, from the bottom of my heart, renounce them all, firmly covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means that I know thou hast prescribed, to the death and utter destruction of all my corruptions. And whereas, I have formerly loved myself more than thee, and let out my affections idolatrously on the world, I do here resign up my heart to thee, that made it, humbly protesting before thy Majesty, that it is the firm resolution of my heart, and that I do unfeignedly desire grace from thee so to do, that when thou shalt call me hereunto, I may practise according to my resolutions, and through thy assistance, forsake all that is dear to me in this world, rather than run from thee in the ways of sin, and that I will watch

against all its temptations, whether of prosperity or adversity, least they should withdraw my heart from thee, beseeching thee also, to keep me against the temptations of Satan, to whose wicked suggestions, I resolve through thy grace never to yield myself a servant. And because my own righteousness is but as rotten rags, I renounce all confidence therein; and acknowledge that I am of myself, a hopeless, helpless, and undone creature, without righteousness or strength. And for as much as thou hast, of thy unbounded mercy, offered most graciously unto me, a wretched sinner, to be again my God in Christ Jesus, that I do accept of thee. I do call heaven and earth to record this day, that I do here solemnly avouch thee to be the Lord my God: and with all possible veneration, bowing the neck of my affections, under the feet of thy most sacred Majesty, I desire to take thee, the Lord Jehovah, Father, Son, and Holy Ghost, for my portion, and chief good: and do give up myself, body and soul, for thy service, promising and vowing to serve thee in righteousness, holiness, and humility, all the days of my life. And since thou hast appointed the Lord Jesus Christ to be the only way of entrance, or coming unto thee, I do, on the bended knees of my soul's affections, accept of him as the only new and living way, by which I, a poor sinner, may have access to thee, and do here solemnly resign up myself unto thee, in a marriage contract, even into thy hands. O! Blessed Jesus, I come unto thee hungry, blind, naked, and hardly bestead, poor and wretched, a most miserable, loathsome, and polluted wretch, a guilty condemned malefactor, even unworthy for ever to wash the feet of the servants of my Lord, far less to be married unto thee, who art the King of Glory. But seeing such is thine unparalleled love, I do here with all my power accept thee; and do take thee for my head and husband, for better and for worse, and for every case and condition, to love, honour, and obey thee, before, and instead of all others; and that for all the days of my life, even unto death. I embrace thee in all thy three offices, as Prophet, Priest, and King. And I renounce my own righteousness, and do here avow thee to be the Lord my righteousness. I renounce my own wisdom, and do herein take thee for mine; yea, for mine only God and guide. I renounce my own will, and do take thy will for my law. And since thou hast told me that I must suffer, if I would reign, I do here covenant with thee, and by thy grace assisting me, to run all hazards with thee, verily supposing that neither life, nor death, shall part or separate betwixt thee and me. And because thou hast been pleased to give me thy holy law, as the rule of my life, and the way in which I should walk to the kingdom, therefore I do most willingly here put my neck under thy yoke, and set my shoulders to thy burden, and subscribe to all thy laws, as holy, just, and good, and so I do solemnly take them as the rule of my thoughts, words, and deeds. And though my flesh contradict and rebel, yet I will endeavour to order my whole life according to thy direction, and will not allow myself in the neglect of any thing that I know to be duty. Only because that through the frailty of my flesh I am subject to many failings, I am bold humbly to protest, that my unallowed miscarriages, contrary to the settled bensil and resolution of my heart, shall not make void this covenant, for so thou hast said and promised in thy word. And now Almighty God, the searcher of all hearts, thou knowest that I make this covenant with thee this day, without any known guile or reservation, beseeching thee, that if thou seest any flaw or falsehood herein, that thou would discover it to me, and help me to perform it aright. And now glory be to thee, O God the Father, that ever thou did find out such a way for the recovery of undone sinners. And glory be to thee, O God the Son, who hast loved me, and washed me in thine own blood, and art now become my Saviour and Redeemer. And glory be to thee, O God the Holy Ghost, who, by the

finger of thy almighty power, hast turned about my heart from sin unto God. O! Dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenanted friend; and I, through thy infinite grace, am become thy covenanted servant, Amen. So be it. And the covenant that I have made on earth with thee, let it be ratified in heaven.

Sic subscribitur,

Sept. 15, 1681.

JOHN CURRIE.

## EXTENSION OF THE MISSIONS OF THE LONDON MISSIONARY SOCIETY.\*

BY THE REV. DR MULLENS.

ONE valuable result has followed the recent revision of the Society's missions, which was scarcely expected when that revision began. The Directors already find themselves able to contemplate an extension of our missions into new localities long crying out for aid. In this revision they have adopted three or four distinct aims.

First, They have endeavoured to reduce the number of English missionaries in charge of native Churches and christianised communities; to withdraw them from mere pastoral work; and to place them in their true position as helpers of those Churches in the work of self-improvement.

Secondly, They have withdrawn from those communities payments and allowances which once provided for the maintenance of Christian ordinances, and have thrown such expenses upon the converts themselves. Chapel repairs, the care of burial-grounds, dwelling-houses and villages, fees for their children's education, must now be provided and paid for by the people themselves. Several thousand pounds a-year have been saved to the Society by this arrangement, for which the increased numbers of our converts had been gradually preparing them.

Thirdly, They have also brought under firm control that share of their funds which is available for purely missionary work; and by means of information specially gathered for their use, from the entire field of the Society's labours, they have apportioned those funds more definitely than before, according to the claims which those fields present for their consideration. Certain missions now receive less than they did, only because they were previously receiving far more than their proper share.

Fourthly, They have provided for the consolidation of each mission, and the more simple management of its affairs, by a careful arrangement of the missionary brethren into Committees; introducing the system into certain missions that did not enjoy the many advantages which it secures. Thus, while the principles and policy of the Society and the main distribution of its agencies and of its funds are determined by the Directors in London, the local details of missionary effort, and the entire government of native Churches and of native agents, are left in the hands of the missionary brethren.

One result of these arrangements, which are now at work in all the Society's missions, has been somewhat to reduce the number of English missionaries. But the numbers have lessened only in Christian districts, in which such a reduction was in itself desirable, as in the Cape Colony and in the West Indies. General expenditure also has been reduced; and a portion of the funds available for direct evangelisation may now be shifted to new and promising spheres of labour. This new advance, however, must for the present be but limited. It can only be increased as the Society obtains that larger settled income which the Directors earnestly desire. They are moving in the following direction.

\* From the London Missionary Society's "Chronicle" for November.

For several years past the SOUTH SEA MISSION has taken up but a small quantity of new ground. Small groups like the Ellice group, the Lagoon Islands, and the Tuamotus, with a few hundred people, have been instructed. But since Niue and the Loyalty group were evangelised, nearly twenty years ago, not a single large island has been occupied. Meanwhile the Theological Institutions have been training native students in considerable numbers, and many are now ready for evangelistic work. The Directors, therefore, are anxious to commence such work in new localities without delay; and they have arranged that, during her next year's voyage, the "John Williams" shall visit the large islands of the northern New Hebrides, together with the Kingsmill and other groups, in order to establish new missions among the thousands of heathen which they contain. The Directors hope that not less than thirty competent and devoted native evangelists will go forth on this expedition. In due time English missionaries will follow: and three of our valued brethren on the spot have already volunteered for the service. In Eastern Polynesia, the brethren in Tahiti and the Leeward Islands will complete, on system, the efforts which they have recently commenced in the Tuamotu or Pearl Islands. For this desired extension funds have been already provided or offered by two of the Society's warm friends.

The Mission towards CENTRAL AFRICA, suggested by Mr Moffat and Dr Livingstone, was zealously commenced eleven years ago. Successfully established, notwithstanding many disasters, it has continued to hold its ground. When their revision commenced, the Directors proposed at once to strengthen this important mission. Several new stations have been named by the missionaries, which the Directors hope in due time to occupy. During the last two years, three new missionaries have been added to the former staff of labourers, and two others will join them next summer. The missionaries north of the Orange River will then be thirteen in number, of whom nine will be engaged in direct missionary work. This increase, required by our duty to the tribes waiting on our instructions, is entirely dependent upon the Society's general funds.

Many years ago the MONGOLIAN MISSION, which had been carried on by our honoured brethren, Messrs Swan and Stallybrass, near the Siberian edge of the Tartar deserts and among the Buriat Mongols, was broken up by the Russian Government, and our brethren were withdrawn. The Directors have not forgotten that Mission, nor lost their interest in the Mongol tribes. Recent inquiries have shown that the effort may be renewed with excellent prospects, on the China side of Mongolia, and that the city of Peking will form a suitable base of operations. Among their present missionary students, the Directors believe that they have found a suitable man; and he will proceed in the spring to Peking to take up his new position. The funds necessary at the outset have already been provided in the generous gift of the late Rev. W. Swan.

Generally in INDIA and CHINA the Directors have been enlarging their operations, by the completion and filling in of existing agencies. New chapels at Tientsin; a chapel and dwelling-house in Wuchang; two houses in Canton; a school and dwelling in Almorah; a house at the newly founded station of Rancee Khet; a new High School in Benares; a medical missionary in Singrowli; an additional house in Calcutta; additional missionaries in South India and Travancore; all have been asked for: and the greatness of the requirements bears testimony to the importance of the sphere, and of the opportunities which are open to the Society in these Eastern Empires. Several of the buildings have already been provided, or have been sanctioned: others are under consideration. But any solid extension of these two great missions must, for the present, be deferred.

The needs of MADAGASCAR cannot be overlooked. The call of God's pro-

vidence and grace is so clear, that the Directors have not hesitated to arrange for a decided increase of the English staff. Five ordained missionaries will proceed to the island early in the coming summer, with one, if not two, medical missionaries. The Betaileo province has long waited for help, and it is proposed to place, if possible, four ordained missionaries and one medical man amongst its important and populous towns. The mere sending of these brethren will cost a sum of £1500; their maintenance will require £2000 a-year. The Directors, however, cannot hesitate to offer this aid to the Churches and people among whom the Spirit of God is so powerfully at work: and they do it in the faith, that the Lord, to whose call they listen, will prompt His people to provide the means by which the brethren shall be sustained. They have had great difficulty in finding suitable medical missionaries; and they ask their friends to make it a matter of earnest prayer, that the Spirit of God will touch the hearts of the right men to offer their service to His cause.

God is giving us the means of usefulness. He is also bringing a steady supply of suitable men. But the fields are "white unto the harvest;" and we must pray the Lord of the harvest to send more labourers to reap in His name. To extend our work larger means are required; and the friends of the Society will see that all additions to the present income will be available for the extension so desirable. Never were the exhortation and prediction more applicable: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; SPARE NOT, lengthen thy cords, and strengthen thy stakes." "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, THAT THEY ARE THE SEED WHICH THE LORD HATH BLESSED."

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### LETTER FROM REV. WILLIAM WATT.\*

KWAMERA, 5 July 1869.

It is now somewhat more than a year since we left home, and I daresay the time may have seemed long to you as you missed us from our accustomed places; yet, when I look back on the past, and think of the distance I have travelled, the places I have visited,—all the way, in short, in which I have been led,—I often think, Can it be possible that all this has taken place within the brief space of a year? and we can also raise up our Ebenezer, and say, "Hitherto hath the Lord helped us." If there have been many things which I have experienced during that time, and which I was not prepared to expect, there have been many more in which my fears have been dispelled, and the sun has shone brightly out where I expected his face would have been covered by many clouds. One great advantage I have gained through my journeyings before coming here is this, that I have learned to be content with many things I might otherwise have fretted at. I have felt more and more the necessity of judging a people, not by the standard of British Christianity, but by a much lower. I have felt more and more that I must not expect that a people sunk in heathenism will rise up to the standard of British Christians, and that a Christian may be dressed in the simple garb of a lava lava (two yards of calico tied round the loins) as well as in the finery of British manufacture. Yesterday, the first Sabbath we have been alone on Tanna, the attendance of Aneityumese, both men and women, was as good as on any of the previous Sabbaths. I feel so much when they are all assembled, that my tongue is tied so that I cannot speak to them; but I shall spare no pains

\* We have been favoured with the above extracts from a private letter, since Mr Watt's letter on page 443 was in type.

till I acquire a sufficient knowledge of their language as that I shall be able to speak to them freely in their own tongues of the wonderful works of God. Yesterday one native came dressed in shirt and trousers; all the others had on their usual dress—"nil."

Is it not encouraging to see so many of these people having their hearts inclined to attend to the things that belong to their eternal peace, to wait upon God in the ordinances of His house; and although a great part of the service cannot be very intelligible to them, yet there they come regularly, and sit as patiently as any congregation at home would do. It is amusing to see their sense of propriety. If a child should begin to cry an effort is made to stop it; but if this is unsuccessful the mother very soon retires till the little disturber is quieted. During the prayer all bow their head as devoutly, and at the close mutter their Amen as seriously, as would please the most fastidious. Do not suppose that this is a land of Goshen, however. Occasionally we hear a wife screaming on account of the little bit of demonstrative affection which she is receiving.

W. WATT.

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## Notes on Public Affairs.

### THE DUTY OF PROTESTANTS IN THE VIEW OF THE APPROACHING COUNCIL AT ROME.

IN a recent number reference was made to a proposal for united prayer in connection with the present aspects of Popery generally, and in particular with the Council of Bishops to meet at Rome on the 8th of December. The idea originated with Dr Merle D'Aubigné, who communicated with the Hon. Arthur Kinnaird, of London; and a conference of friends was held, at which it was unanimously resolved to recommend, first, that the month of December be specially set apart by Protestant and Evangelical Christians everywhere, to pray for the priesthood and members of the Roman Catholic Church; that, wherever practicable, throughout the week beginning on Sabbath, December 5th, United Prayer Meetings of Christians of all denominations should be held, and prayer made without ceasing, for the progress of the work of Reformation in Spain, France, Belgium, Italy, Austria, and other traditional centres of Romish influence, and for the deliverance of all Protestant countries from its prevalence and extension; and still further, "that among special subjects of prayer, a prominent place should be given to the following for ourselves as suppliants:—the removal of all sins tending to hinder our testimony to the Gospel; the increase of meekness, self-sacrifice, union, faith, and active labours of charity and evangelisation; the attainment of deeper knowledge of the Word of God; and the supply to us in more abundant measure than heretofore of that grace of the Spirit which combines zeal for the salvation of souls with gentleness to all who err." We are sure that our readers will heartily concur in this invitation, and recognise the propriety of availing themselves of every opportunity presented to them for earnest, united, and believing prayer, in which the real strength of the Church lies. Unhappily, many of the members of the Church lead prayerless lives, and the result is that they are

useless for all Christian work. Their utter unbelief is felt in the weakness and inefficiency of the Church's life. Those, however, who know the power of prayer, as the means of receiving personal blessing, will be ready to join with the believing saints of God in offering supplications in behalf of erring souls and of the victims of superstition. It has seemed good to a number of Christian ministers and people in Edinburgh and Glasgow to extend the invitation to matters of detail, and to make it more precise and explicit. They recommend that a fresh testimony be sent forth against the deadly errors, corruptions, and superstitions of the Papal Church, and a declaration of the Gospel of the grace of God in its simplicity. It is also suggested that such a testimony should deal with Romanism upon its newest and latest developments. They dwell upon the importance of securing previous agreement and understanding among Protestants everywhere, of accompanying prayer with confession of sin and deep humiliation before God, and of making our united prayers more honest and sincere by special seasons of individual and private fellowship with God. Ministers are invited to bring before their people the truths of the Word of God in direct contrast with Popish perversions and errors, with the view of fortifying the public mind in the grand principles of the Protestant faith, and of securing a fuller and clearer apprehension of the glorious Gospel. These recommendations have an intrinsic weight, independent of the persons by whom they are made. At the same time, when we mention that they emanate from Dr Lindsay Alexander, Dr Buchanan, Dr Candlish, Dr Cairns, Dr Charteris, Dr Goold, and others, among the ministers; and from Dr Balfour, Jas. Alex. Campbell, Esq., David M'Laren, Esq., Colonel Young, and others, among the laymen, we have said enough to convince our readers that these suggestions are enforced by whatever is distinguished, spiritual, and catholic in our Scottish Christianity. The document closes with a solemn and direct appeal to the infallible Word of God. "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not"—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." It must be admitted that there is something very imposing in the assertion of the transcendent endowments and powers of the Church, as put forth at the present time by the Pope himself, and by his representatives in this country. But believing that such claims are false, it is incumbent on us to assert and vindicate the true powers of the Church of Christ. We profess to believe in the Holy Ghost. Rome, in an age of wide-spread scepticism, has declared her faith in the supernatural presence of the Spirit in ecclesiastical rulers and Councils. Do we believe that He truly dwells in all regenerated souls, and in the mystical body of Christ? Prayer is both a mark of His presence in the Church, and the divinely-appointed means of his more abundant outpouring. Now, in order to resist and overcome the assaults of antichrist, it is absolutely necessary to possess the power of the Spirit, Who is given in answer to prayer.

He must testify through us, if our witness is to be powerful and prevailing. He must intercede in us, if our prayers are to have power with God. He must create within us purposes, and direct these purposes by His unerring wisdom, if they are ever to issue in great and mighty results. He only has access to the souls of the ignorant, the erring, and the lost; and He must seek them if they are ever to be found. What we need, therefore, is a gracious and overflowing descent of the Spirit; and God has assured us that for this He will be inquired of by the house of Israel to do it. Our Christianity has become too political and worldly; and what with our scandalous divisions, the presence of the world in the Church, our reliance on an arm of flesh, and our sinful compromises, we have become so weak that the enemy triumphs over us. Our safety lies in a return to the Lord our God, in growing prayerfulness, spirituality, and devotion to His service; and because the invitation to prayer is calculated to be helpful to us in these exercises, we earnestly recommend it to the consideration of our readers.

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### NOTES ON THE PSALMS.

*Translated from the German of Moll on the Psalter, in Lange's "Bibel Werk."*

#### PSALM I.

**EITHER** saved or lost. Thus preaches the Word of God: thus warns the justice of God.

The godly and the ungodly are in the world in the presence of each other, but their ways are entirely different from beginning to end.

The destiny of man is determined not accidentally, but according to the just decision and the unerring judgment of God.

It is not enough to avoid this or that single sin: we must walk on the way of life.

Whoever would remain in the congregation of the righteous, must both avoid the society of the ungodly, and zealously use the means of grace afforded him in the Church of God.

To the godly everything finally works for salvation, to the ungodly for destruction.

Whoever is planted where flow past the waters of life, must see that he grow up a tree of life, and bring forth fruit in its season.

The future lot of the godly is as delightful as that of the ungodly is terrible.

Name the road you walk, and the company you keep, and I can tell you the end to which you will come.

The things in which your pleasure lies, will either be your safety or your ruin.

The judgment of God comes with certainty, strikes its mark with unerring aim, determines with justice, and decides over our eternal weal or woe.

Whoever would have fellowship with God, must avoid fellowship with the godless.

How may we know the ungodly from the righteous? The one keeps God's law with delight; the other breaks it in contempt. The one remains in the Church; the other among scoffers. The one comes to ruin by the justice of God; the other prospers by the help of God.



## Reviews and Notices.

*The Melbourne Series of Gift-Books*.—*Lindsay Lee and His Friends: A Story for the Times*. Crown 8vo. Pp. 112.—*Mary Brunton and Her One Talent*. By E. A. D. R.—*The Cottagers of Glencarran*. By Letitia M'Clintock.—*Aunt Margery's Maxims: Work, Watch, Wait*. By Sophia Tandy.—*Quiet Talks with My Young Friends*. By M. H.—*The Royal Captive; or, The Youth of Daniel*. By Prof. Gaussen.—*The King's Dream; or, Daniel the Interpreter*. By Prof. Gaussen. Edinburgh: Johnstone, Hunter, & Co.

THERE are good people who object to the use of fiction as a means of inculcating truth, and with cause, for some by no means remarkably good people have used it for teaching error and exemplifying wrong-doing. The abuse of a thing is no reason, however, for its entire disuse, but rather for an opposite course—to use it for the ends for which it has been found to be effective. If any one doubts the effectiveness of fiction as a mode of illustrating and fixing right principle in the mind, let him read the remarkable series of books that bear the names of “Pilgrim Street,” “Jessica's Prayer,” etc., by an anonymous writer, published by the Religious Tract Society, or the first on the list of this new set of books for young people our publishers have just issued, and they will be persuaded, if story telling has been the means of presenting foolish and wicked thoughts to weak-minded readers, it can also be made the medium of conveying those which are wise and holy. “Lindsay Lee” is a story that will stick to the memory, and is just the book which the reader will wish to give away, that it may help to strengthen the good resolve of some young friend in whose welfare he has an anxious interest. “Mary Brunton,” “Aunt Margery's Maxims,” and “The Cottagers of Glencarran,” are also good stories, though not so thrilling in interest as “Lindsay Lee.” “Quiet Talks with My Young Friends” is from the practised pen of the editor of “The Children's Hour,” and is a series of thirty-one short papers on texts of Scripture, and is well fitted to be a monthly manual for thoughtful young folks. The “King's Dream” and “The Royal Captive” are illustrative of the Book of Daniel, and are written with the vivacity characteristic of Professor Gaussen's other books for the rising generation.

*Pleasant Words for Little Folk*. Royal 32mo. Pp. 192.—*Chapters in the Life of Elsie Ellis*. By Hetty Bowman. Crown 8vo. Pp. 284. Edinburgh: Johnstone, Hunter, & Co.

“PLEASANT Words for Little Folks” merits its title. It is made up of thirty-six short chapters, on subjects sure to interest and instruct children. Its thirty-six pictures are of the same pleasing nature as the text. “Elsie Ellis” is a beautifully printed volume, containing, in its completed form, a story that has delighted many readers in the pages of the “Christian Treasury.”

*A Commentary on the Holy Scriptures: Critical, Doctrinal, and Homiletical, with Special Reference to Ministers and Students.*

By John Peter Lange, D.D., in connection with a number of eminent European Divines. Translated from the German, and Edited, with Additions, by Philip Schaff, D.D., in connection with American Divines of various Evangelical Denominations. Vol. VIII. of the New Testament; containing the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Hebrews. Royal 8vo. Pp. 578. Edinburgh: T. & T. Clark. 1869.

DR LANGE'S "Bibel Werk" is already favourably known in this country, through the translation of the volumes on Matthew, Mark, Luke, and the Acts, that have appeared in Clark's Foreign Theological Library. This large, double-columned royal octavo volume is among the first issues of an edition of the entire work now in the course of translation and publication in America, under the superintendence of the Church historian, Dr Schaff. It is a very valuable addition to our stock of Biblical commentary, and will for some time to come be a quarry for the student of Scripture. No less than six different translators have been engaged on this volume, and they have done their work well; and the Notes they have added really confer a value on the translation such as the "Bibel Werk" itself does not possess.

Lange's "Bibel Werk" is a book that will long retain an interest for the student. It introduces the English reader to an entirely new circle of Bible commentators, fresh in thought, skilful in presenting in lucid terms the meaning of the sacred writers, and as loving and reverent in their treatment of the sacred text as our own Henry and Scott. Those good people who, forgetful that it is the land of Bible-loving Luther and Melancthon, associate Germany with everything that is heterodox, will be delightfully surprised to find, from this volume, that it is just as celebrated for admirable commentary on Scripture, as it is for giving expression to devotional feeling in the noblest language of song. It is perhaps the best supplement, so far as German commentators are concerned, to the treasures of Patristic and Reformation Commentary synopsized in the great work of Matthew Pool. More than any modern volume, it tells of the inexhaustibility of Scripture, and of the charms its study has had for not a few of the master spirits of our race. Dr Moll, the author of the "Commentary on the Hebrews" in this volume—and a very excellent commentary it is,—actually gives the names of one hundred and sixty-five different commentators on that epistle.

*Scenes and Incidents in the Life of the Apostle Paul, viewed as illustrating the Nature and Influence of the Christian Religion.*

By Albert Barnes. Crown 8vo. Pp. 496. London: Hamilton, Adams, & Co. 1869.

MR BARNES is now a man of mature years,—a few months ago he published a sermon full of interest, on reaching the allotted term of

man, from the words of Moses in the 90th Psalm, "The days of our years are threescore years and ten,"—but as a writer his thoughts are fresh and vigorous. This new volume is perhaps the most interesting and valuable of his works. Indeed, it stands to his "Commentaries on the New Testament" much in the same relation as fruit does to leaves—a book that will be prized when they are withered and gone. Conybeare and Howson, in their fascinating volumes, have shed around Paul the light which modern scholarship has so abundantly thrown upon the Rome of the Cæsars. Mr Barnes casts light of another, but a not less luminous character, on the story of the apostle. He regards what is told us of his acting amid the trials, the duties, and the temptations of life, as illustrating the nature of our holy religion, and as thus furnishing an argument of great force in favour of its Divine origin.

As in nearly all his works there are in this volume some things in which we cannot agree, and of which there is a more excellent way, such, for instance, as what he says in his seventh chapter—entitled, "Saul and Barnabas sent forth,"—on the atonement as made for all, where he confounds its sufficiency with its substitutionary nature. As, however, he often does, Mr Barnes himself inadvertently supplies the antidote to this error in his nineteenth chapter, on the "Fulfilment of the Divine Purposes," where, with much force of expression, he shows that God's plan for human salvation is definite, both as to the number of the saved, and to the certainty of their being saved.

*The First Christian Apology.* A Sermon, preached in Regent Square Presbyterian Church, October 10, 1869. By Rev. J. Oswald Dykes, A.M. Crown 8vo. Pp. 48. London: J. Nisbet & Co. 1869.

THIS noble discourse more than sustains the reputation Mr Dykes has justly gained, of being an able minister of the New Testament. There is a frank fearlessness about the way in which he invites investigation into the evidences of the Divine origin of our holy faith that is worthy of wide imitation, and that is sure to have happy results in the important field he has now been called to occupy in the greatest of cities, in this age of great cities.

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### HOME MISSION WORK.—COATBRIDGE.

COATBRIDGE is a populous mining town in the neighbourhood of Airdrie. The attention of the Synod's Home Mission Committee was directed some time ago to this field, as one where evangelistic effort was much needed, and where, through the Divine blessing, abundant fruit might in due time be reaped. It would appear as if this prospect were on the eve of being realised; for the Mission at Coatbridge, though the youngest in the Church, is already displaying great vigour.

The following brief statement will bring the main facts in this case before the eye of our readers:—

Certain members of the Airdrie congregation residing at Coatbridge,

though constantly waiting on Divine ordinances at Airdrie (the distance between the two places being only about two miles), were led to think that they might not a little promote the cause of Christ, and the best interests of their fellow-townsmen, by detaching themselves, to some extent, from the congregation where they had been in the habit of worshipping, and uniting together as a society, from which Mission work might be systematically carried on in the place where Providence had located them. With this view they, on their own responsibility, rented a large and commodious hall, situated in a central part of the town, capable of containing about 400 persons. They then applied to the Home Mission Committee for pecuniary assistance, towards enabling them to procure a well-qualified missionary. After full consideration of the circumstances of the place where, and the people among whom, the contemplated evangelistic operations were to be carried on, and also the self-denial and public spirit displayed by those who proposed entering upon them, as well as by the session and congregation of Airdrie, who were entirely cordial in what was proposed, the assistance sought from the Home Mission Committee was promised.

After an ineffectual effort, on the part of the brethren at Coatbridge, to obtain the services of an ordained minister, well known in the Church as very earnest in the prosecution of Home Mission work, they turned their attention to Mr Walter Paton, who had just been licensed to preach the Gospel; and they were successful in inducing him to cast in his lot with them, and to enter upon the arduous work of raising a Mission Church.

On this work he entered in March last, when an introductory meeting was held in the hall they had acquired, presided over by the moderator of the Airdrie session, and addressed by a few members of the Home Mission Committee, and other friends, as well as by the young missionary.

Since that time the work has gone on quietly and steadily. The labours of Mr Paton have been constant, and of a very varied character. But he has been cheered by growing interest in these labours both among the young and old. The most decisive proof of this is in the fact that, at the late meeting of the Glasgow Presbytery, a petition was laid on the table, from the members and adherents of the church at Coatbridge, asking the Presbytery to organise them into a congregation; at the same time stating, that, while they felt it necessary to look for the assistance promised them during the first year of their existence, they expected, by the expiration of this period, to be in a condition for entering upon their second year without soliciting any farther aid from the Committee of the Church.

The Presbytery regarded all this as highly satisfactory, and appointed one of its members to visit Coatbridge, and organise the brethren there into a regular congregation.

One striking feature in this movement is the entire harmony and brotherly feeling by which all who have had anything to do with it have been pervaded. The eyes of the Church will be directed towards this infant congregation, and prayers will be offered that it may grow into strength and efficiency.

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## News of the Church.

PRESBYTERY OF GLASGOW.—NEW CONGREGATION AT COATBRIDGE—UNION  
MOVEMENT.

THIS Presbytery met on 26th October.

A letter was read from Rev. Wm. Symington, intimating that he had resolved to embrace an opportunity unexpectedly afforded him of visiting Palestine, and that he had made all necessary arrangements with his session for having ordinances dispensed in his absence, and congregational

work carried on. Leave asked was granted. The Rev. John Edgar was appointed interim moderator of session.

A petition, signed by 59 members and 62 adherents of Airdrie congregation resident in Coatbridge, was presented and read. The petitioners, who have for sometime been enjoying the ministrations of the Rev. Walter Paton, in connection with the mission recently entered upon at Coatbridge, now ask to be organised into a separate congregation. Commissioners having been heard, it was moved and agreed that the prayer of the petition be granted. The Rev. John M'Dermid was appointed to conduct the service, and constitute the petitioners into a congregation.

Messrs Thomas Patrick and James Ewing, jun., divinity students, were examined upon subjects prescribed. Their examination was cordially sustained.

It was agreed that thanksgiving services should be held in the several congregations in connection with the late harvest.

Presbytery having taken into consideration the instructions of Synod with regard to the union movement, recommended that special prayer be offered on the subject both at the ordinary diets of public worship and at the congregational prayer-meetings. Presbytery recommended also that the ministers and sessions under their oversight embrace any opportunities which Providence may offer, for associating themselves with neighbouring congregations or sessions belonging to the negotiating Churches, in joint meetings, to supplicate the Divine blessing on this great movement.

#### PRESBYTERY OF PAISLEY.—ORDINATION AT PORT-GLASGOW.

This Presbytery met at Port-Glasgow on 26th October—Rev. J. H. Thomson, Eaglesham, moderator.

The moderator reported, that Mr Davidson of Stromness had declined the call to Rothesay at the last meeting of the Edinburgh Presbytery.

A petition from the congregation of Rothesay, praying for a moderation, was read. It was agreed to let the petition lie on the table till next meeting.

After the reading of the edict the Presbytery repaired to the church, for the ordination of Mr Baird. Besides the members of Presbytery there were present, Revs. Professor Binnie, D.D., J. M'Dermid, M. G. Easton, and D. Taylor. Rev. Andrew Symington preached from Rev. iii. 19, "Be zealous." Rev. G. Clazy, Paisley, offered prayer, and Rev. C. N. M'Craig addressed the minister and people. The Rev. Alexander Baird was introduced to his new charge on the following Sabbath by Rev. M. G. Easton, A.M., Darvel, who preached from Psalm xviii. 35, "Thou hast also given me the shield of thy salvation." Rev. A. Baird preached, in the afternoon, from 1 Cor. ix. 16, "Woe is unto me, if I preach not the gospel." Rev. W. Lauder, United Presbyterian Church, Port-Glasgow, preached in the evening, from Rom. viii. 16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Presbytery met at Paisley on the 9th ult.

It was agreed to grant the petition for a moderation at Rothesay, the moderation to take place on 31st January—Rev. A. Symington to preach and preside.

Rev. A. Symington was appointed to dispense the Sacrament of the Lord's Supper at Rothesay on the last Sabbath of January 1870.

The Formula proposed to be hereafter used in the ordination of ministers, etc., as sent down by Synod, was read and approved of, with one or two alterations. It was agreed that, in sending the revised Formula to Synod's Committee, the Presbytery humbly suggest to Synod whether the time has not come when the Church should bring the statements in the Confession on magistracy into harmony with the teachings of our Testimony, so that the Confession could be accepted without qualifying Acts of Assembly, or explanations or exceptions in the Formula or Testimony.

In regard to Union, it was agreed that it be referred to in the public devotional exercises, and that the Presbytery should devote an hour at next meeting to prayer. Rev. G. Clazy was requested to prepare a short statement upon some aspects of the union question, as introductory to the devotional exercises at next meeting.

Rev. Andrew Symington was appointed moderator for 1870, and Rev. J. H. Thomson re-appointed clerk. The next meeting was appointed to be held at Paisley, February 9th, at 11.30 A.M.

#### PORT-GLASGOW.—SOIREE.

On the 2nd ult., a congregational soiree took place in the church, Port-Glasgow. The Rev. Mr M'Lachlan, senior pastor of the congregation, occupied the chair, and was supported by Rev. Mr Baird, the lately ordained junior pastor; Revs. Wm. Bell, Port-Glasgow, P. Thomson, and A. Symington; Captain Brochie, Greenock; Rev. J. Cosh; and Messrs J. Semple and A. Lowe, etc. The chairman had to congratulate the congregation on obtaining as junior pastor one whose varied gifts afforded promise, by the blessing of God, of a successful ministry, and every department of pastoral work. He hoped the congregation would seriously consider that the success of their new pastor must depend in no small degree on the manner in which they discharged their duties towards him. When he commenced his labours in the congregation of Kilmalcolm it was spread over at least a dozen parishes, extending from Kilmarnock, on Lochlomond side, on the north, to near Kilbirnie, on the borders of Ayrshire, on the south. Now, however, the case was different, little more than a mile comprehending the whole congregation, with an individual exception. He then said that the Reformed Presbyterians, by their own aid and that of the Established, Free, and United Presbyterian Churches, had commenced in Port-Glasgow in the end of August 1856, with 50 members. The present membership was 150, while during these thirteen years 256 had been added to the communion-roll. Another ground of satisfaction was, that more liberal and correct views had begun to be entertained in regard to the support of the Gospel ministry, which he hoped would issue in raising it above absolute poverty in this land of abounding and increasing wealth. He again congratulated Mr Baird on entering his ministerial career in such auspicious circumstances, and would not fail to pray that it might prove happy and prosperous, and that he might be the honoured instrument of adding to the Church many of such as shall be saved. Addresses were delivered throughout the evening by Rev. Messrs Thomson, Bell, and Symington, Captain Brochie, Mr Cosh, and Mr Baird. In the course of the evening Mr Semple presented, on behalf of the congregation, Mr M'Lachlan with a mahogany arm-chair, bearing a suitable inscription; and Mr Lowe a walnut Devonport writing-table, to the young pastor.

#### PORT-GLASGOW.—SABBATH SCHOOL SOIREE.

On the 9th ult., the teachers and the scholars in attendance on the Sabbath school held a soiree in the church, in connection with the settlement of Rev. A. Baird. About 135 children were present. Rev. A. Baird occupied the chair, and addresses on the work and the reward of Sabbath school teaching were delivered by the chairman, Mr Hamilton, superintendent of the school, Mr Lowe, etc.

#### PREACHERS' APPOINTMENTS.

|                        | DEC. 1869.              | JAN. 1870.        |
|------------------------|-------------------------|-------------------|
| Rev. J. Hunter, B.D.,  | G.                      | G.                |
| „ J. Dalziel,          | G. 1, K. 1, G. 2.       | P. 3, K. 2.       |
| „ N. Cosh,             | P. 3, K. 1.             | K. 2, G. 3.       |
| „ A. B. Muir,          | K. 1, G. 1, K. 1, G. 1. | G. 1, P. 3, K. 1. |
| „ A. MacDougall, A.M., | D.                      | D.                |

### "THE REFORMED PRESBYTERIAN MAGAZINE."

As the volume of "The Reformed Presbyterian Magazine" closes, we take the opportunity of reminding its supporters of the claims it has upon the Church. It is the one means by which the Reformed Presbyterian Church in Scotland represents itself to the outer world; and it is the one means by which its members are made acquainted with the proceedings of the different congregations, as well as with the labours of our missionaries in the far away isles of the New Hebrides. The index of the volume's contents, given in this present number, will show that the pens of the ablest writers in our denomination are enlisted in its service. The conductors have no personal ends to serve. Their one object is the good of the Church. They have, therefore, no diffidence in asking for the coming year the support given in the past. Of necessity the Magazine cannot circulate much beyond the bounds of our own denomination. We thus need the support of all our members, that it may continue honourably to represent the principles with which for centuries the Reformed Presbyterian Church has been identified. Do we ask too much, if we ask the brethren in the ministry to speak a word for it publicly ere the year closes, so that we may, with January, start with subscribers more than enough to fill up the gaps death and other changes, during the last twelve months, must have made in our ranks.

We see the Magazine representing a section of the Church in Scotland numerically thrice as large as ours, after making the experiment since January of a reduction in price, announces that "the reduction of its price has unfortunately involved a considerable loss, rendering it necessary that that step should be retraced at the commencement of the year." What has been a failure with the Scottish Congregationalists could not with safety be tried by us. We must, for some time at least, continue as we are; and as the conductors make a sacrifice of their labours for the Church's welfare, the least, we are bold to think, they can ask from the Church's members is their hearty efforts to maintain and extend its circulation.

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### AGED AND INFIRM MINISTERS' FUND.

The Committee of the Aged and Infirm Ministers' Fund request that subscriptions to the Fund be sent as soon as convenient to the Synod Treasurer, "T. BINNIE, Esq., 1 Nicholson Street, Glasgow."

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### TO CORRESPONDENTS.

*Cloth Cover for the Yearly Volume.*—Our Publishers have prepared a neat Cloth Cover for binding the "Reformed Presbyterian Magazine." It may be had from themselves, or from any of the Agents for the Magazine, price 8d. Covers for former years can also be had.













